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GUIDE TO HOLINESS ARTICLES
Volume 16 -- June 1849 to January 1850 -- Part 4

Edited by Dexter S. King

Boston:
Published by Geo. C. Rand & Co.
No. 3 Cornhill

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Digital Edition 01/05/98
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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. 20

On the Union of God and Man in Love

The union of God and man, on which is founded the realization of all excellence and virtue, necessarily involves the fact of union in love. Undoubtedly perfect unity between God and man implies union in other respects. There may be, for instance, an union of knowledge or wisdom to some extent, which in the order of nature precedes that of love. Or there may be an union of the human and Divine will, which in the order of nature, follows that of love. There not only may be such unions in a perfectly restored state of the human mind, but there must be. But of all the various forms of union which exist, or may be supposed to exist, there is none so important and indispensable as that of love.

Some references were made to this subject in the preceding article. But we propose to resume it here, and make some further remarks.

The union of God and man in love implies a number of things. It implies, in the first place, that the love, which thus unites them, shall have the same origin. The two streams must flow from the same fountain. God's love is in and from himself. Man's love, in order to be in harmony with it, must be in and from God also. It is impossible, that the pure or perfect love which "loves God with all the heart and our neighbor as ourselves," should rest on any other than a divine and infinite basis. It is of a nature so high, flowing out freely and cheerfully even to those "who hate us and despitefully use us," that it requires and can accept nothing less than God for its author and supporter. Man has not strength enough to sustain himself in the exercise of such love, breathing out as it does, its aspirations of benevolence towards its enemies, except so far as he rests upon God, and becomes a "partaker of the divine nature."

2. The union of God and man in love implies, in the second place, that man's love must not only be from God so as to be nothing more or less than a stream from the everlasting fountain, but it must flow out without adulteration or modification -- in other words, it must be like God's love.

If we analyze these subjects carefully, especially in' the light of a holy experience, we shall find that God's love, as it existed in the primitive and uncreated form, and before any beings were created by him, was and must have been of that kind which is termed benevolential. And this love, as it exists in him now, which consists in a sincere desire for the happiness of all beings, simply because they have a being or existence susceptible of happiness, is now and always will be the original and basis of all other true love. It was this love, which, in the bosom of eternity, prompted the plan of salvation. We cannot experience the blessed state of perfect union with God in love,

unless our hearts are filled with a love of this kind. Our love must not only have its origin in the divine nature, in God himself; but must be like his. So that it should be our constant prayer, that God would give us a love-nature, which, in being kindled from the eternal fire, will burn of itself; which will send out its divine blaze in the midst of persecutions; and which "many waters cannot quench."

3. Again, the union of God and man in love implies, that man's love in its particular directions, namely, as it flows out to his fellow-men in general, or to particular classes of persons, or to any created objects whatever, must be subjected to a divine regulation. In other words, it is to be regarded as a fundamental principle in the life of God, in the soul, and in the doctrines of divine union, that God must not only give us the power to love, but that he must tell us whom to love. We have no more right to say whom we shall love out of God, than we have to do any thing else out of God. In our character of dependent creatures, who have nothing of our own, and who do not know how to use even that which is given us, we have no other resource but to trust God equally for the gift and for the regulation of it. And this is particularly true, as respects the affection which we are now considering. Love is not only the highest, the most ennobling, and the most sacred principle of our nature, but it is the most powerful. All history, religious as well as profane, is a testimony to the immensity of its power. Whether for good or for evil, it is the true life of the soul; making it satanic by its alliance with Satan, or divine by its participation in God. Such a principle which carries with it immortal destinies, should enfold God in it, not only as the source of its life, but as the guide of its movements.

4. Undoubtedly it is the nature, or perhaps we should rather say, the natural tendency of holy love in its benevolent forms, to extend itself in every direction and to all beings. All that is wanting is an occasion for its operation, and such is its nature that it will operate of itself. But a distinction may easily be made between a tendency of the mind and a direction of that tendency. It is the tendency of all rivers to flow to the ocean, but they do not flow there in a straight line -- on the contrary, they are continually diversified in accordance with the laws of nature. The rule, applicable in this case to a holy mind, is, that we must leave this tendency under the direction of Providence, and not direct it in our own will. It is true, we cannot rightfully be deprived of our own choice:-- but we are bound to make a right choice, and our choice ought always to be, to let the movements of our hearts be guided by God's choice. The will of the creature is as disastrous here as any where else. Let our love, then, flow where Providence indicates that it ought to flow. God, who reveals himself in his Providences and acts through them, and God only, should choose for us.

5. But supposing that the Providence of God places before us, as the objects of our love, those who are exceedingly depraved and vicious, are we bound to love them in that case? Most certainly we are. They are appropriate objects of the love of benevolence; although they are not so of complacential love or of unitive love. And benevolent love, which loves existences simply because they have an existence, is the primitive form of love and the basis of all other forms. This is the first or original form of love in God and in all holy beings.

As the appropriate object of this form of love is existence in distinction from character, it will naturally direct itself, in an especial manner, towards those whom Providence has particularly associated with us, no matter what their characters may be. The mere fact of sentient existence,

presented before us as an object of contemplation, will stir up the waters at the heart's fountain; but the relations of Providence will indicate the channels in which they must flow. Our relatives and others, with whom we are particularly associated in Providence, may be very wicked. But the fact of their wickedness does not destroy the other and everlasting fact, that they are accountable existences, that they have immortal souls, that they are capable of great happiness or great misery. Fallen, degraded, miserable they may be; but if we are like God, how can we help loving them. God is a fountain of love, flowing out continually towards all his creatures, sparing not even his own Son to save and bless them, and showing more than in any other way his love to those who are his enemies.

6. We may withhold from the wicked, esteem, respect, gratitude, honor; we may require of them penitence; we may be willing to see them suffer so far as justice requires them to suffer; but we should never withhold love. We never can withhold it without crime. And if we must love the wicked, who are placed before us in Providence, certainly we must love the good. But in neither case are we allowed to love, as to persons or degree, otherwise than God directs. The limitation of our capacity and position implies, although the tendency of the love of benevolence is to love all alike, that we cannot love all alike in fact. And a proper sense of that limitation will lead us to prefer that God should make the selection, rather than that we should make it ourselves. Providence, to those who have perfect faith, is an infallible guide.

Look, then, constantly to God, here as elsewhere. Let thy heart be fed from God's heart; let thy love be like God's love; place thyself under God's direction; and then let the stream of love flow out and flow on. Under such conditions it is certain, that God's and man's affections cannot be discordant. And it is in such a state of things, that God and man may be said to be united in love. --
A. K.

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02 -- PLEASING GOD -- No. 1

It seems necessary to our happiness that we should have some object in life: something that will interest us deeply and permanently; something that we feel is worth living for.

The question, "For what am I living?" is one of the greatest importance; yet multitudes have never seriously asked it, and it is allowed to go unanswered year after year. They cannot quite say they are living for God, and they do not quite believe they are living for themselves. They feel as if they were on neutral ground. But the Bible recognizes no such ground; it is very explicit on this point; "He that is not for me is against me." In every act of our lives; the predominant motive must be either to please God, or to please ourselves. If this fact does not necessarily stamp a character on the act, it does on the actor. Now it is the misery of fallen men, in their natural state, that even their good deeds are spoiled by being performed merely in obedience to natural impulses, with little or no reference to the approbation of God. They seek oftentimes to merit his smile, or to escape his frown, but they have no sincere and affectionate desire to please him. Some are naturally amiable, and they please themselves by cultivating the gentle virtues, and promoting the happiness of others. Some are naturally generous, and they please themselves by endeavoring to relieve distress. Others are public-spirited -- they like to see everything go right, and cheerfully

make sacrifices of personal ease, time, and money, to promote the public good. But "God is not in all their thoughts" -- they have no idea of pleasing Him; thus they are doing the right things in the wrong way, and herein is shown the spirit of disobedience as truly as if they did the wrong thing. How can they think God will accept of these as good deeds -- accept of things which were never offered to Him.

The Christian who is accustomed to look for Divine guidance, does not feel at liberty to rush into every good enterprise that appeals to his sympathies -- to take hold here, there, and everywhere, in obedience to his own generous impulses. He does what he feels convinced God calls him to do, and he does it then, because God calls him. Neither is he at liberty to do it in his own time, or in his own will, or in his own way. God must direct in all these respects. If he does not wait for Divine direction in all these respects, he experiences a feeling of condemnation -- the good deed does not react favorably on his soul.

But what is it to please God? The idea which first presents itself, is, doing that which meets his approbation. Yet is there not something more included in it? The servant may do his master's work faithfully, and meet his approbation; the son does it not only faithfully, but lovingly, and not only gains approbation, but gives pleasure. In his father's approving smile there is tenderness and joy; and the child has the satisfaction of feeling that he has imparted happiness to his parent. Is it not so between us and our heavenly Father? Do not our hearty, affectionate endeavors to do his will, meet something more than approval -- does not that heart of Infinite Love rejoice in them?

What a thought it is, that we may give God pleasure! Yet it must be so; for if he rejoices in the return of every prodigal, he must take pleasure in every step of his after progress. He who is working in us that which is well pleasing in his sight, feels a complacency in his own work, and sees with satisfaction the soul cheerfully yielding itself up to the teachings, suggestions, and persuasions of his Spirit. We must not think of the great and ever blessed God as if he were too happy in himself to take pleasure in his creatures. True he is happy -- infinitely happy, and the hearts of his children, on earth and throughout the universe, exult in the thought that he is over all, God blessed forever more. Before he had created one being, he was happy, and needed no praises of men or angels to add to his enjoyment. But in his benevolence he has called a multitude of intelligent beings into existence that they might be happy. Does he thus call them into being, and then turn away and leave them? When "the morning stars sang together, and all the sons of God shouted for joy," did their admiration, their love, their joy, give to him, who was the author and the object of it, no pleasure? "God is love;" and it is the nature of love to desire reciprocation, and to derive a pure enjoyment from it. We cannot conceive of God loving us with all that tenderness and intensity which he assures us he does, gently, yet powerfully, drawing our hearts to himself, and then taking no pleasure in our devotion to him. Does God then regard our affectionate services with something more than approbation -- do they indeed afford a sensible gratification to his benevolent heart? Reason answers "yes," and the Bible echoes, "yes!" "The steps of a good man are ordered by the Lord, and he delighteth in his way." "Such as are upright in their way is his delight." "The prayer of the upright is his delight." "The Lord taketh pleasure in those that fear him." "As the bridegroom rejoiceth over the bride, so doth thy God rejoice over thee."

What an animating consideration it is, that when we perform any service for the Lord, or bring any offering, he accepts it with pleasure, as a token of our love! These thoughts seem to bring us very near to the sympathies of our God; he is no longer afar off -- he is nigh -- in our souls -- moving us to good deeds, and then rewarding them with his own sweet smile.

It is a privilege to live; seeing we have, in the noble object of pleasing God, something worth living for. It is sometimes the case, that individuals are deprived of the principal objects of their affections -- those for whom they lived. They feel as if their work had been suddenly taken out of their hands; they have nothing to occupy their thoughts, engage their affections, or enlist their energies. They are most unhappy. But let them give themselves unreservedly to God, and at once the scene changes -- all is bright and blessed; they have occupation enough for their active minds, objects enough in their newly found Father and all his dear children, for their warmest affections, and room enough for all their energies. There are no more dull days for them -- no more twilight hours spent in pensive musings -- no more time lost in pitying self, and nourishing grief. New courage is breathed into the soul, new hopes, new desires. The joy of the Lord is their strength -- the double joy of loving God, and believing his love in return. It is as if one, who before dragged wearily along, had suddenly found wings!

In making it the one, great, absorbing object of life, to please God, we find something that satisfies us. We feel that this is sufficient that it is worthy of rational beings -- that it is something above all the chances and changes of time -- something which it is not possible ever to regret. We know it is right.

Then too, there is something very simple, as well as satisfactory in it. You are no longer perplexed with that jumble of worldly maxims and Bible rules which used to be forever conflicting. The single resolution, "I will please God," goes like a sunbeam, bright and warm, through every thing you do! It is worth a great deal, to have one simple rule, and feel that you have nothing to do but follow it--a rule that is always ready, and always applicable, whether your feelings are bright or dull -- whether your hope is firm or faint. Are you much alone? Your mind is not idle, but is ever earnestly employed. Are you called into company? Others go, perhaps, to enjoy themselves, or to shine, or to please their friends you have one definite object before you. Are you full of business? Others may be doing the same things from ambition, or avarice, or human love -- trying oftentimes to mingle with these motives the service of God -- but you are "the man of one idea;" you go straight through the multifarious concerns of life, with a sincere object steadily in view. How much easier this is! To an individual who has long been trying to serve God and Mammon, this settling down at last on one thing, is a wonderful relief. He feels that he knows now what life is about, and where he is, and where he is bound.

Do you say it is not in all cases easy to determine what will be pleasing to God? Those who truly love God have an intuitive perception of what will please him. It will probably be found in ninety nine cases out of a hundred, that questions of conscience arise from a disposition to avoid, rather than from a wish to perform a given duty. Affection is quick-sighted; we soon find out how to please those we love. Besides, the indwelling Spirit always tells us what is pleasing to God, if we will but listen. But we must say to appetite, passion, self-will, and all the little world within, as Brutus did to the Romans, "Be silent, that you may hear!"

Let us then live for God. Let us constantly cherish the sweet conviction that he loves us, and that he takes pleasure in every proof we give of our love to him. Pleasing God -- blessed employment! Angels can do no more. No matter whether our station be high or low, our sphere of action great or small, our talents few or many; we all can please God, and all equally please him. Let that be enough. Happy thought! Whatever may be apparently depressing in our circumstances, whatever may seem disheartening in our prospects, still, we may be always pleasing God. Is there not in this, a reason -- a good and sufficient reason -- for being always happy? -- S. I.

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03 -- A CHRISTIAN DESCRIBED -- (Continued From Volume 15)

He is saved from envy. By envy is meant pain, uneasiness, mortification, or discontent excited by the sight of another's superiority, or success, accompanied with more or less hatred. "Envy," says Mr. Fletcher, "looks with an evil eye at the good things our competitors enjoy, takes a secret pleasure in their misfortunes, under various pretexts exposes their faults, slyly tries to add to our reputation what it detracts from theirs, and stings our heart when they eclipse us by their greater success or superior excellences." It is utterly opposed to that quiet, undisturbed, and contented state of mind, which St. Paul so highly recommends, and of which he so often speaks. "I have learned," says he, "in whatsoever state I am, therewith to be content." "And be content with such things as ye have; for he hath said I will never leave thee, nor forsake thee."

Solomon represents it as being more fearful evil than wrath or anger. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" It holds a prominent place among the principal sins mentioned in the Bible. "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings." "Living in malice and envy hateful and hating one another." "Full of envy, murder, debate, malignity," &c. It is said that through envy, the "Lord of life and glory" was delivered into "wicked hands," to suffer an "ignominious death." "For he knew that for envy they had delivered him."

How dreadful must be that state of mind under the influence of this sin! Its "evil eye" casts its hellish glance at the superiority, privileges and blessings of others. Its diabolical influence is breathed out against those of superior advantages and enjoyments. It is always ready to say, "Yet all this availeth me nothing so long as I see Mordecai, the Jew, sitting at the king's gate." The mind, thus influenced, is never contented; never satisfied with its lot, and can never acquiesce in the divine will.

How frequently is this state of mind indulged in by many professing Christians? How often does this great sin occupy the hearts of those professing to be disciples of the "meek and lowly Jesus?" How often has it severed those cords which once bound together in closest union a band of Christian brethren. How often has it destroyed Christian confidence and affection, and changed those who were once loving and lamb-like, into bitterness and contention?

What, be envious of the superior privileges of thy brother? Rather should you be thankful for what you have; for what you have already in possession, is far more than you deserve. Responsibility is always connected with privileges, and responsibility increases as privileges

increase. Do you envy your brother's responsibilities? Then, envy not what he possesses, however great his privileges, if he alone is accountable for them; but see to it that you are improving well what Providence has entrusted in your possession.

But think not that you are a perfect Christian while envy remains in your heart. No; that heart is fearfully polluted while it retains this sin. Solomon calls it the "rotteness of the bones." Its pollution is seen wherever it exists. O, pray the "very God of peace to sanctify you wholly," and preserve you "blameless unto the coming of our Lord Jesus Christ." -- May, 1849

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04 -- COME, FOR ALL THINGS ARE NOW READY

"Mamma," said a little girl as she came running in from her play one pleasant summer's eve, "Mamma, is supper ready?"

"It is all ready," replied the mother; "O I am so glad," said the child, "for I am so hungry."

No other inquiry arose in the mind of the child as she took a seat provided for her at the table.

Who is the happiest, thought I, the mother in supplying the wants of the child, or the child in receiving those gifts from the hand of its kind parent?

This simple incident awakened in my mind the following reflections.

The Christian should come to the throne of grace with the same confidence that the little child came to the table; she waited only to be assured that all things were ready, and then she was "glad."

Strange indeed, would it have seemed had she come with doubts and fears, inquiring, "Is my mother willing to bestow upon me the food which she has so kindly prepared for me?"

And shall the inquiry ever be heard from the lips of the child of God, "Is my Heavenly Parent willing to bestow upon me those blessings which will be for His glory and my good?"

The gift of the Son of God; His life of toil and suffering; His anguish when expiring on the cross; His arms outstretched to receive the whole world; His dying words, "it is finished," are enough to assure the Christian that God delighteth in mercy.

A voice is sounding from the Sacred Word "come, for all things are now ready," and this should cause his heart to "rejoice with joy unspeakable and full of glory," and he may exultingly sing,

"Eternal wisdom hath prepared
A soul-reviving feast,

And bids our longing appetites
The rich provision taste."

"God forbid that I should glory save in the cross of our Lord Jesus Christ." This was the language of one who knew by experience what it was to bear the cross of Christ; he had endured reproach; he had struggled against the infirmities of human nature; he had met with trials and perplexities in almost every form; he had known the pleasures resulting from the acquisition of human science; he had received honor from men, and had enjoyed the pleasures of the world, but he had found by experience that "the world can never give the bliss for which we sigh." The desires of his soul were not satisfied with the attainment of human knowledge, and he had deliberately "counted all things but loss for the excellency of the knowledge of Christ Jesus."

He had embraced the cross of Christ, and he gloried in that cross, because by it he was crucified unto the world. It was the means of drawing his affections away from earth and raising them to things above.

It inspired him with confidence, and looking at the cross with the eye of faith, he saw the Saviour, and felt the atoning merits of that blood which is ever flowing to cleanse from sin and unrighteousness. And then he looked beyond the cross and exultingly exclaimed, "henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not unto me only, but unto all them that love his appearing."

How often we hear the remark made both by the sinner and by the half-hearted professor, "I desire to be a Christian and would gladly go to heaven, but I am not willing to go by the way of the cross."

No wonder that such persons see no loveliness in the cross, their hearts are filled with unbelief; they complain that God is a hard Master, and that his commands are grievous; they look only at the troubles and trials in the way; but let them yield their hearts to God, and

"Faith lends its realizing light;
The clouds disperse, the shadows fly,
The invisible appears in sight;
And God is seen by mortal eye."

"Then let us sit beneath the cross,
And gladly catch the heavenly stream;
All things for him account but loss,
And give up all our hearts to him;
Of nothing think or speak, beside
My Lord, my Love is crucified."

Lavina B. Pool

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In religious concerns, everything which we do of ourselves, independently of divine aid, has a tendency to stop us short of the object we are aiming at; and whatever be the substitute we rely on, whether outward or mental, is an idol at the time.

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05 -- WHY ARE CHRISTIANS GENERALLY SANCTIFIED BUT IN PART

It cannot be because there has not been sufficient time since their conversion. This may have been the secret, if not avowed, impression of many. They were not wholly sanctified when they were justified. This they have learned by experience, if they did not from the Bible, where it is clearly taught: and they have argued that time is necessary for the completion of the work -- how much time they know not; but a long time; and, at length, it has been, perhaps in many cases, unconsciously extended to the period of death. In this way, with a few, weeks and months, but with the most, years -- many long years have passed, and the time for their entire consecration has not yet arrived.

But why might not the work have been sooner completed? Sin was pardoned, and the soul regenerated, thus removing the obstacles to the work, though not fulfilling the conditions of it. There is surely no time fixed in the Scriptures, which must elapse before the work can be accomplished. The Saviour prays for his disciples, " Sanctify them through thy truth," assuming that they were all at that time eligible to this great blessing. And in view of the same fact, Paul prays, "The very God of peace sanctify you wholly." The only one prerequisite seems to be the Christian or converted state. Even "babes in Christ" are exhorted to "go on to perfection;" and all believers are included in the command, "Be ye holy, for I am holy." The want of time has not been the difficulty. Alas, how many gracious privileges have been neglected! how long have most of us been called to holiness! What darkness and condemnation have we brought upon our souls by refusing the call, or postponing attention to it to another period? All of which clearly shows, that had we given the subject suitable consideration, we might have been long since wholly saved from sin.

Indeed, there has been such variety in the periods of entire sanctification, as to show clearly that no specific time must elapse before the converted man may enter into the rest of perfect love. In a few instances, I believe the blessing has been received so soon after regeneration, as to make the periods seem entirely identical. And all times, from this infant state to the greatest age of Christians on earth, have been found available for this glorious work. But reasons vast as eternity may be urged in favor of entering early in our Christian state upon this glorious privilege of the sons of God. We have seen what dangers beset the path of those who are but partially sanctified. What numbers backslide; what numbers are finally lost, by neglecting the present imperative call to holiness of heart and life! And what can be gained by delay? Alas, how many have been compelled to own, that they have lost much:-- lost the favor of God; lost growth in grace; lost the power of usefulness; lost interest in the subject; become dead weights upon the church -- merely by delaying the work of full consecration! Time! my dear brethren; there has been no want of time. But let us rouse ourselves to a consideration of our present duty, our present privilege, or the favored time, the last time for the holy work, will have gone by forever.

It cannot be because entire salvation has not been our privilege and duty. The great declaration, "It is the will of God, even your sanctification," has been always true of every believer. It has always been a direct revelation to every Christian. Of what one of all God's dear children can it be said, He is an exception; she cannot have the blessing? Who would say, the blood of Jesus Christ cleanseth from all sin all the converted, who will fully appropriate it, except such as these? Who could say, if we confess our sins, he is faithful and just to cleanse us from all unrighteousness, but not you? Praise the Lord, no such exceptions are made. The blessed privilege is as general as the church of the living God. To you, to every soul delivered from the guilt of sin, the charge is given: "Wherefore come ye out from among them, [the worldly,] and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Having therefore these promises, dearly beloved, let us cleanse ourselves [in the blood of Christ, at once] from all filthiness of the flesh and spirit, perfecting [finishing, completing] holiness in the fear of God." To every one the entreaty is addressed -- "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." For every converted man and woman the prayer is fervently urged at the throne of grace: "The very God of peace sanctify ye wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." And how inspiring the promise that is added, "Faithful is he that calleth you, who also will do it." Let no believer therefore indulge the apprehension that he is excluded from the high and holy privilege. These scriptures, as we see, hush every fear, and call every soul up to this perfect standard. And why this general delay?

One of the many reasons for so lamentable a fact, I can give in this paper. I fear attention has not been called so distinctly and forcibly to the doctrine of holiness as it should have been. Sermons have too generally stopped short of it. Other fundamental doctrines of the Gospel have been allowed paramount attention -- whereas it may be safely asserted, that they all depend upon this for their significance, and all point to this as their ultimate aim; and, to be thoroughly honest, I ought at this point to express my mortification and sorrow, that even philosophical discussions, polemical divinity, splendid rhetoric, and oratorical displays, have not infrequently been deemed more important to assembled multitudes, hungering for the bread of life, than the great doctrine of entire sanctification! Charitably as my heart inclines me to regard the motives of all who stand upon the walls of Zion, I must declare, in the presence of my Maker and Judge, that I believe the solemn vows of that ministry which does not aim directly at the promotion of experimental and practical holiness, are trifled with, and fearfully violated. Philosophy is invaluable, so far as it removes the blindness from our spiritual vision, and reveals to our sight the true and the good. Polemics are in place where heresies in doctrine obstruct the triumphant march of the King of kings. Rhetoric is available where it renders more transparent the medium through which the light of Heaven shines upon the world. Oratory is at home in the sacred desk when it is the out gushing of a soul filled with the Holy Ghost. But where any, or all of these, assume to supersede or embellish the message of God to dying men, they are a fraud upon the soul, so grievous and cruel as to deserve the indignation of earth and the wrath of Heaven! O tell me, brethren beloved, what language within the power of man deserves to supersede, or is able to embellish the heaven-inspired summons, "Behold the Lamb of God, which taketh away the sins of the world?" or the solemn, thrilling announcement, "The blood of Jesus Christ his Son cleanseth us from all sin!"

Have we held up so distinctly as that all could see it, this glorious truth? Have we called to our aid the power of the Divine Spirit -- the commands -- the promises -- the examples -- the illustrations of the Holy Scriptures, to make the duty, the privilege, and the way of holiness, so plain, that no man who has listened to our ministry could mistake it? I fear not. If this has been universally, or even generally done, how are we to account for the apparent surprise with which definite announcements of the doctrine, cogent arguments in his favor, and rousing appeals upon this subject, to the hearts of the people, are received in so many congregations of all denominations of Christians? Why say so many of our dear friends -- We have not for many years heard it on this wise? Why do those who are inclined to be skeptical in relation to it, charge its faithful advocates with preaching a new and a strange doctrine in the church, though it is taught in the very style of the Scriptures -- in the very language of Wesley and Fletcher? Alas! the truth cannot be denied -- the great privilege and duty of present salvation from all sin, is omitted in so large a number of sermons, as to leave many in doubt whether there be any such Gospel; and grievously to discourage and mislead those whose spirits pant for full redemption. How many are permitted to live for years under the sound of a ministry, in many respects evangelical, without ever being told, in intelligible and encouraging language, that they may be saved from all sin in this life! And how many who have, now and then, heard of the glorious truth, have heard it only to mourn that it was not designed for them now! Pastoral visitations have been made, and repeated time and again, without a word or a hint upon this great privilege of believers. Prayers have been offered in the house of God, around the family altar, and by the bed of the sick and dying, but with no such distinct allusion to the duty of present, full salvation, as to inform, convince, and arouse the soul to take hold of it as the purchased inheritance of every believer! How, in view of these facts, can it be matter of surprise that Christians generally are sanctified but in part? -- Jesse T. Peck

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06 -- GLORY IN THE LORD

From the Pittsburgh Christian Advocate

"He that glorieth, let him glory in this, that he knoweth and understandeth me that I am the Lord, which exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight saith the Lord." Jer. ix. 24.

Could we wield a pen "winged with illuminated words," we should approach the subject before us with a deep consciousness of incapacity: it seems to descend upon the mind in an unbroken tide of overpowering effulgence; at one time causing it to reflect, as from placid waters, images of glorious beauty; at another, every power seems impinioned with living light and immortal hope. But we may rear the humble lattice-work of hope, and watch the living tendrils of truth as they clasp and beautify it, and pluck the sweet clusters with deep gratitude.

"Let him glory!" Who? Shall man glory? Yes; abject, fallen man. The slave whose limbs are fettered by oppression's chains, may soar in an atmosphere that will not blight the sweet buds of love and hope, or throw a shade over the bright visions of his soul, that take on immortality. And the miner, whose eyes are never gladdened by the sweet rays of morning, may have a radiance resting upon his soul such as never visits earth's gorgeous palaces, and his heart thrilled with such music as trembles on Gabriel's harp.

But who has said, "Let him glory?" "He who stretched forth the heavens as a curtain -- who guides Arcturus and his sons," who has placed upon the earth the miniature deity, and implanted in his spiritual nature affections stronger than death, desires vast as eternity, high as heaven.

In what shall he glory? In the vigorous and delightful exercise of every felicitous power with which he is gifted. "In that he knoweth and understandeth me that I am the Lord, which exercise loving kindness." Ah, here the portals open -- and like the newly freed bird, we pause to reflect upon which object in the boundless expanse before us, we shall rest our feet. Loving kindness, where shall we find it? Where shall we find it not?

Sleep! what blessings lie enfolded in her soft mantle, as she throws it gently over unconscious man. He reposes in utter helplessness beneath it, while from its ample folds she sheds renovation on every power. That heart is not to be envied that can lie down in healthful slumber, and wake with morning's new life, to meet its beams, without giving forth deep, grateful music.

Light, wondrous light! pervading the vast universe, yet adapting itself to the expanding organs of the smiling infant; mystical avenue to the inner man. What language can delineate its revealings or its agency! But what is this superscription, written in bright letters on the heavens, the earth, and each quivering optic fiber? "Lovingkindness."

The air, the ambient air! encircling the earth as with a strong band, yet flexible as a mother's arm, and fraught with more than magnetic charm; hanging a harp upon each object that surrounds us, from which we may wake tones of hallowed melody, or sounds that grate harsh as thunder.

But we have only looked at a few of the gems that enrich the tenement? How shall we approach the veiled seraph who inhabits its beautified walls? How shall we speak of love, with its crystal fountains; of thought, with its wings of azure, purple and gold; of memory; of hope? We will not attempt it, but sing with grateful admiration

Thy love the power of thought bestowed; --
To thee our thoughts would soar."

-- M. E. B.

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07 -- WHOM NOT HAVING SEEN YE LOVE

We sometimes form a very strong attachment to some earthly friend whom yet we have never seen. We hear of their works; we catch their spirit -- we see numerous and most expressive manifestations of it; and our interest in them is scarcely less than if we had seen them with these eyes. There are multitudes of holy men, living and dead, for whom we cherish the deepest affection and regard. How many precious spirits among the patriarchs, prophets and apostles do we admire and love; for our souls have been trained and turned to gratitude, submission, adoration and praise

by the sweet words in which their hearts once gushed and poured forth their rich devotions. Hence we feel as if we knew them. In fact we are scarcely less acquainted with them than if we had seen them.

Yet, while we know them much, we have known Jesus more. The streams have been good; the fountain incomparably better. We have gone to them for instruction, but to Jesus much more, and for many other things than mere instruction. Their example has been valuable; that of Jesus has been priceless. Their sympathy -- but we cannot begin to put it in comparison with that of him who can be touched with the feeling of all our infirmities, and who was tempted in all points like as we are -- whose infinite heart goes to the bottom of the deepest sorrows of every one of his countless children, of every nation down through all ages. And then to crown all, Jesus gave himself for us by a death of self-sacrifice and agony. He took our place before and underneath the lifted sword of justice. We have not seen him; but we have seen and have felt the proofs of his unutterable love for us. We see such grace and such goodness and self-devotion to our race -- such unsurpassed moral excellence, we cannot but admire, love and adore him. No matter whether we have seen him -- we can love him and adore him, as if there were nothing else to be loved and adored on earth or in heaven.

But though our mortal eyes have not yet seen him, yet he has not left himself without witness to our hearts. His spirit is commissioned to take the things of Christ and show them to us. Perhaps in such a world as ours, this is as good as to see Jesus with our own eyes. In fact he told his disciples it was better. It was "expedient for them that he should go away," and give scope for the Comforter to come. This Great Divine Teacher knows how to put our minds in a right position to see Jesus. He can give us the stand point of facile and impressive observation, whence his beauties shine most sweetly, and whence his qualities as a Saviour are revealed so impressively that you cannot help seeing their wonderful adaptation to such a sinner as yourself. We have no reason to be dissatisfied with such visions of Jesus as we may have through the ministrations of his own commissioned and most competent teacher.

When we have well improved these means and methods of cultivating our love for Jesus, we shall go higher. Having loved him here without the open vision of his glories, that open vision will be our mate reward. Just as it is precious to meet the friend whom we have loved without having seen on earth, so will it be most precious and blessed to see Jesus as he is. We shall know him then with a knowledge in which no imperfection can mingle-with a love which nothing can mar-with a fulness of. soul which will leave nothing more or better to be desired. Soon, SOON, the visions of that perfect glory will burst upon our waiting eyes and longing hearts. Come, Lord Jesus, in thine own best time. -- Oberlin Evangelist

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The presence of God's glory is in heaven; the presence of his power, on earth; the presence of his justice, in hell; and the presence of his grace, with his people.

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THE END

