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GUIDE TO HOLINESS ARTICLES
Volume 13 -- January to July, 1848 -- Part 5

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. 9

In the higher states of sanctification, the soul ceases to place limits to God, and to assign him a locality.

To the view of Christians, in the more ordinary or common state of experience, God is a being afar off. I think it may be said of them without over-statement, that they scarcely ever think of him, except as a being, not only having a form, but a definite and distant locality. He is personified, if we may so express it, in some shape or manifestation of glory, and is always made visible to the "mind's eye" in some place; -- as dwelling, for instance, within the walls of the New Jerusalem, as shut up within golden gates, as seated on a lofty white throne of celestial beauty, as surrounded at appropriate distances with guards of angels, and acting as the great administrator, the Minos or Rhadamanthus of the universe. This is the common idea. It is probably well suited to the earlier stages of religious experience. There is not as yet faith enough in the soul to sustain a different and more adequate conception.

2. There is a period, however, in the process of sanctification, when God is gradually withdrawn from this position, and ceases to be either limited or local. At this period, the well-defined and impressive image, which had been present to our thoughts for many years, becomes more and more indistinct, more and more remote from us, until it entirely disappears. But this withdrawal of God from a particular locality, which at first is perplexing and trying, is followed by his substitution and re-appearance to the eye of faith, not exclusively in any one place or thing, but in all things and all places; -- in every tree, and plant, and rock, and flower; in every star, in the wandering moon, in the floating cloud, in the wide and deep sea, -- in insects and birds, and the wild beasts of the mountain, -- in men, who more than any thing else, bear the image of God; -- and in all events as well as in all things.

3. The idea which we have of God under these circumstances, may be described as a general one, and perhaps as an indistinct or indefinite one. It is necessarily wanting in that clear and definite outline, which characterizes that restricted and inadequate idea of God, which represents him to the mind's eye as having a particular form and a particular place. The true idea, that which reveals him without the limitations of form and place, is indistinct in the sense of being without definite bounds, but not in the sense of its being unreal, and is general without being weakened by its unlimited extent. Without assigning God to any one thing or place, it recognizes him, rejoices in him, and receives him in all. Happy is the man, whose heart is so purified that it is thus brought into unity with a God universal.

4. To him who has this deeper insight and this higher unity, God breathes in the vernal zephyr, and shines brightly in the summer's sun; he sees him molding and painting the fruits of autumn, and sending the hoar-frosts and piling up the snows of winter; all inanimate nature is full of him. He sees God also in what is ordinarily called the work of men's hands. It is God that spreads his pillow -- it is God that builds his house -- it is God that plows his fields -- it is God that sells for him and buys for him -- God gives him pain, and sends him joy -- smites him when he is sick, and heals him when he gets well. And what God does for himself he does also for others, and for communities. It is God that builds up and puts down -- that makes kings and makes subjects -- that builds up one nation and destroys another -- that binds the chains of the captive and gives liberty to the free -- that makes war and makes peace. All men, and princes, and nations are in his hands like clay in the hands of the potter. His eternal will, which never has changed, and never can change, dashes them to pieces, or fashions them to everlasting life. All things are his, sin only excepted, and sin is sin, because it is not of God. Whatever is not of God is of the devil -- and whatever is of the devil is sin.

5. What blessed results would follow, if all men had that faith which deprives God of form, and displaces him from a particular locality, in order that being without form, he may attach himself to all forms, and that being without place, he may be found present in all places. Such a faith, if it would not at once carry us up to the New Jerusalem, would do that which amounts to much the same thing -- it would bring the New Jerusalem down to earth, and would expand its golden walls and gates to the limits of the world and of the universe.

"And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

6. When the soul is so far advanced as to dislodge God from place and make him, by relieving him from the distinctness of form, God indistinct, in the matter of specific figure, but still real and universal, it finds him and associates with him without the least effort. The order of operation is reversed from what it commonly is. It is not necessary now, in order to fasten our minds upon God, to free them first from worldly attractions. The world and all the objects of the world are made full of God, -- and instead of going out of the world to find him, we cannot go any where without finding him. Divine communion becomes unspeakably easy.

7. Another remark which may be made in view of this subject, is this -- we find here the true remedy of wandering thoughts. The correctness of this remark is involved, to some extent, in what has just been said. In wandering thoughts, the soul separates itself from God, that it may attach itself to some created object. But when its spiritual eye is so cleared that it sees God in all creatures, it is impossible for it to wander in its thoughts, for it not only carries God with it wherever it goes, but it cannot go any where without finding God. How can it wander from that which is universal -- and which, in being universal, attaches itself to every object of human perception

8. We remark again, that the faith which finds God in every thing, necessarily tends to secure forbearance, peace, and love in everything. In that state of mind we should be led, to regard everything and treat everything just as God regards and treats it. God lives in the lilies of the field. To God every tree of the mountains is dear, -- the cedar of Lebanon, the branching elm, the stately maple, the pine and the fir tree, as well as the flower. God loves them and rejoices in them, because out of him they are nothing, and in him they are manifestations of himself. When faith is strong enough to dislodge God from a distant locality, and to replace him in all things, then we shall love the trees and flowers as God does; -- they will be sacred and dear to us, because they will be full of Him.

God is in every thing that lives; -- he lifts the wing of birds, and sings in their songs. There is not a "sparrow that falls to the ground without his notice." In the Millennium, when all men will be holy, and in being holy will be in harmony with the universal Godhead, who will kill a robin? Who will drive, and worry, and slay the poor hare? or hunt the partridge in the mountains, or the wild duck swimming on the free waters? Our happiness will be united in theirs, because we are all in God. Even the nest of the robin and the nest of the sparrow will be sacred, because God built them.

And especially there will be peace on earth and good will to men. How could a man, for instance, enslave a brother, whatever might be his complexion, if in that brother he saw God? How could a man go to war with his brother, no matter of what name or what nation he might be, if he really believed that God was in that brother? How could we revile the ignorant, or trample upon the weak, or neglect the suffering, or do injustice to any one, if we supposed that God loved them, watched over them, and lived in them? In the Millennium love will be universal, because there will be that faith which makes God universal; -- and there will be no suspicions, no strifes, no battles, no Trafalgars and Waterloos then. -- A. K.

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02 -- TO A PERSON IN DEEP AFFLICTION -- Extract of a Letter

"Glorify ye the Lord in the fires." -- Isa. 24:15

"I have heard the slander of many, while they took counsel together against me. (Psa. 31:13) False witnesses did rise up: they laid to my charge things that I knew not. They rewarded me evil for good (Psa. 35:11-12a). But I trusted in thee, O Lord; I said thou art my God (Psa. 31:14). Unto thee, O Lord, do I lift up my soul (Psa. 25:1). Unto the upright there ariseth light in the darkness (Psa. 112:4a)."

My Dearly Beloved Brother:-- Wherever our lot may be cast, by the appointment, or permission of God -- whatever we may be called to do or to suffer, trusting in the Lord, we are safe; and for our consolation and joy we hear him saying, "My grace is sufficient for thee; my strength is made perfect in weakness."

Godliness is gain," -- and there is no place on earth where the Christian may gain such rich experience in "the deep things of God," as in the furnace of affliction. Thus, while you "search the

Scriptures daily," and give yourself unto prayer, you find for your faith and joy the most animating promises and worthy examples. Now you may have a realization of those "exceeding great and precious promises," whose full luster cannot be discerned in the sunshine, but only when the sky is overcast with clouds. Then let the dark cloud gather in any part of the moral horizon -- let it arise even from the very field of your "labors of love," -- that dark cloud has a light side for you. God is in that dark cloud.

"Behind a frowning Providence,
He hides a smiling face."

Let the chilling winds of adversity blow -- let the night of affliction come on -- let friends become suspicious, forsake and turn against you and yours -- and in the day of your trial let them surround you as a criminal, strive to prove you guilty, and then pronounce you so; still, hold fast your integrity. The Lord reigns. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

Come then the long, dark and stormy night; come calamity and persecution, come all "perils," even to the last and most trying in St. Paul's catalogue -- (2 Cor. 11-26,) God still says to his children, as he said to the Jews, when expecting the irruption [violent, forcible entry] of the Assyrian, "Ye shall have a song as in the night." And through all the journey of "the wilderness," with its duties, trials and sufferings, God says, in answer to the prayer of "his beloved" Moses, "My presence shall go with thee, and I will give thee rest."

All history illustrates and confirms this great, sacred truth; that, in every age of the world God has bestowed His richest blessings upon his children in the furnace of affliction. Here in the school of affliction, and during the term of special sanctified affliction, the Great Teacher gives to his pupils lessons not to be forgotten; his most important lessons for time and eternity. Now you will hear Jesus saying with an emphasis, "Learn of Me." And while "sitting at his feet," all absorbed in his heavenly instruction, you shall hear "all the words of this life;" and with your "eyes fastened on him" you shall "bore him witness, and wonder at the gracious words which proceed out of his mouth."

Yea, listening thus intently, you may hear the softest whispers of his Spirit, and of his Providence. In this position "all things work together for good to them that love God;" who shall cause even "the wrath of man to praise him." "Take heed, therefore, that ye lose nothing that ye have gained, but that ye receive a full reward."

I thank God, that without ceasing, I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears. "I have confidence in you through the Lord, that ye will be none otherwise minded," -- that you will not "be swallowed up with overmuch sorrow;" but remember, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Now, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you," -- but, "Rejoicing in hope; patient in tribulation; continuing instant in prayer;" you will receive with "meekness of wisdom" the holy tuition of suffering, and lose not one of the golden blessings of the furnace. -- Jeremiah

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03 -- JOY IN HOLINESS

We often hear it said, and with great propriety, too, that without holiness no man shall see the Lord; but persons too generally, we think, confine their ideas on the subject to the sight of him, without a dimming veil, that shall be enjoyed by the redeemed in heaven. Has the reader considered the degree of holy nearness to God that holiness brings its possessor into? Has he thought of the sweet, but sacred and solemn intimacy with Jehovah that such an one enjoys? Has he thought of the import of these words, "I and my Father will come, and make our abode with him;" "I will pray the Father, and he will send you another Comforter, that he may abide with you for ever;" "I will love him, and will manifest myself unto him?"

O, these are sweet words to the Christian who wants to center fully in Christ, for they give him much to plead at the throne of grace, and much to expect while passing through this vale of tears -- this valley of Baca! Very precious indeed are the manifestations of himself, which Jehovah makes to the mind and heart of the Christian who lives in a state of daily consecration to God. Blessed state of Christian experience, to enjoy communion with the ever-blessed Trinity! When Jesus comes and takes entire possession of the heart, when he has bound the strong man armed and cast him out, the clamor of self ceases, and the heart calmly reposes in the will of God.

Oh! how do such see him in all things! In all the means of grace, they see him who is the end. In all the works of his hands, they see him so fully that they are ready to exclaim,

The smallest pin in nature's frame,
Marks out some letter of his name;
There's not a spot, or low, or high,
Around the earth, across the sky,
Where the creator has not trod
And left the footsteps of a God!

They see him as the sovereign of the Universe, putting down one, and setting up another. They see him in all their own affairs; and though they may not see why he does certain things, or suffers them to be done, they remember that here they see but in part, and can very confidently trust him with what they do not see. Perfect love implies perfect faith, (for we cannot perfectly love a being in whom we have not perfect confidence,) and faith is "the evidence of things not seen." But O! in what forms of love does he reveal himself to the heart, in his communings with his faithful followers?

With what unutterable sweetness do his accents fall on the believer's ear, when he says, I am thy all! How rich are the consolations on which the believer feasts when God comes in to sup

with him! How pure is his enjoyment in God when it is unmixed with self-seeking. But for whom is this blessedness reserved? Surely, not for those who will compromise with the world. The language of Jehovah is, "Come out from among them, and be ye separate and I will receive you." The heart is not in a fit state for communion with God, when it is panting after earth's trifles, or intoxicated with giddy mirth. Such an one does not desire to come very near to God; he rather shrinks back abashed, while the true Christian sees the way into the Holiest open, and Jesus Christ his High Priest entered; and he loves to draw near and commune with God at the mercy seat; and did angels hover over the Jewish mercy seat, and desire to look into the mystery profound, so he feels that "angels hover round him -- wondering at the love that crowned him: glad to join the holy song," in which the effusions of his heart find vent.

But this state is reserved for those alone, who make an unreserved dedication of all to God, holding themselves in readiness to come at his call to whatever he may choose to appoint them; not asking him whether he will lead them to suffering or ease, to poverty or riches, to honor or dishonor; only desiring that he would choose for them. Whatever they can enjoy in Christ, and he gives them, they thankfully receive; but what they cannot enjoy in Christ they do not desire.

They do not even decide for themselves what they can enjoy in Christ, lest they should be mistaken; but their language is, Choose thou for me, blessed Lord, in all things! And is not all this perfectly rational? Who can choose with such wisdom as he? Who has so strong a claim upon them as he? O, that the world of professors knew the folly of trusting to their own hearts in anything, and the value, and safety of committing all, without reserve, to him who is too wise to err, and too good to be unkind!

What a noble barter does he make who gives up all to God -- who exchanges sin for holiness! He has perfect peace, for the war of passions; sweet repose in the Divine will, for the turbulent clamors of self-will; the rest of faith, for the doubts and fears of unbelief; communion with God here, and a bright prospect of immortality and eternal life in heaven, for the poor, perishing bubbles of earth, that when you catch them burst.

Who is as the Christian wise?
He has naught, for all is given;
Buys the pearl of greatest price;
Nobly barter earth for heaven."

Reader, have you made this noble barter? If not, will you make it now? O, for more of the spirit of self-consecration! -- J. A. S.

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04 -- THOU SHALT NOT TEMPT THE LORD THY GOD

Many sincere Christians often tempt God. They place themselves in circumstances where they seem to need a special manifestation of God's power, and then presumptuously call for it, with a determination to doubt God's goodness unless he grant it. They seem to expect that God will violate his own laws, and prove himself a fickle being, for their good.

Notice the example given us in the fourth chapter of Matthew. Christ was on a pinnacle of the temple. Satan said, Cast thyself down, for it is written, "His angels shall hold thee up, lest thou dash thy foot against a stone." Had Christ yielded to this, would he have been protected from injury? No. There was no reason why he should throw himself from the temple. He was able to retire safely, without special aid from angels, and God never works miracles unnecessarily.

A Christian brother remains at home on the Sabbath, neglecting public worship, and prays for the Sabbath blessing, and an advancement towards heaven. Will he obtain it? No. Thou shalt not tempt the Lord thy God. He has instituted a church and its ordinances, and how can you presumptuously expect that God will directly confer upon you what he intends to confer through the use of proper means?

A mother prays for a blessing upon her child -- for health, for convicting, and converting, and sanctifying grace. She tries to pray with faith and spirit -- but is it granted? No. She is tempting God. She does not use the means. She does not converse with the child; she does not regulate the habits of the child, according to those rules which are necessary for the attainment of the desired blessings.

A minister enters the pulpit, having neglected abundant opportunity to make preparation, selects a text, and prays that the Spirit may reveal to him the depth of its meaning, and give him utterance, and convict and convert under his ministry. But is it granted? Alas! no. Like the wicked and adulterous generation, he is seeking a sign. No one who can study, has any more reason to expect knowledge without it, than he has to expect nourishment without food.

But will not God ever grant great blessings without the use of means? Are there no special providences? Doubtless there are. But it is where the proper means are either unknown, or could not be performed.

No, my readers. The Spirit will do His work, but you must do yours. Unless Paul plant, and Apollos water, God will not give the increase. First lay yourselves upon the altar that sanctifieth the gift, and his promises will prove true. "Thou shalt not tempt the Lord thy God." -- H.

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It is good to take up and to bear the cross, whatever it may be, which God sees fit to impose. But it is not good and not safe to make crosses of our own; and, by an act of our own choice, to impose upon ourselves burdens which God does not require, and does not authorize. Such a course always implies either a faith too weak or a will too strong; either a fear to trust God's way or a desire to have our own way.

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05 -- HOLINESS THE STRENGTH OF THE CHURCH
From the Northern Christian Advocate

Holiness is a term we love. Applied to God, it embraces the infinite perfection of his moral nature. Applied to man, it embraces the finite perfection of his moral nature. The former is absolute perfection, and is measured only by itself. The latter is relative perfection, and is bounded by the nature of man, and the character of the world in which he lives.

In my garden is a rose in full and perfect bloom. Every leaf is entirely unfolded, and upon its bosom sleeps a rich and beautiful tint. I call it a perfect rose, and do not misname it. In my house is a lute, made by a skillful artist, and of the best material. It has lain unused for years, and is now covered with dust. Some of the strings are broken, and others are much corroded, and it is all out of tune and will give no music. I give it back to the artist to be refitted. He removes the dust and corrosion, replaces all that is unsound by what is sound, re-tunes it, and now its tones are rich and melodious, and it is full of sweetest music. I call it a perfect lute, and all agree with me.

So, when a soul is entirely given up to the great Artist, who is Jesus, he refits and new fashions it, removes whatever is impure and unholy, and replaces it by what is pure and holy; sets its "thousand strings" in perfect unison, and now its music cannot be very unlike in kind, to that among the angels, nor its perfection very dissimilar in quality to that in heaven. Such a soul is holy, because it is cleansed from all unrighteousness, and loves God supremely, and its neighbor as itself; and it possesses a perfection, which, in degree, is that of earth, and in kind, is that of heaven.

Indeed, love is the sum of all holiness, whether it be found in heaven or upon earth. A soul full of love, has the image and likeness of God, and in its moral nature is perfect, whether it belongs to an angel or a man. Love gives perfection to moral nature, whatever be its capacity or wherever it may be found in the chain of intelligences, reaching from the smallest finite to the boundless infinite. But the moral capacity of the human soul can never become infinite, and hence, its perfection must ever be finite.

Though we love to think and talk of holiness, our present purpose leads us to look at its consequences. These, when they are all united in a Christian body, give to that body unrivaled moral strength and religious power. So long as it possesses them entire, there can be no ground for fear. It is invincible, and will for ever conquer. There is no need of very great numbers, for two can vanquish "ten thousand." There is no need of very great learning, for the foolish can confound the wise. There is no need of very great wealth, for the wealthy are generally the weakest.

A leading consequent of holiness is a deep and soul-stirring interest in the conversion of the world. This interest is not like a single drop of water, but it is like the wide ocean, full. It is not like a feebly twinkling star, but like the sun in its burning strength. It is not like the little rivulet that meanders its course along, but it is like the deep, broad river, that moves on in its power and sweeps every barrier before it. It is not the last and feeblest emotion of the heart, but the first and mightiest impulse of the soul.

Holiness makes this the Alpha of the Christian's being. But how frequently is this order inverted. The Alpha takes the place of the Omega, and secular interest becomes the deity of the soul. What an antagonism between these two interests! How unlike they are! As much so as the lamb and the lion as the dove and the vulture -- as heaven and earth. If action be the criterion of judgment, how extensive the dominion of secular interest! How it rules in the hearts of thousands

who call themselves Christians! They are fully satisfied if they feel the smallest possible interest in the conversion of souls. It is frequently said, "I am glad I feel any interest in the cause of Christ." How this must sound in heaven! How such a record will make their hearts bleed in the day of judgment, if it is not previously erased.

Contrast this with the declaration of the apostle: "If any man have not the spirit of Christ, he is none of his." Now, whatever else this spirit may signify, it is certain that it implies a strong and unparalleled interest in the success of his mission -- an interest superseding and outrivaling every other, and that cannot exist without it. Take this from the "spirit of Christ," and it is no longer his spirit. How can any pretended Christian be satisfied until this interest occupies the throne of the soul, and all secular interests worship at its shrine.

Look at the destinies involved in the success of this kingdom. Countless myriads of souls are at stake. Their endless bliss or woe is pending. If there was but a single soul in the hazard, its redemption would be worth ages of labor and toil. Measure the existence of this single soul, and then increase the number beyond the power of figures, and there is embraced innumerable, infinite destinies. How deeply we ought to feel for their redemption! We might ask an angel to feel for us, but his powers would be over-taxed. Gethsemane has left the only record of the crushing power of these destinies. The soul that felt them was of unlimited powers, and yet its agony was "great drops of blood."

Now this intense, thrilling interest in the conversion of souls, is the legitimate product of holiness, and cannot be maintained without it. There may be occasional outbursts of this feeling, where the soul is not entirely the Lord's, but they generally betoken intervals of darkness.

Now the success of every great enterprise is very much determined by the amount of interest felt in the bosoms of those who are engaged in it. If the interest be small, there will be little effort. If it be great, there will be powerful effort. Such effort originates in soul-devotion, and is the almost certain precursor of victory. Every body that moves must have a propelling force, and the rapidity of its motion will generally be measured by the amount of force, and the skill of application, where the obstructions are equal.

In bodies where mind moves, this force is the interest felt, for it is this that moves the soul to action. The strength of a Christian body, then, so far as it would accomplish the grand object of all Christianity, the conversion of the world, depends upon the interest felt at this point; and the strength of this interest being determined by the amount of religion enjoyed, holiness will ensure the greatest possible strength. The universal prayer, then, should be, Lord, "cleanse us from all unrighteousness," and give the power of sanctifying grace.

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06 -- EXTRACT FROM A PRIVATE LETTER

The following was not designed for publication, but we trust the author will pardon the liberty which is taken, for the sake of our readers. It is mainly on the subject of

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SPECIFIC CONFESSION

Cooperstown, 28th March, 1848

Dear Friends:-- I am much impressed with the importance of a specific experience and of specific statements, on the subject of perfect love. I say a specific experience, for many persons seem capable of enjoying themselves tolerably in religion, while there is at the same time some lack of instant spiritual industry, some tolerance of self, some sinking back from Christ. These things indulged, soon induce a state of uncertainty, as to our real measure of grace; and this continuing, will ripen into unbelief, followed by positive sin.

Habitual specific profession of perfect love, is an excellent means of keeping out of this maze of perplexing uncertainty. It induces a habit of rigid self-scrutiny, well adapted to detect and repel the slightest embryo of iniquity from the heart. It commits us before the church and the world; and thus throws a powerful guard around the soul. It brings peculiar glory to the Redeemer, by presenting an actual fulfillment of the promise, "He shall save his people from their sins." It greatly encourages seekers of this great salvation to press after it, and is often the immediate occasion of their finding it.

It is particularly important that ministers should be specific in their professions of full salvation. We must preach holiness. We cannot keep peace with our consciences, we cannot fulfill our ordination vows, without this. But, what does it avail to preach holiness, if, at the same time, we coldly tell our people, after pressing the subject upon their attention and faith, "I do not myself enjoy it."

Does not the good Shepherd "go before," the sheep, and "lead them out?" Is it not the order of God that the gospel minister shall himself be "an example of the believers, in word, in conversation, in doctrine, in charity, in spirit, in faith, in purity?" Does not God, for the good of the whole church, give to the preacher of Christ, the privilege of enjoying, if he will, more of the light and power of salvation in his soul, than any of his flock? And does not the Holy Ghost himself teach the people to look to us as examples?

In accordance with this view, is it not generally found, that when the minister refuses to come up to his high privilege in Christ, and to bear a specific testimony of full salvation for himself, there is little pressing after it among the people? O my brethren of the pulpit! How many among our flocks are restrained, in their ardent desires to be filled with the Spirit, by the chilling temptation -- "Why, you are too fast!" -- "You are presumptuous!" "Even your minister does not pretend to such high things!"

Thus, if we will not do our duty, Satan will make of us, -- who are ordained and called of God, to lead and preserve, and feed the flock, -- dreadful stumbling blocks in their path to life. O, it is either a most glorious, or a most dreadful thing to be a gospel minister!

But, with respect to this specific testimony; it does not do to say, merely, "I feel happy in God today," or "I intend to serve God all my days," or, "My soul enjoys present peace," or the like; but something equivalent to -- "The blood of Jesus cleanseth," -- cleanseth fully -- cleanseth now -- cleanseth me. The objections to a specific avowal are specious [shallow, superficial] and many. "I dislike high-sounding professions," seems to be the Goliath of the host, and I beg to go out against him, with my sling, and a few stones from the brook of truth.

The first I throw, is this: "Neither do men light a candle and put it under a bushel; but on a candlestick, and it giveth light unto all that are in the house." And is God less wise than men are? that he should light the precious candle of perfect love in our hearts to be hid. "Ye are," says he, "the light of the world;" that is, ye are to the moral and spiritual world, in some sense, what the sun is to the physical. And what if the sun were to refuse to shine? Would he not, by that refusal, cease to be a sun? And do not thousands lose that light they refuse to shed in the same way?

The second stone I propose to throw at this Goliath, is, "Ye are my witnesses." And what is it but specific testimony from a witness that weighs with a jury? We want to hear a witness say, not -- "I suppose," -- "I mistrust," -- "I surmise," -- "I am rather inclined to think," &c., but specifically, "I was there," "I saw," "I heard," "I know it for myself," "It was thus and thus." If a witness be called to testify for us, how odious does he make himself to us, by a hesitating, round-about, two-sided, dubious testimony, equally capable of either of several constructions? And is it likely that such kind of testimony is more pleasing to God than to us?

We are God's witnesses, and it is our fortune to be called to the stand at a time when there is a great slander-suit pending between our Savior and half-hearted professors, who have slandered our Master by saying, "The Lord was not able to bring them into the land which he promised them." Here we are, on the stand, to testify in this suit; and What shall we say? Speak, Christian, in God's name speak plain, for hell turns pale when a witness for God rises.

What shall we say? Shall we gladden infernals, discourage the church, and send a thrill of agony to the very heart of our Redeemer by a faint, wavering, pointless recital of misgivings and griefs; or, shall we answer all the false philosophy and high-sounding arguments of the times, by the unequivocal avowal, "Jesus saves!" "Glory to the Lamb! The world is overcome by the blood of the Lamb!"

Hoping that these two stones may have entered the forehead of the mighty Philistine, and felled him to the earth, I beg to dispatch him with the sword of the Spirit thus:-- "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." This is the first blow. The second blow is:-- "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his father, with the holy angels."

The third blow is:-- "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." How is this? Why, a poor man comes to you to ask alms, and to his astonishment you give him ten dollars! Now it happens that many persons have questioned either your ability or your willingness to give. He, whom you have relieved, goes abroad among your neighbors, and instead of refuting the slander, seconds it by a substantial denial of having

received any thing at your hands. His real reason for doing so, very probably is, that he wishes still to be regarded as worth nothing, and so escape taxation; but, if you ask him to name his reason, he will be apt to tell you that he dislikes high sounding professions I and that he has been disgusted often by seeing people, worth nothing, professing to be rich, &c. But, whatever the reason may have been, it is evident his silence under the circumstances is a species of detraction of your character, and you will not fail so to regard it. He, of course, subjects himself to the loss of your favor, and to the recall of your bounty.

This is the very point of the passage -- confession unto salvation. The subject is supposed to have been saved before. -- "With the heart be believed unto righteousness." What remains is, that the salvation actually received be confessed, and this it must be or be forfeited. Deny God's work, and he will cease to work. Confess salvation, and you shall continue to have salvation. "Whoso offereth praise glorifieth me." "God inhabiteth the praises of Israel." He lives, he dwells in the shout of victory that rises from the church.

"Let the inhabitants of the Rock sing, let them shout from the top of the mountains." Doubtless the subject of a specific confession of the blessing of perfect love is adjudged one of the small points of the doctrine and practice of holiness. And so is the point of every wedge small and potent on that very account. This want of definite living, and definite confession, is the point of that wedge which Satan has driven, in thousands of instances, between the soul and the Savior; separating from him, at first, by scarcely a perceptible distance, but gradually robbing the soul of its light and power, weakening faith, bringing first twilight and then darkness, till, soon, palpable sin, both of heart and life, give unequivocal evidence that all is lost. Thousands have fallen here. The enemy must be rooted from this strong hold.

For this work, firmness, courage and constancy, are eminently requisite, and few expedients are more powerful for putting to flight the accuser of the brethren, by a holy soul, whatever its present frame may be as to joy or sorrow, than a fearless declaration of full and present salvation. "And I heard a loud voice, saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is come down, which accused them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony." -- B. W. G.

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07 -- GOD IS LIGHT, AND IN HIM IS NO DARKNESS AT ALL

Brother King:-- I have been, of late, much impressed with the above passage of Holy Scripture, as giving a contrast of what might be said of man in his fallen state. Of him in this state it may be said, he is darkness, and in him is no light at all; and he is never light, or enlightened, only in proportion as he is elevated, morally and mentally, by the gospel of Jesus Christ.

And this is the leading thought in my mind, that our light as Christians, both mental and moral, other things being equal, is in proportion to our personal holiness. In this connection, the term light commends itself to my mind in its broad sense, as being not only that which emits light, but which has light in itself. God is light, for "God is love." Love is easily understood. To us there

may be darkness in the counsels of our God, as to the mode of expressing his love, because of our inability to see afar off, as he sees: but so far as we can see, we are impressed only by the exhibition of the tenderest care for our present and future interest.

There are things which he permits us to suffer, the reason for which permission we could not understand, -- which would make it appear that in some sense there is darkness in God, -- were it not that we know he is training us for eternity. It is not for our training in this life only, that we are called to be Christian sufferers; though there may be indeed high purposes here, in the preparation for which our heavenly Father sees that we need severe suffering. In permitting it to come upon us, he means our greatest ultimate good: though the immediate instruments of it may be seeking our destruction. "Ye meant it for evil, but God meant it for good," said Joseph to his brethren.

Here, then, on God's part, is light, but on man's part, darkness. Man is dark, for he lacks love; love to his God, and love to his brother, or neighbor.

When the human heart is in part only under the influence of Divine love, it is only in part enlightened: it has but in part regained the lost image of its maker: that image, the prominent features of which are love and light. When he judges his fellow man, or his brother, he does not see him clearly, he is very likely to judge him falsely, because he lacks the love which would make him look upon another as he would wish another to look upon him in like circumstances. He does not consider the position in which another is placed, as he would consider it, were he placed in the same himself.

It may be said that man in his present state is intellectually unable to do this. In some points he may be. But the failure is more in a lack of love than of knowledge. A strong and heavenly love for another's interest will lead to very correct views of him and his conduct. Heavenly love -- the love which comes from God -- is rational, is candid. Holy or heavenly love gives origin to a sacred invention, in the use of the right means to obtain correct views.

There is a truly philosophical process in love's leading to light. Love puts the best construction on all it sees and hears. It looks attentively and kindly upon the accused, tearing away the veil which the hands of prejudice are ready to draw over its eyes.

O, who loves his neighbor as himself? Who, when he sees his brother in difficulty, would try as hard for his deliverance as he would wish his brother to try for him, were he in like case? -- Thank God! I believe there are some in this lower world, as dark as it is, who would do it; who really do it. And it is so, because in some hearts the love of God is perfected.

They are as candid, as cautious, as lenient in judging, as they would wish another to be upon them. And if on either side they err, on account of the darkness of the intellect, it is in favor of; and not against the accused: for love always believes good, or hopes good, where it can see no positive evidence of evil. In men, we see all degrees of darkness; from the black darkness of prejudice and passion, to the twilight state of indifference, and faint, uncertain interest. But "God is light, and in him is no darkness at all." He judges righteously: he pities his suffering ones, who suffer the unjust judgment of their fellow creatures, and he will be their defense in due time.

March, 1848
A Student

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08 -- OUR PAST AND FUTURE

Here, beloved in the Lord, we close the labors and responsibilities of another year. And this consideration has led us to reflections on the past.

It is now nine years since* we commenced the publication of this work, designed, and, as we believed, well calculated to spread Scriptural Holiness in the church of God. [* This article appeared in Volume 13 of the Guide, dated "From January to July, 1848." I know not how this could be so, when D. S. King's remarks in the first paragraph indicate that he was writing in December or some time near the end of a year -- unless this article was written for the January, 1848 Issue of the Guide in about December of 1847. Whatever the case, 1847-48 minus nine years would place the beginning of his work publishing the Guide at 1838-39. -- DVM]

It was far from our original purpose to assume editorial responsibilities. Other cares and other duties filled the hand and heart; but the joys of full salvation were sweet, so we were willing, yea, desirous to improve the facilities we then enjoyed for conducting famishing souls to the fountain of living waters. A periodical, devoted entirely to the subject of Sanctification, was unknown; the success of such an one was uncertain: some judicious brethren in the church thought the undertaking hazardous. But without a hope of pecuniary benefit, we resolved on an experiment for one year.

A venerable father in the ministry, a ready and able writer, an ardent lover of the cause -- a man whose praise was in all the churches -- was engaged as editor; but before the issue of the first number, a palsying hand was upon him, laying low the physical powers, and making awful waste of the mental, though to the praise of divine grace be it said, the spiritual man was preserved in his integrity and comeliness. Our friend had become unable to his undertaking, even in the preparation of the first number, and he was soon obliged to entirely abandon the service.

In this way a responsibility was providentially imposed upon us, which we should not have voluntarily assumed; and this is our apology for ever having undertaken the editorial management of a work on holiness; for to us the charge is awful, approximating to the duty of entering the Holy of Holies, where none but the High Priest might go, and there to be alone with God.

We have, however, been greatly relieved by the faithfulness and efficiency of others. The work of writing has been taken from our hands, so that our principal responsibility has been to select from the productions of others, to guard the truth, to exclude error, and to determine what would be the most profitable for the mass of our readers.

In our correspondents we have been exceedingly favored. God has given us friends, such as would honor the doctrine, benefit the church, and bring glory to his own blessed name and

cause. We have had men learned in the oracles of truth, to make visible and plain the requirements of heaven and the privileges of the church; we have had our philosophers to explain the economy of grace and the workings of the Divine Spirit upon the human; we have had our Deborahs and our Davids, who, with poetic genius fired from the mount of God, and breathing the inspiration of heaven, have led us, in sweet and lofty strains, to the contemplation of our Savior, the richness of his grace, and the beauty of holiness. And we have also had a cloud of witnesses, testifying to the all-cleansing power of the blood of the Lamb, and the faithfulness of their covenant-keeping God.

That there has been a diversity of talent and accomplishment displayed on our pages has been evident to all; for while we might safely challenge the critic's most profound observation on some of our writers, we have admitted others, uneducated and unaccustomed to teaching or writing for the press, whose productions, unadorned, save by good sense and heavenly spirit, were admitted for the happy impressions they would make, and that, regardless of the sensitiveness of the worldly wise.

It has afforded us great pleasure to know that the Guide has given general satisfaction, and has been highly approved by many whose opinions we most respect. In some instances it has been said, that the Guide was not so interesting as formerly. If such a remark had been made on any article by the editor, it would have been treated with great deference, but as it was more a criticism on our correspondents, for we have never written extensively, we have inclined to adhere to our own opinion, that the reading matter of the Guide has never deteriorated. And such, we are happy to state, is the opinion of early, confidential, and judicious friends.

We are satisfied that the Guide has increased in interest, as it has very much in patronage. We cannot, however, expect all to think alike. One would have more of a certain description of articles, and another less; one objects to an article, and another is exceedingly pleased with it. In one instance a prominent Methodist charged the Guide with heresy on an extract from Wesley. We, however, thought Mr. Wesley good authority, and so did the good brother when he learned the source of the extract.

We are far from supposing that we may not err in our judgment as to the propriety of some things, and we only mean to intimate that some of our readers and critics are under the same liability. We have, however, this advantage -- we have, and we improve the opportunity, of consulting many in whom our readers would place the most implicit confidence. In connection with the above remark, we ought to acknowledge that fault-finding is hardly chargeable upon any of our readers. Suggestions are made in kindness. We are obliged for them; by many of them we have been benefited: if others have not been improved, they have been kindly received and duly considered.

A review of the past is a source of gratification, for which we give the glory to God for his abounding grace, and greet our correspondents with many thanks for their efficient service. The Guide has been useful. We have heard of many, east, west, north and south, who have been enlightened and sanctified through its instrumentality. It has been with the Bible, a closet companion. It has been a favorite in the circles of the more pious. It has been a preacher of humility in the mansions of the rich. It has pointed the poor to riches in Christ. It has been a lighthouse to the mariner upon the deep. It has visited the missionary stations upon our different

continents and of different denominations, and by some of the missionaries been hailed as a messenger of light and truth. It has been handed from one to another, and sent from station to station among them as the herald of glad tidings, and its instrumentality has resulted with some of them in the joys of a full salvation. [What might Dexter S. King think about the fact that now, articles from the Guide are being digitized, and thus can be vastly multiplied and transmitted around the globe at the speed of light? -- DVM]

These considerations lead us to continue our efforts. We doubt not they will encourage our faithful friends to constant zeal in furnishing thoughts and words that shall breathe and burn, as they make their impressions upon our readers. And is it not a privilege to write for the Guide? Every sentiment uttered here is a lesson to thousands, and that, not to the careless, but to the thoughtful; generally to the sincere inquirer after truth and righteousness. It will be read and have its influence on many who stand in the sacred desk to reveal the provisions of grace to a perishing world; it will strengthen the hands and encourage the hearts of God's people in their labors of love, for it will lead them to the fountain of strength and of glory. It will travel the whole circuit of the sun, shedding a ray here and a beam there, which shall never fade away, but shall expand and brighten till our Father shall bring his church to the enjoyment of eternal day.

Dear reader, as we have already intimated, we do not this work for the pecuniary consideration; we have a higher and a holier motive; yet that consideration is a necessary part of our operation. We need your continued patronage; we need your aid in procuring other subscribers and readers. For our sake, for the good of souls, and for the glory of God, we ask your sympathies, your cooperation, and your prayers. And most sincerely will we "bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant unto you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

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THE END