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GUIDE TO HOLINESS ARTICLES
Volume 13 -- January to July, 1848 -- Part 3

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. 7

On the Tendencies and Dangers of Pride of Intellect

There is a pride of intellect, as well as a pride of wealth, of rank, and of other things. The man of great powers of intellect, attaches himself to them as he does to other possessions. They are his. He loves to have them recognized as such. It is hardly necessary to add, that his attachment to his intellectual powers extends to the results of those powers -- to his learning, his arguments, his wit, his eloquence.

2. The expectations of such a man correspond to his pride. Such are the relations of feelings in the human mind, that he cannot well be proud of his intellect without expecting that others will do it homage. He expects them not only to recognize the greatness of his intellect, but to recognize it as his greatness. He and his intellect are one. If you question his opinions, you question him. If you discredit the soundness of his learning and arguments, you discredit him. Self is his god. But his idol takes the form of pride of intellect. If you touch his intellect or the results of his intellect, you touch his god.

3. Such a man does not recognize the true God as the author and director of his powers. If he did so, he could not be proud of them as his own. The fact of his pride is the evidence of his spiritual alienation. He claims his intellect as his own, and undertakes to guide it himself. God is set aside. He knows nothing of the import of that delightful promise:-- "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." Or of that other promise, -- "Ye shall receive power after that the Holy Ghost is come upon you." John 24:26, Acts 1:8

4. In the particulars which have been mentioned, the truly holy man is the opposite of the natural man. He is not proud of his intellect. There can be no personal pride without an object of such pride in the person himself. He does not recognize his intellect as his own, or the exertions of his intellect as his own, any more than he recognizes himself as his own. In displacing the object, therefore, from himself, and locating it in God, he is grateful for the powers he has, because they are a gift -- but he is not proud of them, as if they were a private possession. Under such circumstances he cannot be proud. His language is that which is found in the Book of Job: "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." Job 22:8

5. The truly holy man dares not claim his intellect as his own, because he cannot help perceiving that such a course would be rebellion. In the same spirit of self-renunciation, he dares not exercise it as his own, and without God's help. It would be the highest presumption and

wickedness. Approaching God, therefore, in the name of that Mediator, through whom alone we can have access, he asks that he may be guided into the truth. And this implies, supposing, as we do, that he offers the prayer in sincerity, that, renouncing all self-interest and all the influences of passion, he is willing to be thus guided into the truth, whatever it may be. And it may properly be added, that he is guided thus. It is not meant, that he receives in this manner all possible truth, because no being has, or can have all truth, but God; but he has all that truth which is necessary for him. The truth is communicated to him because, in connection with faith, he possesses humility and simplicity of spirit. And he can say, joyfully, in the language of Jesus, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:23

6. The expectations of the holy man are just the opposite to those of the man who is in the life of nature. As he has no pride in his intellect, neither in its origin nor its exercises, because they are not of himself, but of God; so he expects and asks no man's favor for them, and seeks no man's praise. If his powers are comparatively great, and the exercise of them is in any way remarkable, he wishes others to join with him, not in praising himself, but in thanking him, the Father of all true knowledge, who has condescended to enlighten the understanding which he originally gave. All praise of himself as if he had anything out of God, is exceedingly painful to him, as it ought to be.

7. The man in whom exists the evil of pride of intellect, is desirous of propagating his opinions. He who thinks that his knowledge is his own, is apt to be in a hurry to communicate. On the most favorable construction of his motives, his desire to make known his message is a mixed one, -- being partly a desire to communicate the truth, and partly a desire to make himself known as the discoverer or author of the truth. Self is alive, and is often powerfully operative, when the person who is the subject of the operation, is but imperfectly conscious of it. When the message which he has announced is attacked, the love of reputation as well as the love of truth incites to severe controversy.

8. It is not thus with the man who humbly and sincerely acknowledges that all true intellectual power and all true knowledge are from God. It is a common idea, that he who has anything which is true and good in his possession, is under obligation to impart it to others. This is true -- subject, however, to the condition that there is a time to communicate, as well as a time to receive. It is very important to know when to teach. It is a common saying, (which would not be common if it had not some foundation,) that even the truth is not to be spoken at all times. "Cast not that which is holy unto the dogs," says the Savior. And again, "I have many things to say unto you, but ye cannot bear them now." Matt. 7:6; John 16:12

At his trial before Pontius Pilate, our Savior obviously had an opportunity to say many important things; but, for reasons which were satisfactory to Infinite Wisdom, he chose to be silent. Unsanctified pride of intellect, prematurely proposing and discussing unprofitable questions, has caused many unhappy dissensions in the Church. Against this evil true holiness, which always implies the recognition of God in all things, alone can guard us. -- A. K.

* * * * *

It is one of the surest signs that the natural life still exists and flourishes in us, if we have what may be called an outward eye; and, instead of looking inwardly upon our own failings, are prone closely to watch and to judge others. "Judge not, that ye be not judged." One of the first inquiries arising in the mind of a truly, humbled and sanctified person, when he sees another in transgression, is "Who maketh me to differ?" And one of the first supplications which he offers is, "Lord, have compassion upon my offending brother!"

He whose life is hid with Christ in God, may suffer injustice from the conduct or words of another, but he can never suffer loss.

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02 -- CHRISTIAN PERFECTION (Continued)
From Africa's Luminary Extra

* * *

Sept. 4th, 1847

Dear _____: Although sister _____ sent yesterday a lengthy reply to your welcome letter, yet I find many grateful feelings which refuse to be pent up within the narrow limits of my own heart.

I feel a poverty of expression, a want of words, when I attempt to express the gratitude that is due to the Giver of all good for his great condescension in thus abundantly blessing us; my soul bows in humble, adoring gratitude before our kind and gracious Heavenly Father, for the progress of his work of grace in my own soul; and for what he has done for those I have confidence to claim as my friends.

Africa's scourge has indeed proved a great blessing to me. I consider the two attacks I have had worth a voyage across the Atlantic. During the last I was kept in perfect patience, in perfect peace: and arose with a grateful, joyful sense of undeserved blessings. The first time I knelt by my bedside, I exclaimed, with a free heart, and in the fullness of heart -- "Lord, I am thine, wholly thine -- I indeed feel that I am not my own, that I have no right to do my own will, or choose ways of my own. I believe that I am fully consecrated to the cause of God, and to Africa. I look upon my future life, (if life should be spared,) as one of toil, suffering, and self-denial; but I contemplate it with the greatest cheerfulness and pleasure. I would not if I could, "be carried to the skies on flowery beds of ease;" I would not be a delicate disciple, but,

"Bold to take up, firm to sustain,
The consecrated cross."

How great the victory which faith in Christ, as our whole Savior, gives us; victory over sin, over self, over the evil propensities of our natures, over our spiritual foes, over the world -- and may we not with the apostle say, "O death, where is thy sting O grave, where is thy victory!"

Thanks be God who giveth us the victory through our Lord Jesus Christ." -- This is our glory, that it is through Him who died for us, and in this alone will we glory.

You doubtless find a sweetness in knowing you are "wholly the Lord's," that you never found before; we are now free to serve God -- for "being made free from sin, we become the servants of righteousness, have our fruit unto holiness, and the end everlasting life." Who would not be a Christian? or rather I think you will say, who would not be a wholehearted one?

Although you had not sensible joy at first, you have probably found before this as much as your heart could well contain; but if you do not "rejoice with joy unspeakable," be not anxious for this; our feelings are of little consequence; faith in Christ all-important. I see more that is desirable in that one word "purity" than all the joyous happy feelings I have ever experienced. "Blessed are the pure in heart for they shall see God." My daily petition is, Give or withhold joy, as thou shalt see fit, but make me more like thyself. My aim is to be more like my divine Master, and to be assimilated to his character, to bear his image.

I often have such humbling views of myself, as to make me wish to hide in the dust before Jehovah, and in speechless awe and wonder adore the riches of his grace in giving his Son to die for such offenders. That the Father should give the Son, that the Son should offer himself for us, is a mystery which finite minds cannot fathom, -- even

"Angels minds are lost to ponder
Dying love's mysterious cause."

Your letter of the 3d inst. has just been received, which increases my gratitude for the peace in which you are kept, and the rest you find in God. "Oh, let us sing unto the Lord a new song," for "new favors and new joys do a new song require."

I want to see you very much, and can hardly feel satisfied to write a few of the many things I would like to say. I am glad the ties of Christian friendship are too strong for time, distance, or death to sever; how unlike the friendship of the world, which is based on selfish principles. Christian principles form the only true basis for lasting friendship.

* * *

August 19th, 1847

Dear ____: With sincere regret we learned that ____ is again sick; but hope, through the Divine goodness, it will not be of long continuance, or very severe; that this may not be unto death, but only for the glory of God and your own good. Perhaps you will think me hard-hearted to betray a thought that sickness or any other trial may be for your good; but have you not often found it so? Does not each merciful deliverance from any trial tend to increase your faith, and cause you to rely with greater confidence on Him who so kindly, so carefully brings you through? And is not your patience increased by it, and new cause of gratitude discovered in every such merciful preservation through, and deliverance from disease, which sometimes seems to threaten death? And is not the will subdued, and the natural temper refined and brought somewhat more into the

meechness of Christ? By suffering, such it seems to me are some of the kind designs of our heavenly Father toward us, in sending afflictions upon us. For my own part I can say that afflictions rank among my greatest blessings, though they were not joyous at the time, but afterwards it was discernible to myself at least that they had brought me near to my God. Sickness has always been a blessing to me, by the use of the Holy Spirit taught me to make of it. Times of sickness have been times of reviewing the past; examining minutely my present state, and of forming resolutions for the future, if life should be spared; and I have risen from the bed of sickness determined to be more a Christian than before.

I was about attempting to write to you to send by _____ today, but his stay was so short, and I so slow in getting about it, that I had not even commenced when he left here; but I thought, as I had not much to write, only some token of friendly remembrance, it would not make much difference if I only sent a message of love to you verbally, and therefore I did so.

But after _____ was gone, I thought I would try to make out a letter to you, to have ready to send by the next conveyance; and as holiness of heart and life has been the chief subject of conversation here for some time past, as well as uppermost in our thoughts, I feel that I would like to talk with you a little on the same subject -- the all-important subject: for it is written, "Without holiness no man shall see the Lord." This subject should gain all our attention till we find ourselves in possession of this precious gem. And is it not strange that any Christian, acquainted with the Bible, and believing all its sacred truths, can rest contented without an assurance of being holy through the precious blood of Christ?

I recollect some conversations we have had touching this subject; but I fear too remotely to benefit either of us much, owing, doubtless, to my own dullness in speaking of it; yet I thank God that, though I felt the need of a clearer, brighter witness of holiness in myself, steadily possessed, he never suffered me to lose my interest in it, and desire to enjoy it fully. To the time of _____'s visit here, when we all had much conversation on the subject of holiness, in which _____ was deeply interested; and you know such conversations cannot be wholly lost; and so we proved it, for sister _____ and myself both found our souls stirred up to renewed diligence in seeking the assurance of faith, which had formerly been given with the Spirit's clear witness; or, rather I did. I can speak most clearly for myself, for I do not know that _____ had as much need of renewing as I had.

Conversation on the subject led to more earnest, frequent, determined prayer, and the Holy Spirit assisted with melting, subduing influences, and gave, as formerly, the sweet consciousness of yielding all I am, or have, or can do, or suffer, to his holy will; acknowledging him as before, when the Witness was given, to have the exclusive right to rule me in every thing.

Perhaps I should mention that fasting, on the last day of the soul's wrestling with God, was joined with prayer. This is a precious means of grace which can hardly be used, joined with prayer, without profit. David says, "I humbled my soul with fasting;" and I have often found it a great help to the obtaining of humbling views of self -- and these you know are very proper for such creatures as we are in ourselves, and wholly dependent on him. O how adorable is the great Author of our existence and our redemption. How can we think of doing less than giving to him all

our hearts, and serving him with our powers through all our lives; nor think we do any great thing then: it is but our bounden duty, a debt of gratitude.

But O! how little, -- how very little do I for the glory of God; it seems to me almost nothing. This is my greatest trouble, that I am so nearly useless in the world. It is delightful to be employed for God; there is a spirit in religion which makes the Christian love to be active in doing good; it allows of no indolence of life; I desire to see some good results from all my labors, but this too I must resign, with all else, to be willing to be any thing, or nothing for Christ's sake, -- to be esteemed or despised, is the point for me to abide at, if I would be holy.

No selfish feeling must have any predominance. We are told, you know, to let the mind be in us which was in Christ, and he was "despised and rejected of men;" and yet he took it all patiently, committing his soul to him who judgeth righteously; and so shall we be able through grace to do, when all our souls are made alive to God, and dead to the world -- when our whole being, soul, body, spirit, become sanctified to God by the cleansing of Jesus' precious blood, and the indwelling of his Holy Spirit. Then in what an even stream will life flow. The soul being stayed on God, will not be greatly disturbed by the changes that Providence appoints or permits to take place in our situation or circumstances. The soul then will have but one anxious desire relative to earth, and that will be for the advancement of the Redeemer's kingdom.

Dear _____, may I ask, without presumption, what are your views now of entire sanctification or, gospel holiness? I remember what view you once told me you had of it, but said your mind was then changed concerning it? May I ask how much changed is it by this time? have you embraced it with all your heart, so as to have no other will but God's, and to live in the constant light of his countenance! If so, you are happy, and your happiness is of a kind with which no stranger intermeddles.

Will you allow me to suggest that it seems to me that your station peculiarly requires you to be holy, on account of the influence of your example on others; and can it be possible that example can be too pure or too elevated in the scale of piety? I think I hear you say, O! no. Well, then, let us follow close to Jesus, patterning after his example, in all that is imitable. I hope _____ is already far in advance of the one who now humbly and feebly attempts to express some broken thoughts on the duty and effects of holiness, and that when you next write to me you will tell me clearly of your own experience of the cleansing power of Jesus' blood, and the sanctifying influences of the Holy Spirit on your own heart; and so we may be helpers of each other's joy...

And now such as I have accomplished will you accept, considering the intention, and looking charitably at its imperfections, and especially pray for me.

Affectionately, _____

* * *

Aug. 27th, 1847

Dear ____: Words cannot express the gratitude of my heart for the kind concern and deep interest both yourself and dear ____ have taken in our temporal, and in particular my spiritual welfare. I am sure it must have required a strenuous exertion on your part, situated as you are, to redeem time sufficient to write so lengthy a letter.

When ____'s letter came to hand, I was confined in bed, but I felt it was for my good. My mind was troubled, especially, in the former part of my sickness -- a painful degree of uncertainty rested upon my experience; I felt that in almost every thing I had come short of the glory of God. Indeed, I felt dissatisfied with every thing I had done. Yet at that time I cherished a hope, that through mercy I should yet enjoy the smiles of my heavenly Father, and in this I was not disappointed. On the Sabbath morning during my illness, I had some indication of his favor. I enjoyed a sweet, calm, and peaceful frame of mind through the day. And arose from my bed resolved to be more a Christian than before.

The Tuesday previous to my illness, ____ related his experience of "entire consecration to God" in class, which was very clear and satisfactory to my mind, and I think profitable to the whole class.

From that hour I determined in my own mind to strive for the same blessing. And I believe my late affliction was permitted by my heavenly Father for the purpose of bringing me nearer to him; and while my mind was intensely engaged on the subject, I received sister ____'s kind letter, which contained an interesting account of her religious experience, accompanied with an affectionate invitation to me to seek a more intimate acquaintance with Jesus, which had a tendency to strengthen my resolutions, and encouraged me to hope that I, even I, might, through the power of Divine goodness, be brought to enjoy like precious faith.

I read the life and diary of Mrs. Mary Cooper, Lady Maxwell, The Way of Holiness, and a part of the life of Rev. David Stoner; all of which were rendered a blessing to me. During that time ____ was taken dangerously ill, which required my attention, but did not draw my mind from the grand object of my pursuit; it only served to show me more clearly the necessity of yielding my body, soul, friends, my time, talents, and every thing I counted dear, as a living sacrifice to God. I was enabled to leave all in the hands of my heavenly Father; firmly believing he would do right.

After having attended church last Sabbath without receiving any particular change, I went to my room and bowed before God, and from the fullness of my heart made my request to him; pleading the merits of his dear Son, and in his name endeavored to consecrate myself, unreservedly, for time and eternity, as a living sacrifice to God, with a fixed purpose of heart to be wholly the Lord's.

I felt an humbling sense of the Divine presence, and felt, too, that my prayer was heard and the sacrifice accepted. His promises were applied in a peculiar manner to my heart. This in particular, "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." And his will is, even, "our sanctification." "And if we know that he hear us, whatsoever we ask, we know that we have the petitions we desired of him." I have no particular joy, but a trust in God, a firm reliance on his word -- which to me is a "strong tower, and his

requirements, oh how reasonable: "Be ye holy, for I am holy." Would it not be base ingratitude to withhold any part of our heart? Most base!

I hope you will remember me in an especial manner, at a throne of grace, that I may be kept from falling -- and finally be presented faultless before the throne of God. I hope you will write soon. Again be assured I prize your letters very much. Yours, &c.

* * * * *

A Christian sees the hand of God in everything. He knows that everything which takes place has either a direct or indirect relation to his present state, and is designed for his good."

* * * * *

03 -- PERSONAL EXPERIENCE -- SARAH

In my childhood I was taken to the house of God by a pious mother, taught to bend the knee in prayer, and to read and reverence the Word of God. But as I grew up to years of maturity, I began to compare the experiences of professing Christians, as I heard them in the social circle, with the Bible; and instead of hearing of the goodness of God and the joys of his salvation, I would hear them say, --

"If I love, why am I thus,
Why this dull and lifeless frame?"

And this was from those I thought must be Christians, if there were any. I read in my Bible that God said he would witness with their spirits, that they were his children, and if children, then heirs of God, and joint heirs with his Son Jesus Christ. This I thought must bring joy to the heart, and make them rejoice in the God of their salvation. I also saw the doctrine of holiness throughout the word of God, as something to be attained and enjoyed by Christians, but did not hear it preached or spoken of. Thus, seeing the inconsistent course of many professors, by a process of false reasoning too tedious to mention, I came to the conclusion that the Bible was not the Word of God; and for years lived in the entire rejection of it.

In the fall of 1837, the Spirit awakened me to the subject of my soul's salvation, by an account of the triumphant death of a member of the M. E. Church. My sister, in telling me of it, asked what I thought of it. I answered, "It was enthusiasm, by an over-wrought imagination." At the same moment something whispered in my heart, "Be careful, there may be more reality in this than you think of."

This conviction was deepened by attending the experience meetings in the Allen Street Church, on Saturday evenings, and also the meetings held at Sister [Phoebe] Palmer's, 62 Rivington St., on Tuesday afternoons. [I am thus particular in naming the time and places, that visitors to the city may avail themselves of the privilege of attending them.] Here I found persons who professed to be wholly the Lord's, and to enjoy this salvation. Their countenances beamed with it, and I said, "Here are persons who have attained that for which I have always been in

search, -- happiness." It had ever eluded my grasp, whether I sought it in the social circle, or in domestic ties, it was not found. Child after child was taken from me by death, and I had no hope of meeting them again -- no Savior to go to -- no promise to depend upon.

I considered that the word of God proclaimed a free, as well as a full salvation, and I determined to seek until I found. I then began to search the Bible, and resolved, if I found it to be the Word of God, to take it for the man of my counsel. I commenced reading and striving to test it by human reason. But O, how vain was the effort. I constantly prayed that if it were truth, I might know it.

By thus reasoning, my mind became so much confused that I could neither reason for or against it. At the same time such a burden began to accumulate on me as I had never felt before. I did not think that was a conviction of sin; but as it increased I was obliged to cease singing the hymns used in our church -- they seemed too holy for me to utter. I could not account for this state of mind, knowing that I was a sincere inquirer after truth, but I felt that it was insupportable, and therefore concluded it was not for me to know; and I thought I would give up the search and banish it from my mind.

With this determination I closed the Bible. When about retiring for the night, the question was suggested to me, Will you retire without praying? I thought, surely, to be consistent, I must. But, praise the Lord, who had thoughts of mercy towards one so vile, constrained doubtless by the Spirit, I bowed at the mercy-seat, with the sacred Word before me, and in the despair of my heart, I asked God to show me the TRUTH as it was in Jesus. In a moment the burden was gone. I had no ecstasy, but a peace of mind.

"That speechless awe which dares not move,
And all the silent heaven of love."

I knew not that I believed, but remained kneeling for some time, and the silent breathing of my heart was, "Praise the Lord!" I then arose and thought I would again look into the Bible. I opened it and read. But what was my astonishment! The passages I had read many times seemed to shine forth with new beauty and truthfulness. I seemed in a new world. I looked from the beginning of the Old to the end of the New Testament, and found it all the truth of God.

O, how gladly my heart received it. I now covenanted with the Lord to take his Word for the man of my counsel and my guide through life. But, ignorant as I was, I now thought I would seek an interest in the Savior, although I knew not that repentance and faith in the atonement, and obedience to the commands of God was the only sure way of adoption.

I was not left long in this state of mind, but was directed by some dear friends, who loved the Lord with their whole hearts, to test myself by the Word of the Lord. And there I found that I should know that I was a child of God if I loved the brethren. I saw that I must love the things I once hated, and hate the things I once loved, and manifest my love to Christ by keeping his commandments. Thus, by trying myself by the word of God, and looking to Jesus, (for I was unwilling to deceive myself;) I found

"The Spirit answereth to the blood,
And told me I was born of God."

I rejoiced in this assurance for a short time, but soon found that all the enemies were not destroyed. Many passions, that I knew were not consistent with the Christian character, would get the advantage over me, and I felt that by thus living I was a stumbling block in the way of others. Besides, this was not what I expected from the religion of Jesus. I wanted a fixed principle of soul, that would enable me to ward off the darts of the enemy. I wanted the strong man not only bound, but turned out.

In thus expressing myself to my leader, (and I would thank God for placing me in a class where there was a holy leader) I was pointed to the fullness there was in Christ, to save me, not only from the power, but the guilt and stain of sin, and that he had promised to come in and make his abode in my heart, to rule and reign the Lord of every nation. This was just what I wanted. I now strove to consecrate myself entirely to the Lord, and no doubt did so; for the Spirit applied the words of the poet with power to my mind,

"Tis done, the great transaction's done,
I am my Lord's, and he is mine;
He drew me, and I followed on,
Charmed to confess the power divine."

Yet my faith did not take hold on Christ, and believe that he saves me [meaning, sanctifies me] NOW. The enemy tempted me to think that I was too young in experience, and that many, older in the way than myself, did not possess this blessing, and they would think it presumption in me. Yet I continued looking for it until the fall of the year 1839, (nearly one year after I experienced the justifying grace of God,) when I felt that it was

"Worse than death my God to love,
And not my God alone."

I was advised, in making the consecration of all my interests to God, to take them separately, and one by one lay them on the altar. I did so, and felt that I did it with full purpose of heart, trusting in the grace of God to sustain me, having counted the cost.

At this crisis a passage of Holy Writ was presented to my mind: "Believe that ye have the things ye ask for, and ye shall have them." Here was a difficulty: I could not take God at his word, and believe without feeling that the work was done. I then asked the Lord to show me, if there was anything which was not given up. He did condescend, by his Spirit, to show me the hindering cause; but although I earnestly sought the blessing, I shrunk from the sacrifice, and remained till the next evening in a state of darkness that might indeed be felt.

I then determined, in the strength of grace, that though it were dear as a right hand or a right eye, it should be cut off. I bowed before the Lord, and deliberately said, "Here, Lord, I break the last tie to earth. Take me, with all my soul's and body's powers, for time and eternity. Mold me according to thy will, and make me what thou wouldst have me be."

I now felt a consciousness that all was given up. The same passage was again presented, and now the way of faith was easy. I said, "It is the word of the Lord, and though I never have any other witness, I will believe that I have the things which I ask for; and now I reckon myself dead indeed unto sin, and alive unto God. And here, by faith, I hang on Christ, as my Savior from all sin."

I now praised the Lord that I was wholly his. I arose with a peace of mind unknown to me before. It was the peace of God which passeth all understanding. On opening the Bible my eyes were directed to the 60th chapter of Isaiah, and the first verse: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The Spirit applied the word with power to my heart, and I felt that it was now my duty to show forth this glory by a well-ordered life and a godly conversation.

The enemy of my soul strove hard to prevent me from telling it, for he well knew that a light hid under a bushel would soon go out, and that God required me not only to believe with the heart unto righteousness, but with the mouth to make confession unto salvation. From that time to the present I have been enabled through faith to retain the witness of the Spirit, that the blood of Jesus Christ cleanseth from all sin; and to the praise and glory of God I can say, I have tested it in severe conflicts with the adversary, and have come off more than conqueror.

I have proved its power to sustain in the hour of severe trials, in afflictions, in bereavements, in being deprived for months of the public and social means of grace, and I found in those seasons how sweet it was to rest in God, to have no will but his, and be enabled to claim that broad promise of the gospel, "All things work together for good to them that love God." And at the present time, while passing through severe affliction, I am proving the truth of that promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Isa. 26:3

While I am thus stayed on God my path is growing brighter as it is onward and upward, and I expect it will continue to grow brighter, through grace, until faith is sweetly lost in sight, and I awake in the likeness of my Redeemer. O, how my soul desires to publish this salvation -- a salvation from all sin, an entire conformity to the will of God, a being enabled to do and suffer his righteous will with perfect satisfaction.

"O for a trumpet voice
On all the world to call,"

that I might tell them of the fullness, of the freeness, and the
simplicity of this salvation.

Dear reader art thou a partaker of Christ's holiness? If not, come now, and lay yourself, with all your interests for time and for eternity, upon that altar which sanctifieth the gift, and then, like the believing Jews in days of old, when they brought their sacrifice to the High Priest, believe that your heavenly Father receives it. Forget not to lay unbelief on the altar, for that is a heinous sin against God, and will effectually prevent you from entering into the blessing. Believe with the

heart unto righteousness, believe that God for Christ (our Altar's) sake, receives you NOW. Let this be the burden of your song:

"I cannot wash my heart,
But by believing thee;
And waiting for thy blood to impart
The spotless purity."

God will wash and purify the heart, if you will bring the offering. Believe his word, and you shall know the truth of the doctrine -- yea! the blessed effects will be apparent in your own soul, and you will say,

"Now I have found the ground wherein
My soul's sure anchor may remain."

That God may assist you thus to come, is the sincere prayer of

Sarah.

* * * * *

04 -- HUMILITY -- By Montgomery

The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest;
In the lark and nightingale we see
What honor hath humility.

The saint that wears Heaven's brightest crown,
In deepest adoration bends;
The weight of glory bends him down
The most when high his soul ascends;
Nearest the throne itself must be
The footstool of humility.

* * * * *

05 -- THE NARROW WAY

While it is a subject of deep regret to the humble followers of the blessed Savior, that there is so great a conformity to the customs, fashions and vanities of the world, by many professors of religion, it is a source of great rejoicing that there are some, though comparatively few, in the Christian Church, who are not bowing the knee to Baal, but are earnestly striving to walk in the

"narrow way," the way of self-denial and cross-bearing, of humility and patience, of longsuffering and forbearance -- the highway of holiness, cast up for the redeemed to walk in.

I rejoice that the all-important subject of evangelical holiness, or Christian perfection, is gaining ground in the Church; although sufficient interest in reference to it has not yet been aroused in the minds of the large majority of professing Christians, to induce them to come out fully from among the ungodly, to separate themselves entirely from the corrupting influences of worldly customs and fashions, and to present their souls and bodies a living sacrifice on the divine altar.

The light which has been shed upon this Bible doctrine, by the teachings of some modern writers, who have drunk deeply of the waters of salvation, has been, and still is, spreading its heavenly influences among professors of religion of various denominations; and some are now walking in the "narrow way," who, for many years, were fully convinced of the truth of the doctrine of entire sanctification, as necessary to a qualification for admittance into the "inheritance of the saints in light," and of attainableness in the present state of existence; but who had been stumbling at the very simplicity of the way. They were formerly under the impression that they must "do some great thing," in order to be perfectly cleansed of their moral leprosy; but they have learned to follow the simple advice of the prophets and apostles, and of the blessed Savior himself -- to sink into the simplicity of little children; and then to "wash and be clean."

Hoping that a simple narrative of the simple manner in which I was introduced into the "narrow way," may tend to encourage some of the readers of the Christian Advocate and Journal, who are groaning to be delivered entirely from the bondage of sin and Satan; and may, perhaps, tend to induce others to resolve to "strive to enter in at the strait gate;" I beg leave briefly to narrate a few incidents in the history of my religious experience.

For several years I had been strugglingly following the "Star of Bethlehem, in its twinkling radiance," and sometimes I was enabled "peacefully to recline in the moonlight calm," but not until lately have I been enabled to "exult in the full sunshine of divine love."

On the first day of the present year I made the following entry in my Journal:--

"I have spent a part of this day, and of yesterday, in reading Professor Upham's "Interior or Hidden Life," and his "Religious Maxims." O, how far short of the mark do I come -- the standard of perfect love, holiness of heart and life, sanctification of soul, mind and body! How far beneath my privileges have I been living! How little advancement have I made in the divine life! I will not -- no, I will not continue to live at so poor and dying a rate. On this sacred day, the beginning of another year, I record my decided determination, to strive to live nearer to the throne of grace -- to strive to become more and more conformed to the image of Christ, in righteousness and true holiness -- to live for eternity, as a stranger and pilgrim on earth -- to endeavor, by the grace of God, to overcome the world, the flesh and the devil. And, in order more fully to carry out the determination thus recorded, I formed and wrote down a series of 'Rules and Regulations for self-government,' of which the following is the introduction:

"Being convinced that I have not yet entirely overcome those natural feelings and desires which are inconsistent with holiness of heart and life -- that spirit of pride, vanity,

worldly-mindedness, and selfishness, which must be eradicated before I can attain unto that state of Christian experience, which is represented in the Scriptures as perfection, holiness, entire sanctification; and which I believe to be attainable in this life, I solemnly resolve,' &c."

I make these quotations not only to show that I was decidedly determined to be a wholehearted Christian; but especially to exhibit an important point, of the truth of which I was not, at that time, so fully convinced as I now am -- that point was, self-reliance, a determination formed too much in my own strength, to "overcome those natural feelings and desires which are inconsistent with holiness of heart and life" -- not fully understanding then, as I now do, that the first and most important step in the "narrow way" is self-renunciation; and the second, self-consecration -- calm, deliberate, unreserved dedication of all to the will and service of God.

After this I devoted most of my leisure time to religious meditation, to self-examination, to the reading of religious books -- not neglecting the daily reading of the Bible -- to religious conversation, when circumstances would admit, and to prayer. Still, there was "one thing needful" -- a formal, unwavering consecration of myself to God -- an inflexible determination to make a full surrender of every thing into the hands of the Lord -- myself, my all -- to be entirely subject to his will in all things, at all times, under all circumstances in life.

I again read the "Interior or Hidden Life," with more care than formerly; with the decided determination to apply every sentiment therein contained to my own case. The reading of this lucid exposition of the practical doctrine of evangelical holiness, together with the conversations I enjoyed with two deeply pious sisters, who are acting examples of holy living, tended greatly to strengthen my resolution, to illuminate my understanding, and to establish my faith in the truth, importance, and attainableness in that blessed "state of the soul," "without which no man shall see the Lord." And I firmly resolved, that in the strength and by the assistance of God, I would not rest satisfied until I felt and knew that I had laid all on the divine altar, a living sacrifice and that God had condescended to accept the sacrifice.

On the first day of August I made the following entry in my Journal:--

"In comparing my present religious experience with my experience at the beginning of this year, I feel truly happy in believing that I have not been retrograding; but, on the contrary, that I have made some advancement in the divine life -- in the way to holiness, if not in the way of holiness. I am happy in feeling and knowing that my pious resolutions are stronger; that I feel more resolved to devote my time, my talents, my life, my all, to the service of my heavenly Master. And, after much serious thought, prayerful meditation, and calm deliberation after having calmly, patiently, seriously, prayerfully weighed all the circumstances relative to the past and the present, and all the prospective, probable, and possible events of the future; I now record my deliberate, decided determination, to make a free, full, unreserved consecration of myself -- all my powers, moral, intellectual, and physical all that I am, all that I have, all that I ever may be, and all that I ever may have -- to the will and service of God, in time, and throughout eternity; now, henceforth, and forever. This first day of August, in the year of our Lord one thousand eight hundred and forty-seven; this holy Sabbath day, this HOUR, this MOMENT, I unreservedly, freely, fully, deliberately, lay ALL on the altar of God, a living sacrifice."

Here I paused for a few moments. A death-like solemnity rested on me. My Bible lay open before me. And, in view of the sacrifice -- the solemn, deliberate act of consecration -- on my part, thus recorded; and in view of the precious promises revealed in God's holy word, I felt that faith -- unwavering trust and confidence in the veracity of Jehovah, the taking of God at his word -- was all that was necessary to the full establishment, in my heart, of the glorious work which had happily thus far progressed.

I raised my thoughts in fervent prayer to my kind and merciful Father in heaven: not for any strong emotional manifestation of divine acceptance: not for any peculiar sign or revelation from heaven: not for any audible sound, or visible apparitional experience: but, for humility, a deeper consciousness of my unworthiness, and of the boundless goodness and mercy of God; the purity of his character; the infinite perfection of his nature -- to which character and nature I desired to be assimilated, by being holy as he is holy; not in degree, but in nature; having the same "mind which was in Christ Jesus; who made himself of no reputation, took upon him the form of a servant, humbled himself, and became obedient unto death:" "who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to Him who judgeth righteously." And, under a deep consciousness of my obligation to be holy, a great weight of solemnity, a perfect yielding of my own will, and a calm tranquillity of spirit, I was enabled to record, in addition to what I have already written:--

"And, thanks to my kind and merciful Father in heaven, I believe the sacrifice is accepted; and though, in consequence of the weakness of the flesh, I record it with a trembling hand, yet I feel assured, this moment, that "the blood of Jesus Christ cleanseth from all sin;" that he is my Savior, my PRESENT SAVIOR, my ENTIRE SAVIOR. Faith, simple faith, unwavering trust and confidence in God -- in the veracity of Jehovah, enables me, this moment, in view of the all-atoning merits of my dear Redeemer, and in view of the precious promises revealed in the holy word of God, to say, Abba Father, my Lord, and my God."

Since that memorable period in the history of my religious experience, the Lord has been guiding me along calmly, gently, peacefully. And, I thank him, that I am able to feel that I have made some progress in the narrow way; and, truly, I have found it to be a way of pleasantness to my soul. I have not, at any time, experienced any peculiar ecstasies of feeling, any striking rapturous emotions of joy; but I have enjoyed an inward quietude, a rest of soul, a sweet submissiveness of spirit, a perfect sinking of my own will into the will of God.

Although I have not been on the mountain top of ecstatic visions or revelations; yet I have not, for a moment, been down in the valley of doubt or despondency, though I have not experienced any wonderfully striking manifestations of a spiritual [sic] or imaginary, visible or audible character; yet I have enjoyed that which is more comforting to my soul, and of less doubtful origin -- a calm assurance of faith; a quiet, subdued spirit, and unruffled peace of mind; a heart resigned, submissive, meek; which I know God will not, does not, despise; but freely and fully accepts.

Notwithstanding the peculiar circumstances under which I am situated; far from all the endearing associations which, in the opinion of the votaries of worldly pleasure, would seem to render life desirable; yet I am happy, perfectly happy, in the companionship of Jesus, whose presence makes my paradise on earth, and with whom I expect to be associated throughout the ages

of eternity. And I humbly pray that every one who may read this simple narrative may realize the full import of evangelical holiness: may be "filled with all the fulness of God."

In conclusion, I beg leave to present an extract from a letter, received from one of the pious sisters to whom I have referred; the sentiments of which fully accord with my own experience, and I think they must accord with the experience of every other pilgrim in the "narrow way:--

"Since you were here I have been enabled to keep all on the altar of sacrifice, and have, consequently, felt the cleansing influence of the precious blood of Jesus. I find it is not sufficient that we once experienced this: our hearts are so prone to wander from, and forget God, that we 'every moment need the merit of the Savior's death applied.' We need, every moment, to offer ourselves, as living sacrifices; and then we must necessarily, from the position we occupy, be under the influence of the 'all-cleansing blood.' We place ourselves in a situation to receive, constantly, its sprinkling; to feel its saving power; and we are thus not only made, but kept, for ever clean."

I also beg leave to acknowledge my indebtedness to the respective authors of the "Way of Holiness," the "Garden of the Lord," and especially to the author of the "Interior or Hidden Life," and the "Life of Faith;" all of which works I cordially recommend to all who desire to walk in the "narrow way."

A Pilgrim

P. S. It may not be amiss to make special allusion to one thought, which occupied a prominent position in my mind for some time previous to, and at the time of; the solemn and formal covenant, or act of consecration, as quoted from my Journal; which had a special bearing on my decision of entire consecration to the will of God, especially as worldly vanity, or too great a regard to human applause, had been one of my greatest besetments; and which may have a special bearing on the decision of other anxious inquirers, who earnestly desire to enter into the "narrow way," an important suggestion -- whether coming (as a doubting brother intimated to me) from Satan, or, as I believe, from the Holy Spirit. It was this:--

Should God, by his providence, direct you to some distant part of the heathen world, to live, and labor, and die, unknown and unheard of; except in the immediate circle of your labors of love; are you willing thus to live, thus to labor, and thus to die? And, in the fullness of my heart, in perfect trust in God, I was enabled to respond, Lord, I am willing. Like the subdued Saul of Tarsus, I was fully enabled to say, "Lord, what wilt thou have me to do?" And, like the self-sacrificing Paul the Apostle, I felt willing, and I still feel willing, to "suffer the loss of all things, that I may win Christ; and be found in him, not having mine own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

I was then enabled, and I am still enabled, fully to adopt the language of the poet,

"Lord, in the strength of grace,

With a glad heart and free,
Myself, my residue of days,
I consecrate to thee."

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06 -- GOD SEES THROUGH ALL PRETENSES

God sees through all pretenses. And he will one day make his intelligent universe see through them too. No wolf can carry his sheep's clothing to the judgment seat. He must leave everything false and painted behind. There he must appear as he is, not as he would like to have men think of him. Why then spend my time in garnishing the outside of my character, while my character itself is neglected?

God sees through all pretenses. And he will blow them away at the last day like chaff before the whirlwind. Everything false and hollow will be carried into eternal oblivion. Nothing but the naked reality will remain. O, what a wreck of human pomp and parade, a vain show? How insignificant will the great ones of this world appear, when all the outward "pomp and circumstance," in which their greatness lay is left behind, and they appear in their own proper littleness before the Judge of all the earth.

Would men take a hundredth part of the pains to be, that they do to seem good and fair, how well would it be for them and society too. -- Ohio Observer

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07 -- THE GUIDE

We again offer our monthly tribute of experimental contributions upon the Master's Altar, to be sanctified, we trust, to the comfort and up-building of many of his children. We are conscious of a strong personal interest in behalf of the dear friends to the cause of holiness who are inscribed upon our books, and find it a grateful duty and privilege to present them in prayer to the Father of our Lord and Savior Jesus Christ, as the subjects of his richest spiritual bestowments.

The good work in the church is still silently but powerfully advancing. We receive the most encouraging intelligence from all parts of the country that ministers and people are enjoying abundant and blessed baptisms of the Holy Ghost. Who can measure the full result of such a work? With an awakened cry for the Spirit on the part of the church, will ever be heard commingling the prayers of penitent prodigals returning to their Father's house. No element more powerful can be introduced into a congregation, than holiness of heart.

What a living flame in its circle of influence is such a consecrated spirit! Holiness secures undeviating devotion, entire consecration and burning love for souls; it offers the most convincing evidence of the divine origin and power of religion, exhibits it in all its beauty and harmony, confirming its reality by practical results, "known and read of all men," and forcing the unwilling world to take knowledge of its possessor that he "has been with Jesus."

Holiness of heart will secure pre-eminently the divine blessing. It pleases God to convert men by human instrumentality. He has seen fit to employ every variety of gift and talent -- the slow of speech and the eloquent tongue -- the learned and the unlearned; but while there has been an infinite variety of minds and manners, those only have been successful whose spiritual eye has been single, whose hearts have been devoted to God, and whose efforts have been accompanied with the Holy Ghost.

Holiness binds us to the Throne, while it bows us in self-abasement and humility, it brings us into fellowship with God, and gives us a power over our fellow men. The holy man ever speaks confidently because he speaks experimentally: "out of the abundance of his heart his mouth speaketh;" and there is no argument more powerful than the manifest sincerity of a redeemed and triumphant heart.

Holiness makes the heart happy. It brings it into blessed conformity with the law and will of God; "being justified by faith we have peace with God through our Lord and Savior Jesus Christ."

The men of grace have found
Glory begun below, --
Celestial fruits on earthly ground,
From faith and hope do grow."

It relieves the heart from anxious and perplexing doubts, it holds it in the arms of an ever-witnessed adoption, enabling it to say without presumption:

My God is reconciled,
His pardoning voice I hear,
He owns me for his child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba Father, cry."

Blessed grace! Let us "hunger and thirst after righteousness that we may be filled." Let us learn to live "by the faith of the Son of God," every moment trusting in the merits of Him who "by the grace of God, tasted death for every creature," and whose "blood cleanseth from all unrighteousness," who is "able to save unto the uttermost all that come unto God by him," as he ever liveth to intercede at the right hand of God in their behalf, and is touched with the infirmities of his people.

We return sincere thanks to the kind friends who have lately forwarded us new names, and we trust they will feel assured that they have not only placed us under obligations, but done some positive service to the church of our Lord.

We are still inquired of, in reference to back numbers. We have a large quantity of former years' Guides on hand [Wish I had them now! -- DVM], which we can dispose of at the rate of

sixty for one dollar; thus affording the cheapest and best description of tracts for distribution. We have recently received several large orders for these.

We have also a few perfect sets of the Guide on hand, from the beginning -- now numbering eight bound volumes, which we can sell for one dollar per volume. We are ever ready to fill up any years of the Guide, where the numbers have not been regularly received, without cost, upon being informed of the fact.

In conclusion, let us still solicit the sympathy, prayers and assistance of our friends.

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Monticello, Pratt Co., Illinois, Feb. 1, 1848

By the blessing of God I am permitted, Bro. King, to be a witness for full redemption, which I experienced during the past year; and "The Guide" was a chief instrument in that work upon my soul. I now live by faith in the Son of God, who loved me, and gave himself for me. My all is consecrated to him; I love him better than ease or health, or honor or life, and I only desire that utterance may be given me, to preach clearly the unsearchable riches of a present, a full, and a perfect Savior.

If my little efforts can be of any service in the circulation of your most estimable "Guide," I cheerfully will use them. On this charge some have obtained the blessing in overwhelming power, and many are panting for purity of heart. There is here a revival of Bible holiness. God grant you abundant success in your work of faith, and labor of love.

I am your brother in the gospel of Christ,
J. L. Rucker

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Chicago, Feb. 8, 1848

Dear Sirs:-- I have been a constant reader of the Guide for a little more than two years, and am more and more interested in the principles inculcated in its pages. Though a member of the Presbyterian church here, I love the prosperity of the whole church of evangelical Christians, of whatever name: and my constant prayer is, that the great Head of the church will make all Christians believe in and possess Christian perfection -- Scripture holiness.

Yours, in Christian love,
T. C. Whitmarsh

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May's Landing, Feb. 10, 1848

Dear brother Rand:-- I herein forward you a dollar for your excellent periodical, (the Guide to Holiness) the present year. I have been a reader of this precious work for three years, and I should not like to be without it; for I have not read one number without being profited, and my spiritual life increased. May the good Lord prosper you in your excellent work, until the church is redeemed from her spiritual lethargy; for I believe the want of holiness has been the primary cause of the declension, about which so much has been written.

Yours, in love,
Jacob Loudenslayer

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Georgetown, D. C., Feb. 11th, 1848

I wish you to send me sixty back numbers of the Guide, as you proposed some time since, or as many more as you please. I wish them for free distribution, that the character of your excellent periodical may be more generally known in the District of Columbia, and the cause of holiness may thereby be more promoted.

I feel a great interest in the circulation of the Guide, not only among individual subscribers, but broadcast among the masses of the people. It was as a circulating tract that a number of it fell into my hands, a little upwards of two years since. I had not before seen the work, and the very first article I read in it was made a means of arousing my mind and feelings to a more than ordinary sense of the importance of holiness, as necessary not only to prepare me for a happy death, but to prepare me to live right, and especially to enable me, in my public ministrations, to present its character and claims to others.

I had often sought the blessing of holiness, but as often sunk back into the too general notion of gradually wearing out the stains of sin, and of growing into a perfect Christian. But from the time I commenced reading the Guide, I sought, with almost unceasing vigilance, until I was enabled to lay the sacrifice of all my soul's and body's powers, upon the altar and felt the evidence that it was accepted, and that the blood of Christ did cleanse me from all sin.

Two years and upwards have since elapsed; difficulties of various kinds have assailed me, but I bless God that I can still testify to the cleansing and preserving efficacy of the merits of my Savior's death.

Yours, affectionately,
W. Taylor

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Let the time of temptation be the time of silence. Words re-act upon feelings; and if Satan, in the time of our trials, can induce us to utter a hasty or unadvised word, he will add, by so doing, to the power of his previous assaults, and increase the probability of his getting the victory.

It is a sign that our wills are not wholly lost in the will of God, when we are much in the habit of using words which imply election or choice, such as; I want this, or I want that; I hope it will be so and so, or I hope it will be otherwise. When our wills are lost in the will of God, all our specific choices and preferences are merged in God's preference and choice. The soul truly loves the arrangements of God, whatever they may be. In regard to whatever is now, and whatever shall be hereafter, its language is "Thy will be done."

The decisions of the conscience are always based upon perceptions and acts of the judgment; consequently he who acts from mere desire, without any intervention and helps of the judgment, necessarily acts without the approbation of conscience; and may be said, therefore, in the moral sense of the terms, to act without God. -- Upham

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THE END