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GUIDE TO HOLINESS ARTICLES
Volume 14 -- July 1848 to January 1849 -- 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 14, shown to have been originally published from July, 1848 to January, 1849. -- DVM

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01 -- EVERY THING DESIGNED TO HELP US -- No. 2

Earthly Friendships and Family Ties

Having, in a former article, endeavored to show that feeble health need not cripple the soul, but is really designed and adapted, in some respects, to strengthen it, let us now look at another of those providential "helps," often considered "hindrances." There are some Christians who, having long been sufferers from ill-health, and having, by the grace of God, learned how to bear it, have found from experience that it is not necessarily a hindrance in the divine life, though perhaps it often interferes with present religious enjoyment. (Yet, in itself considered, it must be allowed that a healthy state of body is most favorable to a healthy state of the mind. We would not say that pain and debility are desirable, but only assert that in the child of God, they are always over-ruled for good.) These invalids have learned an important lesson; and they go on their way singing,

"Though in affliction's furnace,
 And passing through the fire,
 Thy love we praise, that knows our days,
 And ever brings us nigher --"

nigher to Christ, and nigher to heaven. But there is one thing which they find an hindrance to their progress: those tender affections which bind them to their families and friends. They say to themselves, "I must not love these dear ones too much -- but how can I help it? How can I ever be sure I do not?"

In all ages of the church, (except the primitive,) the question has pressed upon the Christian heart, "How shall the love of the creature be prevented from interfering with the love we owe to the Creator?" Impressed with the danger from this source, many have taken refuge in the cloister and the hermitage, and a larger class, who were compelled to retain their position in society, have kept apart from family ties. They seemed to think that all the affection bestowed on their friends, was necessarily so much taken from God. Is it indeed so dangerous to love? Then let us become Stoics, and shutting up our hearts from all the sweet sympathies of life, love -- if we may -- God alone. Try the experiment -- it is a perfectly safe one to try -- give your whole heart to God, and then see whether there will be any less of tenderness in it for earthly friends.

A short time since, I stood by the death-bed of a Christian. Her spirit was purified through suffering. It was most interesting to watch the process. Day by day her soul became more filled with love to God. Christ became more and more precious. But there was another thing equally observable; which was, that the more she loved God, the more she loved her friends. She spoke of them with a depth of tenderness she had never exhibited before. Now, was this love a snare to her? Not at all. And why not? Because it began in God -- it grew out of her love to God -- it was a part of it. She had learned the great lesson of loving friends in and for God. When that is known, there is no danger of loving too well.

"But," says the objector, "I can conceive very well of a Christian feeling so on a death-bed, but I don't see how I can be so in the midst of life and health. If I knew I was to die in a few days, I should turn my thoughts heavenward, and earthly attachments would fade with earthly scenes." No, my friend, it is not in the prospect of death, or heaven, to wean the heart from idols. It is not this, which makes the difference between the dying saint and the living one. It is the warm, whole-souled love to God, which comes to crowd human affections out of the heart? no, to render them more tender -- more intense.

Love God, and you will love all his children -- the children of his creation, and still more, the children of his grace, for his sake. Our affection for earthly friends is safe, when we regard them more as belonging to God, than to us and, instead of thinking of them as possessing any inherent excellence, regard all their admirable qualities as we do the beauties of the natural world, as, "but reflections caught from Him." What are our noblest and most gifted friends? In themselves, they are nothing. They are like little bits of tin, which we see by the wayside, of no value at all, yet reflecting very brightly the beams of the sun. We notice the bright reflection, and scarcely think of the tin; so should it be in regard to our friends. Our admiration should not stop with them. If they are bright, it is because God shines upon them. They are no more the authors of their own excellence, than the rose is of its own fragrance. They are just what God has made them.

The habit we have of talking of people's talents and fine points of character, as if these were something inherent, or something they themselves had created, is very unfavorable to correct views in regard to them. If we were more in the habit of referring everything directly to God, as the Bible does, we should be great gainers. Then the contemplation of the noble qualities of a friend would as readily lead our minds to the great Creator, as the contemplation of anything grand in nature does. Why should it not? When shall we be done with praising men, and only magnify the grace of God in them? Whenever we commend any one without distinctly recognizing, at least in our hearts, the fact that the qualities which command our admiration are from above, we rob God of the glory due to him, and we rob our own souls of that which should nourish them. This is one of the ways in which these dear friends, given to help us in the divine life, are made the occasion of hindering us. Our danger is not in loving them too much, but in separating them from God, and thinking of them as ours, instead of regarding them as something belonging to the Lord, which he kindly permits us to enjoy for a little while. As we are not our own, it is plain we cannot own anything.

When we pray for our friends, we should ask the Lord to bless them, not because they are our friends, but because they are his -- the objects of his pity or complacency. This makes

intercession easy and delightful. When the sisters of Bethany sent word to the Lord Jesus to come to them in their affliction, they did not say, "Our brother is sick," but, "Lord, he whom thou lovest is sick!" They knew that would be enough. And it is enough. The same appeal may be made in behalf of all the needy and dependent children of Adam. We may not say of one -- even of the most excellent -- "He is worthy for whom thou shouldest do this;" but we can say, and ought to say, "He whom thou lovest," is in want of this or that favor. Is there not more satisfaction in this plea than there is in presenting our precious ones at the throne of grace, simply or mainly because of their connection with ourselves? O, when shall we learn that we are nothing, and our friends are nothing, except in our relations to God! We are so many ciphers, having only a relative value.

We see that these strong attachments need not be hindrances to the soul, but how are they to be helps? Much every way. In the first place, loving our friends in and for God, is, in fact, an exercise of love to God; and every friend we have to love, helps us to love God more. Every time we think of their estimable qualities and noble gifts, it is to praise the Lord for them. Every time our hearts thrill with the thought of their affection, the idea of God comes blended with it. It was he who made them what they are, inclined them to love us, and taught us to love them in return.

"Of treasures bright, below, above,
What richer gift is there than love?"

Do earthly attachments help the soul homeward? Those who know what it is to be one in God will tell you that they find in that union of spirit, the best explanation of the feelings of God towards them. This I suppose to be one principal reason why the great Creator has made the human heart capable of such strong affection. He puts in requisition every image in nature to express his love for us, and compares it to all forms of earthly affection; that of the parent, the brother, the friend. Now, he meant we should love, and that ardently, in these relations -- else the comparison would be lost upon us. Think of your own strongest and tenderest feelings, and then you may get some idea of the feelings of God toward you. In no other way could you realize them at all. Watts, in one of his well-known hymns, speaking of earthly friends, exclaims

"How they divide our wavering minds,
And leave but half for God!"

It may be thus with unsanctified hearts, but surely it need not be it will not be so with those who have consecrated themselves and their friends to God; those who can say, as a very happy Christian once said, "Since I gave up my friends to the Lord, he has given them all back to me!" -- S. J.

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The streams that run most rapidly do not run most clearly; water purifies itself by flowing calmly.

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The subject of Christian holiness intimately concerns all human beings, especially those who are professedly the followers of Christ. The terms holiness, perfect love, perfection, sanctification, &c., are scriptural, and are used indiscriminately. Hence it becomes necessary that the doctrine therein taught, should be fully understood by all; and when known, it is highly important that all followers of the meek and lowly Savior, should closely and critically examine their own hearts, to see if they are in possession of that inestimable treasure. And if on the examination they find themselves destitute, and in some measure realizing the importance of the attainment, the inquiry, by what means can this enjoyment be secured, would very naturally be suggested.

Those who have received sanctifying grace, have a firm and unshaken confidence in God; believing that he is able to support in every emergency; and when the dispensations of his providence are apparently incomprehensible, and dark clouds seem to lower around, threatening to blast every hope, the soul is calmly staid on God, with the full expectation that the final termination will be glorious. Also, a complete victory is gained, all foes are completely vanquished, leaving the victor in full possession of the field. But these foes do not retire not to return to the assault; for continually do they howl around, seeking to find an unguarded spot, through which they can enter, and again bring the unwary into captivity -- but, by the grace of God, the conquest is secure.

While thus confiding in God, and triumphing over all enemies, there is cheering evidence of acceptance with God. Though the sun shines not with equal brilliancy at all times, yet there is a blessed consciousness that the will is in subjection to the will of God, and with unflinching steadfastness, they hold on to the promises in God's Word.

By merely observing the characteristics of Christian holiness, and a recurrence to our own hearts, we may know whether we do or do not possess the treasure; whether we lack confidence in God by murmuring or repining at his providential dealings: whether our enemies gain an ascendancy over us, by leading us in a way we ought not to walk, or whether we have that conformity to the will of God that ought to characterize his adopted children, and feel the fullness of his love burning upon the altar of the heart. If, on the examination, we find ourselves already in possession of this priceless gem, then happy are we; and let us, by faithfully discharging every duty, by steadily holding on to the arm of the Lord by faith, "continue steadfast, immovable, always abounding in the work of the Lord." But, if otherwise, let us no longer distrust God, but make full surrender of our all unto him. If we look up by faith in the merits of Christ, we shall receive the desires of our hearts. God grant that all the followers of Christ may obtain this inestimable blessing. -- I. P. J.

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03 -- TRIALS OF FAITH

Every particle of faith possessed by the children of God is more or less subjected to trial. It seems very strange that this fact is not more readily discovered and remembered by every reader and believer of the sacred Scriptures. In this volume, we have many striking records of the trials and victories of faith. Yet, notwithstanding all these, together with all the personal knowledge and

experience we have had in this truth, we are inclined, in the absence of trials, to forget them; and when they come upon us, then we are inclined to think strangely of them, "as though some strange thing happened unto us."

We are taught in the Word of God that the trial of our faith is much more precious than gold, even if it be tried by fire. We all know how precious and valuable gold is; no other metal is equal to it in point of value. Yet the trial of faith which the child of God experiences, is much more valuable. Hence we should rejoice to meet it, "knowing that tribulation," or trials of faith, "worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Abraham has ever been regarded as remarkable for his great faith. Yet few consider the fact, that his trial was as remarkable and as great as was his faith. A certain sister, while contemplating the character of his faith, was induced to pray most ardently for a baptism of the same spirit. She seemed for some days to have no answer to her petition. At length, however, the question was suggested to her mind, "If you could have Abraham's faith, would you be willing to have his trial along with it?" She shrank with surprise at the thought; but after a few moments' consideration, she said to herself; "I have not a heart and soul to welcome such a trial, but I need, and must have, an increase of faith -- of mighty faith, which grasps the promise of God,

'And looks to that alone.'"

Here followed trial after trial of the little faith which she did possess, until she groaned in anguish of spirit for deliverance. She seemed to be exercised like Job, when he was at the mercy of the tempter. While meditating upon his complicated and multiplied trials, she perceived there was a hedge about him which Satan did not, could not enter, viz.: the integrity of purpose which he possessed to cleave unto God. She was comforted with the thought, that severe as her trial was, she felt no disposition to yield the integrity of her purpose to trust in God. Thus, independent of all emotions, of all works, and of all circumstances, she hung upon the Word of God. "I viewed myself;" said she, "to use an illustration, like a person holding on upon a strong rope, which was made fast and secure above; but it swung clear of every thing, and it was suspended over an awful gulf. That rope was the Word of God it was made fast to the throne of heaven, not one jot or tittle of which could fail; it swung clear of all works, all emotions, frames, and feelings, on which a shade of dependence could be placed; and it was directly over the pit of ruin. The only alternative was to hold on, or perish. By the help of God, I held on till all my powers were convulsed by the effort, and I feared I should sink under the struggle. But at length, as by magic power from above, I found myself swung clear from the pit of ruin, and my weary soul rested securely upon the Rock of Ages; and a new song was put into my mouth, even 'thanks unto God who giveth us the victory through our Lord Jesus Christ.' And I was enabled to rejoice in the trial of faith to which I had been subjected; it having yielded to my soul the peaceable fruits of righteousness, quietness, and assurance."

Thus, every one should hang upon God's Word, and believe his promise, whatever may be his trials of faith, whatever his emotions, or whatever his circumstances. It is written, "The just shall live by faith." Yes, live I whether in trial or in prosperity, they shall live by faith.

A Christian lady, who had an unbelieving and very wicked husband, said to the writer, one day, "My husband is getting to be so much worse, that I have lost all the faith I used to have for his conversion." Now this sister had, and still was having, a trial of her faith; and while passing through it, she forgot to hang upon the promise of God. Satan took the advantage, by turning her attention from the confidence she had previously had in the power of Omnipotent grace, to look at the increased wickedness of her companion. No doubt many fall in this way. O, let us beware of the devices of Satan in the hour of trial. Cast not away confidence, then; remember, it hath great recompense of reward. Let us hold on, and hold out to the end of life. "He that endureth unto the end, the same shall be saved." May God help us all to stand fast in the faith of the gospel, and to "endure hardness as good soldiers of Jesus Christ." -- S.

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04 -- PERFECT LOVE

Loving God "with all the heart, might, mind, and strength," is what the beloved John denominates "perfect love." The state or condition of the heart is primary and essential; its exercises secondary and necessary. We read of the heart of "stone" and the "heart of flesh," and of the "perfect heart;" and Moses exclaims, "O that there were such a heart in them," &c. And the principle involved, is universal, that if the tree be a thorn, a radical change must pass over it before its fruit will be figs. From the force of its nature, every pulsation of the sinner's carnal heart is a throb of enmity against God, and it cannot love him if it try. He may turn his thoughts and affections in the direction of God, and try to love, but his heart is in a frigid region, and its glare is like the fervor of an iceberg. He exercises his powers to their full extent, and having done all he can, though conscious that is nothing, perhaps thinks himself justified. But verily he is not justified; for till he love God, he possesses not a Christian grace. He does not love God not because he does not try, but because there is not an attribute of his nature that is capable of such a motion or feeling.

"God is love," and the only fountain of love. Whatever there is of pure or holy love in the universe, either in heaven or earth, is derived from the great Fountain, God himself. The sinner being depraved -- enmity having taken the place of love -- cannot love God till this enmity is destroyed, and "the love of God is shed abroad in his heart by the Holy Ghost given unto him." The sinner's condemnation is not predicated on his not exercising a power or capacity that he does not possess, but for not availing himself of the divine assistance -- the agency of the Holy Ghost, brought within his reach.

Such are the tender mercies of God over all his works, and his nearness to every child of man especially, that he "is more ready to give the Holy Ghost to them that ask him, than earthly parents are to give good gifts to their children." The sinner knows this, yet the "promise of the Father" is spurned or neglected, and on he lives, a slave to sin, and an enemy of God. But his condition and principles of action present only in a higher degree and clearer light, a vein of thought and feeling that runs through most of the religious services of many sincere Christians. I speak not of the cold-hearted professor, but of one that loves God, that loves him much, and desires to love him more. If God were loved with all the heart, every element of the carnal mind, "the body of sin" would be destroyed. The warfare in the heart would be at an end, and would not be renewed so long as love remained "perfect." This is the condition of the sanctified. They love

God and keep his commandments. In the justified, sin is subdued, but not destroyed. Often it attempts to rebel, but if kept in utter subjection, "God working in us," it soon is destroyed, and the soul sanctified.

But here is the trouble with the great majority of sincere professors. Sin is not all the time kept in subjection. Much of the time they are striving with it, and sin often has the victory. A warfare is going on within, and being thus engaged, they cannot devote all their powers to God. What makes their condition worse, is, their unsanctified powers are incapable of devotion to God. Every power not in entire subjection, or under the control of perfect love, not only leads the soul from God, but arrays it against him. The unregenerate do not love God -- cannot -- and on that ground would justify themselves. The Christian under consideration loves God but his love is not perfect. Conscious of this, and being sincere, he would love God better. He often tries, but as often fails. Frequently discouraged, he quiets conscience and justifies himself by the reflection, that he does the best he can. Still the conviction abides that he may have given him a "perfect heart," and that then he will love God as he should. As it is, he does the best he can. His poor heart, clogged and fettered by sin, yields to God all the love it has, but that is a poor pittance. But God is not satisfied, not "well pleased." He offers a perfect heart, and demands perfect love. This demand presses heavily upon the conscience, and efforts are made to obey; but there is no heart for it. Would such first present themselves to God in a submissive, receptive attitude, and vehemently assert the giving of a new heart, they would soon find God "strengthening them by his Spirit in the inner man, according to the riches of his glory." God has graduated his gifts with reference to holiness only by his transcendent glory. If you tarry long in this position, and do not apprehend God, nigh, remain longer still, and look not to any other source; rather remain in darkness, and look in the direction where God is. God is nigh, in the midst of the darkness which surrounds you. Turn not your face a moment. Faith will soon apprehend a fullness in the blood of the atonement. The unveiled glories of a loving Deity will dispel the cloud, and you will find yourself within the holy of holies.

The "body of sin" is now "destroyed," and the whole heart is filled with the love of God. Every power and faculty of the soul and body is under the control of love. The dwelling place of the sanctified is love, and "he that dwelleth in love dwelleth in God, and God in him." The peculiar attribute of the Almighty is love. It constitutes the element in which the Christian lives. "His life is hid with Christ in God." Being made a partaker of the divine nature, he has a capacity to enjoy the divine being. Reason, quickened, apprehends through the medium of the light of the Holy Ghost, all possible excellencies in God, and the affections harmonizing with reason, are all concentrated in him. Every power and faculty of the soul being under the influence of the divinity of love, is drawn to God, nearer and nearer, as this force of love increases. Where love is "made perfect," a closer union subsists between the soul and God, than between the soul and body. "He that is joined to the Lord is one spirit." So strong is this golden chain, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." As God acts in harmony with himself; so the sanctified heart, united intimately to him, acts in harmony with the divine mind. God sits on the throne of reason, and reigns in the empire of mind. As the ever-moving stream bears along on its surface the unresisting leaf that has fallen from the over-hanging branch, so the sanctified will coincide and moves along with the will of God. God having infused his love -- himself -- throughout the affections, he sways them at

pleasure. God being love, perfect love is characterized by a peculiar nearness to him. "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "And this is the [degree of] confidence that we have in him, that if we ask any thing according to his will, he heareth us;" and if we know that he hear us whatsoever we ask, we know that we have the petitions that we deserve of him. -- H. H. Moore

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05 -- THE CHRISTIAN

If you are a Christian, the throne of grace is yours. Your Father is seated on it. Your Savior has sprinkled it with his blood. The Holy Spirit draws you secretly to kneel before it; and its promise is, "Open your mouth wide and I will fill it." What an honor to approach the King of kings! Were we to have an audience with an earthly monarch, we should deem it an era in our history, and boast of it through life. But you, and I, and others, may have an audience with the King of the universe. Nay, we have liberty to approach him at any time and under any circumstances. Have we wants? He can supply them. Are we in trouble? He can extricate us. Do afflictions press our soul? He can mitigate and remove them. Does sin pollute our joys? with him is the power of cleansing. Does Satan vex our souls? He invites us to his arms as our refuge. All relief and every blessing is from God.

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06 -- THE CHRISTIAN'S PRIVILEGE

Bro. King: By the request of a dear sister, I forward you the following lines for insertion in the "Guide." The note below will explain the occasion of writing.

[Comment by Mrs. Clark:] "The Christian's privilege! If I were a poet I would write something on those words."

[Reply to Mrs. Clark by Theodore:] Sister Clark: These lines are impromptu not written for criticism, but the simple effusion of a feeling heart, prompted by the expression of your countenance, when you said, "If I were a poet, I would write something on those words."

"The Christian's privilege!" Precious words,
Of heavenly meaning, O how full!
What bliss divine the thought affords,
What peace -- what comfort to the soul.

"The Christian's privilege!" Not to weave
From earth's gay flowers a fading wreath;
No: to the world such joys we leave,
Joys as ephemeral as their breath.

"The Christian's privilege!" Not to shine
With earth's gay pageants for an hour;
Not to explore earth's richest mine,
Nor proudly sway earth's noblest power

"The Christian's privilege!" 'Tis to know
The ecstatic joys of pardoned sin --
To feel the purple current flow,
That makes the sinner wholly clean.

"The Christian's privilege!" 'Tis to be
Dead to the world's tumultuous strife --
Buried with Christ continually,
Risen with him to endless life.

"The Christian's privilege!" 'Tis to live
The hidden life, concealed in God;
His heavenly fullness to receive --
The richest purchase of his blood.

"The Christian's privilege!" Be it mine
To prove its length, its breadth, its height;
To bask in rays of love divine,
Till lost in heaven's unfading light.

"The Christian's privilege!" There 'twill be,
To gaze on him whose sprinkled blood
From all our sins hath made us free,
And brought us safe to heaven -- to God.

New York, Aug. 30, 1848. -- Theodore

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07 -- PERSONAL EXPERIENCE

Bro. King:-- While reading in the last number of the "Guide," the following passage made a forcible impression upon my mind: "The enemy has met me with the suggestion that I had better not write -- it would do no good." The reason is this: I have long had it in my mind to write a portion of my experience, but hitherto have not, from the impression that "it would do no good." The following lines you are at liberty to publish or not, as you think best.

I embraced religion at the age of sixteen years. Of my life previous to that event, I must only say, it was one of continual transgression. I was indeed the "chief of sinners," and often did I experience the truth of Holy Writ, "The way of the transgressor is hard." Often did I promise to

give myself to the Lord, and many an almost sleepless night I passed, but no sooner did the opportunity present itself; than I plunged deeper, if possible, into the pool of iniquity, than before. Thus life passed on, till, in the August of 1845, I attended a camp-meeting at , and there, for the first time in my life, I resolved to seek earnestly for religion, and never give up the struggle until I obtained it. My resolution. was firm, but little did I anticipate the mighty conflict which was to take place ere the victory was gained. During several days, I was in a state of the most intense mental excitement; but at last, when every energy of both body and mind was exhausted, I gave up all, and felt that I was a new creature in Christ Jesus." Yes, glory to his name I could then testify to the world that whereas "I was blind, now I see." This was good, but something better was in store. I was then an unbeliever in the doctrine of Christian perfection, and considered its professors as proud assumers of something they did not and never could possess in this world. But a few weeks, however, passed, before I was brought, by a succession of circumstances I could but deem providential, to change my views upon the subject. I saw that it was attainable, and at once resolved to possess it. When I gave my heart to God, I supposed the work well-nigh done; but when I found that I was not "cleansed from all unrighteousness," and that the blessing of holiness was attainable, I considered my covenant vows remained unfulfilled, so long as I had an unsanctified heart. My cry then was, "Give me a clean heart, O God, and renew a right spirit within me." While I was "yet speaking," he answered me -- a flood of light and glory burst in upon my soul; my tongue was loosed, and I could exclaim, "Praise God, O my soul, and all that is within me, praise his holy name." Yes, and even now, as my thoughts recur to that event, I give glory to God for having wrought so great salvation.

From that time to the present, with but a single exception of a short season of darkness, resulting from unfaithfulness, the Sun of Righteousness has steadily beamed upon my path, and I could adopt the language of the sweet singer of Israel, "Though I pass through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff they comfort me." True, I have had temptations, but when the enemy thrust sore at me, this promise, "My grace shall be sufficient for you," has been my "strong tower" and "city of refuge," and though the storms beat, mid the floods came, yet by the hand of faith I could take hold on the "Rock which is higher than I," and safely sheltered beneath the "Ark of the Covenant," in his strength bid defiance to all the powers of hell, and come off more than conqueror, exclaiming) "I know that my Redeemer liveth."

Affliction's waters, too, have rolled deep and strong, and ever and anon, as their fearful surges break against my little bark, and for a moment threaten to sunder the "three-fold cord" of confidence in God, that "still, small voice" whispers in my ear, "Peace, be still;" the agitated spirit resting upon the promise, "These light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory" grasping that "anchor" which is "sure and steadfast," and with the assurance that "all things work together for good to them that love God," enjoys that peace which "floweth as a river," and experiences that "joy which is unutterable and full of glory."

Glory be to God it is indeed a "more excellent way," the "highway cast up for the ransomed of the Lord to walk in." Holiness is a subject which I like -- a theme on which my heart delights to dwell. I love to urge it in private, I love to proclaim it from the sacred desk. When I see the poor Christian buffeted by enemies within and without, I love to point him to the land flowing with "milk and honey;" I love to proclaim to him liberty from inbred corruption. Holiness of heart "How

sweet the sound 'tis music in our ears." O that ministers would raise its highest notes, that Christians would bear its richest fruits -- then should we see the kingdom of God spreading, the banner of the cross unfurled and planted where now the proud crescent waves, and heathen orgies are repeated. How bright, how lovely the prospect which opens before the Christian it is emphatically a "rest."

A rest where all the soul's desire
Is fixed on things above;
Where grief and fear and sin expire,
Cast out by perfect love."

That we may all enjoy this rest, is the prayer of a

Pilgrim Stranger.

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Our conscience is as a fire within us, our sins as the fuel; there fore, instead of warming, it will scorch us, unless the fuel be removed or the heat of it be allayed by penitential tears.

The true Christian is neither afraid of dying nor living; he desires to go to heaven to see Christ, yet is willing to stay upon earth to serve Christ.

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08 -- REFLECTIONS IN MEETING

Dear Brother:-- It was my privilege, this afternoon, to attend a meeting well and favorably known among us in New York, as the "Tuesday meeting." Testimony after testimony was given in favor of the beauty and power of holiness, and there seemed to me no time that I could properly appropriate to the expression of my individual feelings. Suppose this evening I attempt to sketch some of the thoughts that were given to me as I listened with deep interest to the successive speakers.

The deep necessity that our ministers should be a holy priesthood, was incidentally mentioned. A class and prayer lender presently expressed his conviction that the offices devolving upon him imperatively demanded holiness, as a pre-requisite for their faithful and successful discharge and brother after brother seemed to feel, that as necessity was laid upon them to mingle with the world, it required this true spirit of Christianity to preserve them from imbibing the spirit of the world. I could but bow in entire acquiescence with the views, as these successive necessities were dwelt on, and something whispered, "Can you not tell how fully this state of 'living in the Lord' meets the requirements of the female heart, and the exactions of domestic and household duty?" I thought, "Why, if I speak, I shall merely have to reiterate that which of late I have so often told them, that a 'peace which passeth all understanding' is the happy experience of those who rest in God." But then it was suggested, "May there not be present some of your own sex, who are in the very place whence you have been happily extricated by the blessed doctrine of

seeing ' God in all things?'" And my heart yearned over those, who, in the petty annoyances to which most females are subjected, lose their sense of religious enjoyment, and by a clouded brow and depressed spirits, exhibit a sad illustration of the powerlessness of their religion. God in all things -- yes, my dear sister who may read this page, God in all things is the elixir of woman's lot; sweetening every sorrow, supporting under every trial, strengthening under every annoyance, and shedding its fragrance over our daily pathway. As mistress of a household, as mother of a large family, as constantly performing the patient watching required of woman, with the relinquishment so frequently demanded of things most congenial to her taste and disposition, what but the proper appreciation of the command,

Whatsoever ye do, do all for the glory of God," can yield uninterrupted happiness? What but this command, (which is in reality a most gracious privilege,) can redeem from the feeling of littleness, the thousand petty demands which are constantly made upon us? Should we so often hear complaints of want of time to attend to religion, if we fully understood that all day was religious that any and every duty imposed upon us by the providence of God, was the one in which we could find him, and enjoy the sweetness of his approbation? The domestic avocations, to some minds so peculiarly repugnant, can not only be sustained, but are actually ennobled by the consideration that this is work placed before us by our heavenly Employer; and that which he has provided for us, shall we not do? Ah! well did quaint George Herbert sing

"All may of God partake,
Nothing can be so mean,
Which with this tincture, 'for Thy sake,'
Wilt not grow bright and clean.
A servant with this clause,
Makes drudgery divine;
Who sweeps a room, as for Thy laws,
Makes that and the action fine."

As the Guide is more particularly devoted to experience, perhaps I ought to extract from another publication the exercises of my own heart, while passing on to the attainment of the mind that was in Christ -- in him whose motto was, "I came not to do mine own will, but the will of him who sent me."

"When altered circumstances, and the sickness and death of some near to me, rendered withdrawal from public, and the performance of home duties imperative, I could not understand the dispensation. I had taken so much pleasure in doing good, and had been so foremost in societies and schools, that now, to do nothing, was painful in the extreme. I thought myself calculated for a wider sphere of usefulness, and felt that I could easily have borne the loss of affluence and position in society, if God had only allowed me to work for him. I felt a sort of contempt for the household avocation now necessary, considered some employment quite derogatory to my intellect, and shrunk from taking any pleasure in the discharge of these duties, because they were not religious. How kindly did God bear with me, removing by degrees the veils which hid my motives from my sight, and revealing, as I could bear, the truth, that self; self was still an unthroned idol. He brought me to see that the sum and substance of religion consisted in being able to say, 'Thy will be done!' and thenceforward, to the attainment of this great object, were

devoted all my energies. God smiled on the endeavor -- my belief in a special Providence was vivified -- I saw God in every event, his will was revealed in each successive dispensation. Nothing seemed trivial -- nothing was unimportant. At times, I shrunk from thus combining Deity with things of earth, but the command, ' Whether ye eat or drink, or whatsoever ye do, do all for the glory of God,' sustained me, and I pressed on. To others, my mind may have seemed subdued and broken down to its narrowed sphere; but I was self-conscious of an energy, nay, a divine energy, which bore me unceasingly along. I found it required a greater fixed determination to act or suffer as the will of God imposed, than it had done, in former time, to attract the notice of my friends; and I fully understood and believed the following remarks of Prof. Upham: 'that the beggar who strolls from door to door, and who solicits and receives his scanty pittance from those he meets, may really exhibit an energy of purpose, unknown and unhonored though he may be, which, in other situations, would have led to admiration and fame. The poor man, who, from the situation in which God has placed him, is obliged to spend his time in the discharge of some menial office, as he repeats from dawning day to setting sun the ceaseless round of his labors, may exhibit an energy of purpose, as real and as great as that which has characterized the most devoted missionary in foreign lands. And though no human eye may regard him, no human tongue may applaud him, he may be as acceptable in the sight of God.' Viewed in this light, irksome duties became pleasant -- God enabled me to bear his imposed burdens humbly, willingly, rejoicingly, and I constantly proved that 'a sanctified cross is a storehouse of spiritual blessings.'"

I have written to you, dear brother, a much longer, and a very different letter from that which I had intended at its commencement. Such as it is, however, I shall send it. Permit me, in conclusion, to say to my female readers, (and I know it is speaking very lowly,) if your children are troublesome, if your servants are perverse, if you are to any degree cut off from outward advantages, remember these are the trials imposed upon you for your growth in grace. God has determined the bounds of your habitation, and asks you now to learn the lesson of habitual self-denial,

"And there is no road
Which leads us daily nearer God."

Do not hesitate to say, "This is to teach me patience; this is to turn me away from sublunary good; this is to lead me to depend entirely upon God." Do not fear that this constant recurrence to the will of God will degenerate into irreverent familiarity, but view it as your happy privilege thus to see God in al' things, and "whatsoever you do, to do it unto the Lord." -- E. M. B., Tuesday Evening, Sept. 19, 1848

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09 -- HOLINESS PROMOTES CHRISTIAN DILIGENCE

The principles that enter into the formation of the Christian character, in its incipient state, are the same that exist through all its progressive state, and which maintain and support it in its state of maturity. The difference of character presented by the Christian in different stages of his experience, is the result of his growing in grace, perfecting holiness in the fear of the Lord, and thus more fully developing the principles on which he started in the divine life. A degree of grace

awakens, a higher degree of grace justifies, and a still higher degree sanctifies. But it is all grace -- augmenting till the whole man, inward and outward, is brought under its sway. The Scriptures illustrate this point by reference "to babes in Christ," to "little children," to "young men," and to "fathers." Many things which the little child is unable to do, or does only very imperfectly, the fathers actually accomplish in a high degree of perfection.

Repentance is the gift of God, and should be regarded not as a bitter cup, but as a great blessing. There can be bitterness only in sin. And while the blessing of repentance is offered to the sinner, it is an essential element of true holiness. It is laid down by the apostle as being one of the "first principles" of the doctrine of Christ. When this blessing is received by the sinner, and it has a deep and fixed lodgment in his heart, the first step is taken in the way of holiness. But being alive to his unsaved and wretched condition, he is too much taken up with his own personal salvation to think of glorifying God; and his penitential cry is, "God be merciful to me a sinner." He strives to enter in at the straight gate, and day and night hungers and thirsts after righteousness. Thus this salutary principle of life infused into the soul, produces diligence and appropriate action. But there is no devotion to God, for all the powers of the soul are fast bound in chains of spiritual death. The cry is, "O, wretched man that I am, who shall deliver me."

When delivered and regenerated, all its renewed energies are devoted to God. Righteousness, peace and joy in the Holy Ghost, now have possession of the heart. They govern his conduct and lead him to the most careful observance of all the duties of the Christian. He now stands on other ground than when a sorrowing penitent. The principles of holiness are greatly multiplied, and each one has a stronger hold upon the whole man. He is consequently under a stronger divine influence, and to the extent of this influence, is devoted to God. As the will of God is made known in the Scriptures, that divine volume is carefully studied day by day, and the whole life is devoted to keeping its precepts. The great secret of the Christian's success in the divine life is found in his making it a matter of principle -- of inflexible duty to keep all the commandments of God. This truth should be indelibly engraven upon the heart, and sedulously practiced in all the affairs of life. Most persons professedly Christian, have general and indefinite notions of duty, such as a half-informed and stupid conscience may dictate, and consequently, their lives little accord with the commandments of God. In the Bible, there are not only general principles of duty laid down, but specific requirements are made, and to perform them we must be vigilant and active. "If ye love me," says the Savior, "keep my commandments. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and manifest myself to him." This is the life, the practice, and the enjoyment of religion.

The beloved John writes to his children, "And hereby we do know him, if we keep his commandments. He that saith, [by word or profession,] I know him, [or enjoy religion,] and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his words, in him, verily, is the love of God perfected." Evangelic obedience, not angelic or Adamic, is what is contended for. The love of God is exceeding broad, and the particular duties it enjoins are not one, but legion. To perform them, we must have more than mortal strength, we must be endued with power from on high. After God has regenerated our hearts, we must remain steadfast, immovable, always abounding in the work of the Lord, or we shall not observe all the commandments of God, our religious life will decline, and the world will take the place of God in the heart.

This is the obedience the justified should yield to God; and though acceptable through the blood of the atonement, it is perfect neither in its nature nor degree. It is not perfect in nature, because the body of sin, or the carnal mind, or, as some express it, the "life of nature," is not entirely destroyed, and is infused into it to some extent, and renders it imperfect. Love is the fulfilling of the law, and because the heart is not made perfect in love, its obedience cannot be perfect. A stream perfectly pure, cannot flow from an infected fountain. Love may be fast working the destruction of the body of sin, but all the exercises cannot be perfect in nature so long as they are infected in the least with carnality. Pure love is of God, wherever found, and of itself considered, must be perfect in every respect; but when it is contending for the dominion of the heart, with depraved nature, perfect love and obedience cannot be rendered by the heart to God. It is not perfect in degree, because the heart is not eon rely sanctified. All the heart, mind, might and strength, is not brought under the power of love. When this is done, the heart glows with a love that is deep, pure and constant. Love is the sole law of the creature's being. The soul is healed of all its maladies. God has strengthened it according to the riches of his own glory. "Being now made free from sin, and become servants to God, ye have your fruit unto holiness," says the apostle.

Will it not now be expected that this new creature's external conduct will correspond with his new character? And will not his diligence in the service of God, with his acquisitions of spiritual strength, be greatly increased! The relation of the sanctified to God, and to the world, is very peculiar, and its striking characteristic is its simplicity. The soul has found God, and is satisfied with his fullness. As its capacity enlarges, it draws nearer and nearer to God, and is ever filled with his fullness. It finds in him a strong tower, and a quiet home. The soul is no longer contending its way to him, opposed by the power of sin at every step. The struggle is over now -- the victory is won, and the soul is at rest in God. Of this rest the justified know only in part. God's presence is the soul's sanctuary, and the "holy of holies" its dwelling place. Strong faith unites the soul to Deity, and, passively, it moves as influenced by the Infinite.

It is in this sense the expressions "passively active," in the writings of Madame Guyon, and "interior stillness," in Upham's Interior Life, as well as others of similar import, have a correct and an important meaning. God is the Christian's dwelling place, and away from him, the Christian can do nothing successfully in his cause. If we would be co-workers together with God, we must be united to him. If we would devote all we are to his service, every power and faculty of the soul must be strengthened, and directed, by being "joined to the Lord." Almighty power then gives energy to efforts that would otherwise be powerless. The soul itself being at rest in God, can consistently give attention to the wants of others; and being qualified by its union with God, is prepared to do them good.

The principles which we have laid down lead us to conclude that the activity and diligence in the divine life of the sanctified, will be greatly increased, and the example of the most holy demonstrates the accuracy of the conclusion. Who among the primitive Christians, were more active than the apostles, and who were more holy? Who among the moderns were more bold and unremitting in their labors than Wesley, and Fletcher? Who have enjoyed a stronger union with God? After a review of all his travels and labors, the language of Asbury was, "but O, perpetual motion!" Richard Watson lays down the proposition that ceaseless activity must be an attribute of God; when sanctified, -- made partakers of the divine nature, shall we be inactive, and pass a

solitary life? Obedience to all the commandments of God, without which holiness cannot be maintained, requires not only much prayer and communion with the Holy One, but much laborious action, and unremitting diligence. It is proper that the unsaved, but repenting sinner, should think of but little else than his own salvation; but we expect that the regenerated will be diligent in business, fervent in spirit, serving the Lord, because they have received a far greater measure of the Holy Spirit; and that the sanctified, who are filled with all the fullness of God, will be still more engaged in the same work. It is good to be alone with God; and seasons of atonement are necessary to the maintenance of the divine life. God must be enjoyed, but God is in his work, carrying it forward, and it is his will that we should enjoy him more fully there. If we are the sons of God, we are led by his Spirit, not kept at rest; and often while in the way of active duty, we find ourselves enjoying the sweetest communion with our Father. -- H. H. M.

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10 -- A GEM

The flower beheld the star above,
And longed to reach its airy love,
But longed in vain. A dew drop fell
Into the rich and fragrant bell
And then the star was imaged there,
As though it dropped from upper air,
And glancing down from heaven had come
To seek on earth a kindred home.

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11 -- EXTRACT OF A LETTER FROM PRESIDENT PECK TO THE EDITOR OF THE CHRISTIAN MESSENGER

I have long felt a strong anxiety to address a few earnest words to your readers, on the subject of personal holiness. This has become the all-absorbing theme of my heart. I see its beauties and its obligation in a stronger light, as my humble experience advances. I know the torture of a divided life; I sympathize deeply with those dear brethren who are vacillating between hope and fear, whose religion is a religion of war with unsanctified self -- of victories over the flesh, which have need to be repeated as often as its excitants rouse it to resistance against God, and holiness, and heaven. And I thank the Lord I am able to say I know the efficacy of "the blood of Jesus to cleanse from all sin" -- to remove, as well as triumph over "the carnal mind, which is at enmity with God." I have found out, by blessed experience, the difference between "love" and "perfect love," "sanctification" and "entire sanctification." O that I could say a word that would, by the aid of the Holy Spirit, be the means of convicting some at least, of my brethren and sisters of the safety of hungering and thirsting after righteousness -- of the necessity of "a clean heart." The imperative duty of rising to the enjoyment of "the mind that was in Christ." This duty must be felt. Conviction for holiness used to be common in the church. Why should it not be so again? Our own hearts convict us. Our knowledge of the past convicts us. The Word of God convicts us. The Holy Spirit convicts us. The state of the church, the suffering, perishing condition of the world, convicts

us. And yet, how many complain that they feel no special conviction upon the subject of holiness. What can be more alarming than the fact that men are not alarmed when the most beseeching cries of humanity, and the most terrible exposures of the soul, fail to arouse them? O Lord, speak to these spirits again. Alarm, excite, melt the church, until she shall cry out from the very depths of her soul, for purity, for holiness, for God.

How should I rejoice to be the means of leading a single one of God's dear children, who is panting for full redemption, into the purple current of the Redeemer's blood. This, and this alone, can cleanse from all sin. It is near, exceedingly near, to all such as groan to be set free. Faith will throw the spirit into it, and there it is cleansed in an instant. And who shall refuse to believe for a fullness, since it is only thus that we can fully know Christ? Who will refuse to believe, since Jesus permits us to believe -- asks us to believe -- commands us to believe, and is never so well pleased with us as when we believe? God help us We surely can -- we must believe, that now the blood is sufficient to cleanse us -- even us, just as we are -- that it will cleanse us now, just as we are -- that it does cleanse us now, just as we are, from all indwelling sin. This done, and the work is certainly wrought. God will honor his own. Christ will respond to faith in his atoning blood. The Holy Ghost will answer the demand he himself has inspired.

But I cannot enlarge. These few hints may be blessed of God to some soul who shall duly appreciate them and proceed at once to act upon them.

Who shall it be? Let eternity tell.

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The value of Christianity has never been fairly estimated by mere philosophers. There is a grandeur in its principles fully perceptible to the humblest being who feels their influence, but latent to him who knows them only speculatively. The religion of Christ develops the only true "association" that can exist among mankind. Reviving in each individual principles tending to harmonious action, it gives all the elements necessary to form a perfect community. Its action is wholly integral. Perceiving the errors and follies incident to the present order of society, philosophers have devised various modes as substitutes for it, but in these modes one great principle has invariably been overlooked. The attempt has always been to modify the passions and actions of men by different methods of combining them together -- making the good qualities of one to neutralize the bad of another, thus forming a compacted whole. How far superior is the gospel plan. It takes each individual, purifies him of his faults, bestows upon him gentleness, charity and true motives to act justly; and by the association of such as these, creates an order of society perfectly adapted to the wants of man. -- S.

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THE END