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GUIDE TO HOLINESS ARTICLES
Volume 16 -- June 1849 to January 1850 -- Part 1

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 16, shown to have been originally published from June, 1849 to January, 1850. -- DVM

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01 -- THOUGHTS ON HOLINESS -- No. 17

On The Relation of Suffering to Sanctification

The way of those who truly and deeply believe, like that trodden by the divine Master in whom they have trusted, is a path of thorns. The most eminent Christians have, as a general thing, been called to pass through the greatest sufferings. Infinite wisdom, which explains the means it uses by the results that follow, has seen fit to connect their sufferings with their sanctification. God has seen it to be necessary, that they should suffer, not only for the good of others, which they could easily understand, but also for their own good, the reasons of which it was more difficult to see. A few remarks will explain, in part, the nature of this necessity.

2. A heart unsanctified, is a heart which has become disordered in its attachments. Its desires, separated from their true center, are either given to wrong objects, or by being inordinate, assist in a wrong degree. The sanctification of the heart, is its restoration from this wrong state. And this is done by a course, the reverse of that which sin has previously prompted it to take, namely, by taking the desires from wrong objects and by suppressing all their inordinate action. But such is the nature of the desires, that this cannot be done without the experience of much suffering. [This statement does not teach suppression of carnality. -- DVM]

A man, for instance, desires wealth. If this desire is disappointed, if the wealth which he desired is placed beyond his reach, he suffers. It is not a matter of choice, but of mental law. And in that sense it is a matter of necessity. A man desires friends, honors, power, reputation, influence, pleasures. If he does not obtain them, his heart bleeds. And of course the degree of the suffering will be in proportion to the intensity of the desire. If the desire exists in the highest degree, the suffering attendant on its resistance and suppression will be very great.

3. God, who is the author of sanctification, as he is of every thing else except sin, knows what is in the human heart. He knows, better than any other being, the truth and the dreadful import of the fact that the hearts of men, so far as they are left to themselves, are full of unholy desires. And it is his design, through the death of his Son and by the applications of his grace, to restore them from this state. He means, if they will yield to, and cooperate with his purposes, to separate them from all such unholy feelings; but as the separation of so strong a tie cannot be effected without suffering, he means they shall suffer. The way in which he proposes to lead them, is the way of the cross. "And whosoever," says the Savior, "doth not bear his cross, and come after me, cannot be my disciple." Luke, 14:27.

4. But it will be said perhaps, that we have the promise of sanctification through faith. And it is readily and joyfully admitted, that there are a multitude of passages of Scripture, which

ascribe our inward restoration in all respects to faith in God, and to that grace which is experienced through the merits of his Son. But still it is no where said or intimated, that we are sanctified by faith without suffering. It is faith, which first inspires the thought of a separation from the world; it is faith which brings us into harmony with God, and secures strength from him; it is faith undoubtedly, which gives us the victory, but not the victory without a contest. Faith works by love and purifies the heart; but the love which faith inspires, is the love of God, contending with, and purifying the heart from the love of the world. Such a strife cannot exist without pain.

5. But it is not enough to say, that the restoration of the soul from an unsanctified to a holy state involves as a general thing, in consequence of the nature of the process, the necessity of suffering; undoubtedly it is a necessity, but it is also a privilege. We not only necessarily suffer in being separated from the world, but the suffering itself indirectly gives strength to sustain us in the separation, and it does it in this way.

In a state of suffering, we naturally look somewhere for relief from it, or for support during its continuance. Generally speaking, our attention is first directed for aid to persons or objects near at hand. We lean upon a human arm, or upon a frail earthly object of some kind. But the result of our experience is, that nothing but a divine power can give us adequate support. We turn, in the season of our distresses, from the creature to God; and we never do this in sincerity, without finding in him a degree of support which we can find no where else.

On this point, heathenism itself furnishes instruction. It is worthy of notice, that disappointment and sorrow have a great influence in inspiring the sentiments and practices of their imperfect worship, even in the minds of those who have known nothing of the Christian religion. "Res adversae," said the Roman Camillus, after recounting the calamities and sufferings of his countrymen; "res adversae admonuerunt religionum." And however we may explain it, it will be found the general rule among all classes of men, and in all situations, that "sorrow leads to religion."

6. The tendency of suffering, is not only to lead us to God, as the only being who can help us, but to keep us there. The general result, in the case of Christians, is, the more they suffer the more they trust, and the more they trust, the more will the principle of trust or faith be strengthened. So that affliction, by impressing the necessity of higher art than human, tends not only to originate faith in God, but indirectly to increase it.

And it may be added further, it is difficult to see how faith can be much strengthened in any other way. When we walk by faith, we walk, in a certain sense, in darkness. If it were perfectly light around us, we should not walk by faith, but by open vision. Faith is a light to the soul; but it is the very condition of its existence, that it shall have a dark place to shine in. It is faith which conducts us, but our journey is through shadows. And this illustrates the meaning of certain expressions frequently found in the experimental writings of Dyonysius the Areopagite, and other writers who hold similar views, such as the "night of faith," "the divine darkness," "the obscure night of faith," and the like.

It is hardly necessary to say, that darkness or night, in its application to the mind, is a figurative expression, and means trial or suffering, attended with ignorance of the issues and

objects of that suffering. And accordingly, these writers teach in harmony with other experimental writers, that seasons of trial, leading to the exercise of faith, are exceedingly profitable. The Biblical writers, whom they profess to follow, obviously teach the same. "Persecuted," says the Apostle, "but not forsaken: cast down, but not destroyed. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." And again, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2d Cor. 4:9, 10, 17.

7. In sustaining the remark, that suffering may be regarded as a spiritual privilege, we are led to add here, that pleasure, which is the opposite of suffering, is not a good or privilege, unless it be the true pleasure. It is far better to suffer, than to experience any pleasure in this life, either inward or outward, which God himself does not give. The only true pleasure, is in doing and suffering God's will. There is an intoxicating and dangerous power, in all pleasure which has not a divine sanction. One of its results is, even when it is characterized by thoughtlessness or levity, rather than by crime, that it disturbs the natural and easy action of the mind, so that we cannot perceive and understand the truth so easily as we should otherwise do. This want of clearness of perception is attended with a confusion, and divided state of feeling. In other words, it is apt to leave what may be called figuratively, a cloud, a mist before the mind; shutting out, or preventing, the pleasant clearness of God's presence.

8. It is well for us to suffer, among other things, that we may have a better understanding of the situation of others who suffer, and may have more sympathy with them. A fallen world, where evil is continually striving with good, is not the garden where true and unalloyed happiness may be expected to grow. Suffering, whatever distinctions grace may make among men, places us on a level with the common lot of humanity, and leads us continually to think of and to feel for sinners.

9. Another of the benefits, connected with the endurance of suffering, is that when endured in the fullness of Christ's dispositions, it imparts true liberty of spirit. It is hardly necessary to say, that there can be no bondage to the mind that cheerfully lays all the world's gifts upon God's altar. It finds its riches in having nothing, and realizes the feelings of its freedom in the fact that it has no choice separate from God's choice.

10. Again, when suffering is attended with right affections, it becomes one of the strongest, and perhaps the only satisfactory evidence of true love. If God should bestow upon us mercies alone, without trials, it might be difficult to say, whether we loved him for himself or only for the blessings he gave. But if our affection remains unshaken under the trials he sees fit to send, we have good reason to regard it as true. The love, which exists and flourishes at such times, is not a mere accessory, dependent for its continuance upon circumstances, but is a permanent principle.

11. These considerations do not exhaust the subject, but they may lead to reflection and self-examination on the part of the reader. Two remarks only remain to be added here. One is this.

When we lay down the general principle, that deprivations and sufferings are favorable to the exercise and growth of faith, we would not limit the remark to what we lose or suffer outwardly; -- to the loss, for instance, of health, property, personal influence, reputation, and human friendships, and to the sorrows resulting from these causes. We include also sorrows of

mind, such as result from specific and heavy temptations, and from a general and deep feeling of spiritual desolation, which sometimes exists in connection with such temptations.

12. The other remark is this. It is not enough merely to be patient under suffering; the highest spiritual experience requires us to rejoice in it. At least, it requires us to rejoice in all that suffering which results from a loss of those worldly possessions which are dangerous to us, and from the suppression of wrong desires. If we are satisfied, that we cannot be fully sanctified without suffering, we ought to rejoice in it, as our greatest good. We ought to rejoice in it, because it strengthens our faith, because it gives us the victory over sin, because it makes us partakers of Christ's sufferings, because it enables us to fulfil the will of God, because it leads to everlasting life. -- A.K.

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02 -- EVERY THING DESIGNED TO HELP US -- No. 7

Domestic Trials and Heavy Responsibilities

This is a world of discipline, and God pursues various methods with his children, but always with one object. Among the many trying cases which meet the eye, we often see that of the Christian wife, whose husband does not sympathize with her on the subject of religion. It is natural to her to lean on him, and look to him for counsel; but, however judicious he may be in other respects, here he cannot be trusted -- she must stand alone. This is not all; he opposes her, and throws every hindrance in her way. Her opportunities of attendance on the means of grace are restricted, her power of doing good abroad is limited, and her efforts at home continually thwarted. In other respects he is, perhaps, a kind husband, and she loves him.

But her affection is a continual source of suffering; for in addition to her continual solicitude on his account, she feels most painfully the want of sympathy. He is indifferent to the subject which lies nearest her heart -- yea more, he hates it, and sometimes, on account of it, he almost hates her too. Her children grow up under this unfavorable influence, and take sides with their father, and her difficulties increase. Too often is she drawn, by her affection for them, into compliances which wound her conscience, and bring darkness into her soul. Between her desire to please her family, and her desire to please her Savior, she seems to be in perpetual conflict. Thousands of aching hearts can testify to the truth of this picture.

It is very common to hear such individuals say, "I cannot do as I would if I were differently situated." This is true; your circumstances are peculiarly trying -- all these things seem to be against you. Multitudes, who were once fair and flourishing professors, have been borne away by this current of unfavorable influences, and made shipwreck of the faith. Others have struggled along, sometimes taking the right stand, and then again yielding so much as to neutralize their influence. This makes them unhappy; they cannot give up their religion altogether, though they are continually embarrassed with the consciousness that they do not walk worthy of it. Children are shortsighted observers, and they readily perceive that their mother's religion fails to make her happy; and therefore, it is not the thing for them! She sees this, and feels it, and her perplexity

increases. When she reads Paul's assertion, "all things work together for good to those who love God," she is ready to ask, "How can it be so in my case?"

No circumstances are apparently more unfavorable than this; and perhaps we should be disposed to consider this case an exception, were it not that in a multitude of instances the grace of God has been completely triumphant. The fact of her having no earthly arm to lean upon, has made her lean more entirely on God than others do. Not having another to think for her, she is compelled to think for herself; and consequently, she grows in a real knowledge of divine things faster than she otherwise would do. Not finding the sympathy which her heart craves, she is driven to the bosom of the dearest, tenderest, and most sympathizing friend in the universe. There is one kind, attentive ear, into which she can pour all her complaints, and never meet a repulse. The peculiarity of her situation, tends to make her a more decided Christian; this comes of being obliged to think for herself and act for herself. She has taken her stand, and she must maintain it. The fact that the eyes of her husband and children are incessantly upon her, operates favorably, by keeping her incessantly on her guard. Aware that her example is a very powerful kind of preaching to them, she takes care that it shall all be of the right sort. Often, very often, are these gentle and faithful preachers permitted to receive husband and children as the fruits of their ministry.

If one so circumstanced is tempted to falter in her course, what a powerful stimulus is here, to urge her on in the straight and narrow way! The fate of souls, dear to her as her own, may be depending on her faithfulness. She finds that an ordinary degree of piety will not do -- she must have larger measures of grace, to bear up under the weight which is laid upon her. She asks, and it is given. When, at the close of her pilgrimage, she looks back on the way in which the Lord hath led her, she is satisfied that goodness and mercy have followed her all the days of her life; and that those untoward circumstances which seemed to be against her, have really been for her. Doubtless this becomes still more apparent, when the whole is reviewed in the light of heaven. For the Master has said, "What I do, thou knowest not now, but thou shalt know hereafter."

We turn now to another case: that of the Christian on whom it has pleased the Lord to lay heavy responsibilities. Perhaps he is at the head of a large business establishment, requiring great skill as a financier; he has an inadequate capital, and on this account his movements are much embarrassed -- especially in "hard times." Perhaps he has a partner who is not a Christian, and hardly a moral man, with no very nice ideas of honor, and no disposition to make "the golden rule" the rule of business [This is one reason Christians are told to not be unequally yoked together with unbelievers. The writer, however, may be thinking of one thus yoked before becoming a Christian. -- DVM]. Perhaps he is also an officer in the church, and the superintendent of the Sabbath school. Then he must hold an office in this, that, or the other benevolent association, and perhaps serve his town or his country in some public capacity. Then, too, he has a family to feed, clothe, educate, and fit for this world and the next. His faculties are taxed to the utmost, and he often feels that he has a greater load of responsibility than he can well walk under. He grows prematurely gray, and the lines of thought in his face early deepen into wrinkles. He feels that God has placed him in his present position, and laid all this load upon him, and he must go along under it as well as he can. But he thinks that those who say the soul may always be quiet in God, do not know much about such a position as his -- if they did, they would see the impossibility of the thing! And yet, he has invariably found that when his religious feelings have been in the best state, when he has come the nearest to a perfect trust in God, when for a time he has tried the blessed way of doing every thing

in and for the Lord, then his burdens have become light. O, why does he not go on, till he has perfectly learned the great lesson of casting all his care on God!

Others have responsibilities laid on them of a different kind. There is the pastor, with hundreds of immortals looking to him for guidance, and almost for salvation. There is the physician, on whose skill and discretion hang life and death. There is the editor, (not always awake to his responsibility,) molding public sentiment, destroying or building up persons, plans and opinions, with a stroke of his pen. There is the judge, holding in his hands the life and liberty of his fellow men. Then there are those who are called on in Providence to build up and sustain our literary institutions. The pecuniary, intellectual, moral and spiritual welfare of these institutions must be provided for, and it lays a heavy weight of responsibility on those who have the charge of them. They are often ready to exclaim, "Who is sufficient for these things?" It is their difficult work to control, instruct and guide thoughtless youth, and bring mind and heart into the right shape -- a work that might task an angel's powers.

Are these heavy responsibilities favorable to growth in grace? Most of the sufferers say no. It seems to them as if they had so many dead weights hanging about their souls. Such cases are not only absorbing, but depressing; and few, who have been long under their pressure, have elasticity of spirits enough left to rise above them. Yet, after all, this is an excellent discipline. What is that man good for who has never had any responsibility thrown upon him? He does not know himself. We say that throwing responsibility on any individual makes him more of a man -- so it does -- and for the same reason it makes him more of a Christian. It strengthens faith and courage, gives vigor and manliness to his piety, makes him a decided, energetic Christian, improves his judgment, and he becomes invaluable as a friend and a counselor. He grows up into a strong oak among "the trees of the Lord." "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper." These are the strong men in the community -- the strong Christians in the church. They have to do all the thinking for the rest; human nature is indolent -- men will not think till they must -- and these men must.

Let those to whom the fine talents are given, gratefully accept the trust, and cheerfully meet the responsibilities connected with it. When the Lord cometh and reckoneth with his servants, you will be able to say, "Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more." And your Lord will say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

The words, "I will make thee ruler over many things," seem to intimate that our Lord has work for his disciples to do in another state of existence; and that they whose powers are brought to the highest perfection here, will have important services assigned them hereafter, which could not be so well performed if they had had less discipline in this world. If this view be correct, there is something very comforting in it, for then no effort is lost which we make to qualify ourselves for usefulness, even though our opportunities of service here may be soon cut off.

Let us then no longer shrink from responsibility; but in the strength of the Lord, meet it courageously. It will do us good, and make us much more efficient in doing good to others. A soul in a healthy state, loves to have its powers taxed to the utmost; nothing is a burden. If the weight

becomes too heavy for us, then it is our privilege to roll it on the arm of God. This he graciously invites, nay, even commands us to do. An earthly father would not like to see his child staggering under a load which was beyond his strength; and our Heavenly Father, with a tenderness infinitely greater, says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We talk about "our heavy responsibilities;" but after all, the Christian is responsible for nothing. He is only a little child, and all that is required of him, is to keep making attempts to serve his Father; but he ought never to feel that the weight of any undertaking rests on him. O, it is our high privilege to feel, that whatever may seem to devolve upon us -- God is all, and we are nothing! -- S. J.

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"Whenever you and I are acting beyond our faith, we are conscious of effort, we are awkward. Whenever there is simple faith in the living God, we see saints go on quietly, easily, unobtrusively, and (it seems to me,) victoriously. There is a happy liberty in the service which faith renders unto God, which no skill or effort of the flesh can assume, and we must watch against mistaking effort for faith."

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03 -- ONE IS YOUR MASTER, EVEN CHRIST

And has the disciple of Christ but one Master? Has he no divided interests? Can he not gather a little with Christ, with one hand, while he is scattering a little with the other? Can he not serve God some, while he is serving mammon a little? No man can serve two masters, saith the great Master himself. But whom is the real disciple serving when he is plowing his field, or building his house, or attending to his merchandise, or filling his professional office? And whom is she serving, when she is preparing food for her family, or washing, ironing, and sewing, and setting her house in order; waiting upon visitors, and doing other things needful for the comfort and comeliness of those dependent upon her? The real disciple is always serving his Master. Whatever he or she does, they always do it according to his directions. He has given general rules by which, the Holy Spirit sanctifying the judgment of the disciple, he can regulate all his matters of both a temporal and spiritual nature, however small, according to his Master's will. And in following these directions, he has a spirit within him which consecrates all he does in faith, that is acceptable in his Lord's sight.

If by the scriptural means of diligence and economy, his property increase, he remembers that he is only a steward, -- that he must not let his money lie still and rust, (for the rust of it will eat as doth the canker,) but he must keep it in use for the good of others -- of his own family and all the rest of the great family of God. When he helps others, he does not do unto those from whom he can have a recompense but to the poor who cannot reward him, for he desires to have his recompense, in the day of the resurrection of the just, if anywhere.

The housewife remembers too, that the great Master had an interest when he was here on earth, that all around him should be made comfortable. He called for food to feed the hungry, and when it was lacking, created it at the very time. He both gave and received such attentions of different kinds as are suited to the body.

Our Creator, in giving us our existence for a while in time, to inhabit corporeal bodies, makes it reasonable that whatever we do for the body in its various wants, is service to him, provided we do it in remembrance of him, eating and drinking, and doing all we do, in praise for his wise and merciful provision for us. And we have some reason to believe that the true refinements and elegancies of life, (for there are many so called, that are falsely called so,) would not be unacceptable in his sight, when time and money are no longer needed for the evangelization of the nations: when all shall know the Lord, and shall be like brothers in one great family. Then shall we not be at liberty to imitate the Creator of worlds, and the things contained therein, in the exquisite skill and beauty of his workmanship? And even now there are many things in which we can as well have elegance, as coarseness, with the same expense, and a little more attention, which attention will have a tendency to refine our feelings, and will add to the happiness of others, being as we all are, creatures of taste as well as of understanding.

A pleasant, cheerful countenance, and a sweet, lively voice, are much more agreeable to us, and therefore add more to our happiness, than a cloudy, sad, countenance, and a complaining, whining voice; so on the same principle, a room fitted up in a neat and pleasant aspect, adds more to our enjoyment, than one merely giving us a place in it, having a disordered, dark, and gloomy aspect. So that attention to matters of taste, even now, is acceptable to God, where they do not interfere with duties of a more rigid nature: for he understands the elements of our constitutions, having made us with his own hand: and he knows that his creatures of the most moderate temperament, are more or less affected by these things.

A boasting in any one, of independence as to matters of taste, is "wise above what is written," and therefore out of place: for in the sacred scriptures, the very description of heaven, so far as we have a description of it, is addressed in part to the principle of taste. The beauty of heaven is not forgotten amid its other attractions; and he made the seashells and the flowers: the arching heavens and the green smiling earth: the plumage of birds, and the eye, ear, and hand of man. So that in attending to all these things in the manner regulated by the word of Divine inspiration -- attending to necessities first, of others as well as of ourselves, and afterwards to matters of true refinement and beauty, -- "One is our Master, even Christ."

There is nothing like purity of heart, -- freedom from selfishness; or in other words, holiness, to secure refinement of feeling and of manners. The command, "be courteous," and other appeals to the Christian to be gentle, and the declaration that the servant of the Lord must be gentle; and that love does not behave itself unseemly, all go to show this. And indeed the principles of the gospel fully operating in the life, are what, and what alone will make the perfect gentleman and perfect lady in all times and in all places; because they are what alone can subdue selfishness in the heart.

But the matured disciple has but "one Master, even Christ," in a more specific sense. He is not under the power of any appetite, passion, or propensity; he is not the slave or servant of any meat, or drink, or any desire, or fear. He can eat and drink what he has reason to believe is best for him; and what is hurtful to him he can as well let alone. He has no disposition to gratify any desire beyond its lawful and healthful use. He is in bondage to no fear of disappointments persecution, or pain; for "perfect love casteth out fear," and he believes without wavering that whatever he is

called upon to suffer he shall have a degree of strength given him proportioned to the suffering, and exactly fitted to it. Instead of being a servant to his emotions or passions, he is master of them through Christ; that is to say, Christ is master of them, for him. The fear of death is taken away, either in reality or by faith; it is already taken away, as some experience for years before the time of their departure comes, or, the disciple rests in faith that it will be, when death comes: for he feels that its sting, which is sin, is already extracted.

To be under such a master as Christ, is a glorious liberty to

A Student.

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04 -- RELIGIOUS CORRESPONDENCE -- No. 8

Day of visitation. Light resisted, becomes darkness. Can a justified soul be lost? Justified and condemned at the same moment, impossible. Disobedience incurs condemnation. The voice of conscience.

God is giving to his people a season of visitation in regard to the duty of entire holiness. Yet I fear that many whose names stand enrolled in the eye of this world among the records of his chosen ones, may permit this season of visitation to pass by. How has my heart mourned over some such, as with yearnings, I have said, "O that thou hadst known the day of thy visitation."

How often do we witness those who have time and again, had the powerful urgings of the spirit on this point of experience, relapse into worse than a state of indifference. Yes, I have heard some who have been thus influenced, not only speak lightly of those who profess a state of holiness, but have also heard them indulge in skeptical remarks in relation to this cardinal doctrine of the Bible.

Light on this subject, as on any other point of religious experience, or practice, becomes darkness if resisted. Though I would not be guilty of undervaluing the great things which God has done for his people, yet I fear that many who profess a state of justification, would find themselves in a state of condemnation, if right perceptions of what constitutes a state of justification, were entertained.

We often hear the inquiry, "can a soul in a state of justification, be lost?" To this we answer, no! Yet to such inquirers I would propose a question, asked by a minister not long since, "How long do you think a soul can continue in a state of justification without obeying the command, 'Be ye holy'?" It is only to those who walk not after the flesh, but after the Spirit, that there is no condemnation. Yet it is a nice point to walk after the Spirit wholly, but not a nicer point than it is to become a Bible Christian.

Alas, how many after having had most searching influences, and powerful persuasion in relation to the attainment of personal purity, are now further from it than formerly. Yet, notwithstanding this, they do not think or speak of themselves as in a backslidden state. But how

does God regard such. These have heard, and have also understandingly acknowledged the reasonableness of the command, "Be ye holy" -- still they consciously disobey! And why? Because they see that the path of holiness is one of universal self-denial -- the cross is on the way. The Spirit whispers, "If any man will come after me let him deny himself and take up his cross daily and follow me;" yet with shrinkings of heart he turns away, the path seems too narrow -- the way is too straight. He does not obediently take up his cross, and pursue an onward course. Yet though conscious of this, does he think of himself as receding? or in speaking of his experience, does he pronounce thus upon it?

Does he not rather pass on in indefiniteness of feeling, hoping perhaps, that he is on the whole gaining ground, without remembering the fact, that there is no such thing as going around the cross. Yet this in reality is the case. The cross covers the whole of the way to the heavenly city. The Savior had not said, let him deny himself and take up his cross daily and follow me, had there been a way to go around it, leading to the same road. Had any man found a way to do this, then were the purpose of God defeated, and heaven were gained by climbing up some other way.

Those who are lingering thus, surely cannot conceive that they are obeying the command, "Go on unto perfection." Yet does such an one stand still? No! from the moment that he refuses to obey the command, "go on," which is ever the mandate of the captain of his salvation, a retrograde movement begins, and steadily, though perhaps imperceptibly, the retrograde movement progresses, just so long as the command "go on unto perfection" is not obeyed. Yes, alas, the retrograde movement is too often imperceptible, because spiritual things can only be discerned by the light of the Holy Spirit. Turning away from the requirements of God, grieves the Spirit and causes the withdrawal of its enlightening influences, and to the degree these influences are resisted, (and non-compliance is resistance) to that degree the light becomes darkness.

How strangely inconsistent for one in this state, to conceive himself justified before God. And yet this is the inconsistent position in which many stand who profess a state of justification.

And where is the individual, who for any length of time, has been adopted into the family of Christ, but can look back upon a period when the importance of perfecting holiness in the fear of God, has been powerfully urged upon his heart. Doubtless, it would be difficult to single out many, especially among that sect whose founder was thrust out to raise up a holy people, but who have had seasons of special visitation on this subject. The writer has conversed with scores, who have felt that they were called of God to the office of the ministry, and most deeply have they felt the obligation to be holy as a necessary requisite for their holy calling. Yet have all these obtained this grace, and with clean hands and pure hearts gone forth to minister in holy things? Alas, too few have thus tarried at Jerusalem until endued with power from on high, and now how is it with them? With how many, have those keen internal convictions of the necessity of present purity died away, the visitations of the Spirit on this point have become less frequent. And why? Because these influences were not faithfully cherished, the grace was not sought with sufficient earnestness and perseverance -- the cross was in the way.

And where is the prayer or class leader who has not had a day of visitation on the subject, when the importance of personal holiness, as a preparatory requisite in order to lead the devotions and experience of others, has not been deeply felt? Yet why has it not been obtained? O let

conscience speak out now, as truthfully as it will speak in that day when the secrets of all hearts shall be revealed; yes, as truthfully as it will speak when you behold scores on the left hand of your Judge, who perhaps might have been at the right, had you but led them by the experience and practice of holiness into the highway which has been cast up, not for here and there a traveler, but for all the ransomed of the Lord to walk in. -- P.

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05 -- PERSONAL EXPERIENCE

The reading of Christian experience has so often been made a blessing to my soul, that I may not withhold a narrative of the way in which I have been led out of the spiritual Egypt.

It is now ten years since I was effectually aroused to seek the salvation of my soul. When the light of God's love first fell on my heart, I exclaimed the half was not told me, and inquired immediately -- "Lord what wilt thou have me to do." I saw my best services unprofitable -- I saw that He who redeemed me, had a righteous claim to all I possessed, and in the fullness of my heart; I consecrated myself wholly to the service of the Lord.

Although educated by Christian parents, I had never heard, previous to my conversion, that the Christian through faith in Jesus, may have complete victory over his foes before the hour of death. Soon after the power of regenerating grace passed upon my heart, I heard for the first time a full salvation preached. I listened, but could not receive it, neither might I deny it -- I was too little acquainted with my Bible to settle the point immediately, and I concluded to leave the matter before the throne of grace, praying for just that salvation which Jesus died to purchase. At this time I recorded the following:--

Today, have solemnly covenanted with God, to be wholly his -- to devote myself entirely to his service -- I feel assured he accepts the sacrifice I bring. -- Have asked in the name of my great advocate that my heart may be cleansed from all sin, and feel a firm confidence that he who hath promised will perform. My heart pants to be free from that which offendeth my Lord. Here follow still farther, expression of ardent desire to know more of God.

I have often thought, that if at this point, someone deeply taught in the science of holy living, had taken me by the hand, and taught me the way more perfectly, I might then have entered the rest of faith. But I was not left to myself -- I continually sought the Lord in ardent supplication -- to work his utmost work of salvation on my heart. And oh, how can I praise him enough, that he did bear my cry! In this state of heart, I one day sought my closet, and kneeling, looked upward as I opened my Bible to receive the divine illumination. Directed by the spirit, I opened to Romans 8th, and as I read the, blessing came -- the baptism of the Spirit. And although years have passed, I can never forget the hallowed sense of God's presence, that took possession of my soul.

As I went forth from that Bethel, language is far too tame to tell the love of God. Young in years, and not naturally communicative, I looked around inquiringly, to learn if all Christians possessed this open vision. I can never forget with what confidence I laid down to sleep, for all around me were the arms of infinite love. I thought that in the whole universe there was no place in

which I could be unblessed, for the love of God was my joy, and with such views of his excellence as were then mine, I could never cease to love him.

But I may not dwell here, but pass on to the story of my ignorance, for at that time I had never thought full salvation mine. I knew no difference at that time, between temptation and sin, when the Lord would prove me, and permitted the fiery darts of temptation to reach me. I let go my confidence and went out on the rolling billows of temptation without my anchor -- I forgot that the trial of my faith was precious. Alternate joys and fears were mine for eight or nine years, sometimes overwhelmed with the stupendous thought -- God my Father -- Heaven my home -- Christians my brethren an incorruptible inheritance mine, if faithful. I always loved the meeting for social worship -- the house of God even had greater charms for me than the hall of mirth, but the rest of faith was not mine.

In the summer of 1847, the Lord began to reveal to me how much I was dishonoring him, by living as I lived, and to incite in me an ardent desire to be, in verity, wholly his own. I had previous to this, become more established in the belief that a full salvation might be enjoyed by the Christian through faith in Christ. I ceased to mock God with formal prayer alone, and continually urged my plea before the throne, that I might be led into the right way, for I asked if mercies would not lead me, that affliction might be sent. I had many foes to meet -- After I met the insinuation, "religion, even if God does bless you, will never be to you what it was."

But I said I will believe God able to fill the most enlarged desire of an immortal mind. In August of the same year, I attended a meeting in the grove: I went praying that the Lord would break the lethargy from my soul. It was done, and earnestly I bowed before the throne, pleading for a present salvation. Days, weeks, and months passed by, and my impotent soul lay by the fountain of the water of life, unable to step in. But now a battle was pitched between the army of the Lord of Hosts and the powers of darkness. In other words Christians met daily to pray and to praise, waiting for the outpouring of the Spirit. My own responsibility as a professed Christian, lay upon me with such weight at this time, and I felt so much my perfect impotency, that I looked Jonah-like for some way to flee. But my way was hedged, and I prostrated myself low before the throne, praying for the whole armor; and yet it tarried. I gave all to God. Weary days were mine, and full oft my sorrowful heart said, "Oh, that I knew where I might find him."

At this point, one who knew the simplicity of the way, through faith in Jesus, and who also knew something of the struggling of my soul, said "will you kneel here, never to rise until you have the blessing?" The enemy's last strong hold was attacked. I had often been able to say he will do it, but to bring it to the present, and, reckoning on the immutable Word, say he does it, had always been beyond the power of my faith. For some moments my answer delayed, but within was a secret whisper, if you turn from this point you grieve the Spirit, and I said, I will.

As we knelt, my soul, all unconscious of the presence of others, said now, Oh, Father let thy own teachings guide me. The Spirit whispered, did you ever trust the Lord Jesus for any blessing, and he fail you; Oh, never, never -- Trust him now, was added -- He is able. Oh, said my captivated heart, I will trust him. And here followed a distinct consciousness that a future trust was an impossibility. It must be present. At this moment I saw such a fullness in Christ, that I think had I

had the interests of more than one soul, I should have trusted all to Him, and I added I do trust Thee now, Savior.

I can go no farther, language is far too poor to tell the joy of heaven. The Lord Jesus came in to abide in my heart; I had no longer any fear; I was enabled to so reckon myself not my own, as to account my foes, the foes of the Lord Jesus.

As soon as I found the great salvation, an inexpressible desire for the deliverance of all the dear family from the strong chains of unbelief took possession of my soul. More than a year has passed, since, through faith in Jesus, my impotent soul was healed, and still I find increasing beauties in the way of holiness. The principle of faith assumes a new importance almost daily. As I watch the signs of the times, I have come to believe that a glorious morning has dawned on the church. But I must pause. My heart is too full of the great subject to trust myself farther. -- Maria

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06 -- A FRAGMENT FROM MY PORTFOLIO

I daily enjoy communion with our Father in heaven. Every morning before I kneel down in prayer (and I rise before four,) I take the precious word of God, and ask that I may read something to strengthen me. I also ask that God would open my eyes to behold wondrous things out of his law. Sabbath morning, the passage which was by the holy comforter applied to my heart, "The Lord is thine inheritance." Monday morning, "Go thy way, eat thy bread with joy, for God now accepteth thy works." "Do with thy might whatsoever thy hand findeth to do." Tuesday, "Thou hast given him his heart's desire, and hast not withheld the request of his lips."

I feel the utmost confidence that God will give me the desires of my heart with respect to T___, but I want you to pray that it may be now, and that he may be a Bible Christian, and not a drone. Wednesday I had set apart as a day to go out into the highways and hedges, to try to compel sinners to come in, and also to induce Christians to resolve that they would no longer sit at ease in Zion. The manna upon that morning was, "I know thee by name, and thou hast also found grace in my sight." And he said, "My presence shall go with thee." You can tell, dear sister, how inexpressibly precious this was. What now could I need! I therefore went out leaning on the arm of my beloved, who had promised to make perfect his strength in my weakness, and I had a delightful time. Thursday morning, the heavenly bread was, "Be not afraid, but speak and hold not thy peace, for I am with thee." O what an unspeakable privilege, to be permitted to be workers together with God. Is there not a blessed reward even here in serving God, and in trying in all things to be faithful in doing our duty. I do bless God for the privilege of being an active laborer in his vineyard. I am determined to live to him alone. He has given me a fearless heart and I wish to spend and be spent for him. I am reproached even by professing Christians, for the course I take, but I am willing to be anything or nothing, as shall please God. I feel strong in him, I feel that he is my rock and my fortress my portion -- my light -- and my salvation. I do rejoice in him, yea, and I will rejoice.

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"Beloved, be assured that if you would be really strong, it must be by secret living before God. The reason we are so weak is, that we care so little about this secrecy before God. We are ready and eager to run into some service to be seen of men, but do we esteem unseen communion and discipline before God beyond all? Depend upon it, that if there is not the slaying of the lion and bear in secret, there will be no killing of Goliath in public."

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THE END