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THE GUIDE TO CHRISTIAN PERFECTION -- MARCH 1845
Edited by Dexter S. King

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CONTENTS

- 01 -- About The "Guide To Christian Perfection" -- "Guide To Holiness"
- 02 -- Old Testament Saints
- 03 -- Personal Experience
- 04 -- Peck On Perfection
- 05 -- Every Day Experience -- (Continued)
- 06 -- Inducements To Seek For Entire Sanctification
- 07 -- Rodriguez On Christian Perfection
- 08 -- Objections To Seeking The Blessing
- 09 -- Experience Of H. S. C.
- 10 -- The Consecrated Tongue
- 11 -- Correction
- 12 -- Memoir Of Catharine Adorna
- 13 -- The Physician Of The Mind

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01 -- ABOUT THE "GUIDE TO CHRISTIAN PERFECTION" -- "GUIDE TO HOLINESS"

The "Guide to Christian Perfection" was later named the "Guide to Holiness." According to Ken Brown, the name for this publication in 1839 was the "Guide to Christian Perfection," but he was not sure what year the name was changed. HDM owns two issues of the "Guide to Christian Perfection" -- that for March, 1845, and that for April, 1845. Obviously then, the name was not changed to the "Guide to Holiness" until some time after April, 1845. Further, Ken Brown wrote: "The name was changed to Guide to Holiness under Dexter S. King ... H. V. Degen became editor in 1851, and Dr. Palmer bought it in 1865, after which Mrs. Phoebe Palmer became editor. George Hughes became associate editor with Dr. Palmer in 1880, and served with Mrs. Sarah Lankford Palmer even after Dr. Palmer died. Hughes owned half the publishing company (it was called Palmer and Hughes)."

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02 -- OLD TESTAMENT SAINTS

[The following internal evidence in this article points to it as part of John Fletcher's "Checks to Antinomianism," even though the printed edition did not show the source of the article: "I have already proved, (Vol. I., Fourth Check, letter viii.,)" -- DVM]

Why the privileges of believers under the gospel of Christ cannot be justly measured by the experience of believers under the law of Moses -- A review of the passages upon which the enemies of Christian Perfection found their hopes that Solomon, Isaiah, and Job, were strong imperfectionists

If Mr. Hill had quoted Solomon, instead of St. John, and Jewish, instead of Christian saints, he might have attacked the glorious Christian liberty of God's children with more success; for "the heir, as long as he is a child, [in Jewish nonage,] differeth nothing from a servant, but is under tutors [and school-masters] until the time appointed by the father. Even so we, when we were children, were in bondage; but when the fulness of the time was come, God sent his Son, made of a woman, made under the law, that we might receive the adoption of sons, and stand in the [peculiar] liberty, wherewith Christ has made us [Christians] free." Gal. iii. 1; iv, 1. But this very passage, which shows that Jews are, comparatively speaking, in bondage, shows also that the Christian dispensation and its high privileges cannot be measured by the inferior privileges of the Jewish dispensation, under which Solomon lived: for the "law made nothing perfect," in the Christian sense of the word.

And "what the law could not do, God, sending his only Son, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us [Christian believers] who walk ... after the Spirit;" being endued with that large measure of it, which began to be poured out on believers on the day of Pentecost: for that measure of the Spirit was not given before, "because Jesus was not yet glorified," John vii. 39. But after "he had ascended on high, and had obtained the gift of the indwelling Comforter" for believers; they received, says St. Peter, "the end of their faith, even the Christian salvation of their souls:" -- a salvation which St. Paul justly calls "so great salvation," when he compares it with Jewish privileges, Heb, ii. 3. "Of which [Christian] salvation,"

proceeds St. Peter, "the prophets have inquired, who prophesied of the grace that should come unto you, [Christians,] searching what, or what manner of time, the Spirit of Christ which was in them, [according to their dispensation,] did signify, when it testified beforehand the sufferings of Christ, and the glory [the glorious dispensation] that should follow [his return to heaven, and accompany the outpouring of the Spirit.] Unto whom [the Jewish prophets] it was revealed, that not unto themselves, but unto us [Christians] they did minister the things which are now preached unto you, with the Holy Ghost sent down from heaven," i Peter, i. 9, &c. And, among those things, the Scriptures reckon the coming of the spiritual kingdom of Christ, with power into the hearts of believers, and the baptism of fire, or the perfect love, which "burns up the chaff" of sin, "thoroughly purges God's floor," and makes the hearts of perfect believers "a habitation of God through the Spirit, and not a nest for indwelling sin."

As this doctrine may appear new to Mr. Hill, I beg leave to confirm it by the testimony of two as eminent divines as England has lately produced:

The one is Mr. Baxter, who, in his comment upon these words, "A testament is of force after men are dead," &c., Heb. ix. 17, very justly observes, that "his (Christ's) covenant has the nature of a testament, which supposeth the death of the testator, and is not of efficacy till then, to give full right of what he bequeatheth. Note: that the eminent, evangelical kingdom of the Mediator, in its last, full edition, called the kingdom of Christ and of heaven, distinct from the obscure state of promise before Christ's incarnation, began at Christ's resurrection, ascension, and sending of the eminent gift of the Holy Ghost, and was but as an embryo before."

My other witness is the Rev. Mr. Whitefield, who proposes and answers the following question: "Why was not the Holy Ghost given till Jesus Christ was glorified? Because till then he was himself on the earth, and had not taken on him the kingly office, nor pleaded the merits of his death before his heavenly Father, by which he purchased that invaluable blessing for us." (See his Works, vol. iv. p. 362.)

Hence I conclude, that as the full measure of the Spirit, which perfects Christian believers, was not given before our Lord's ascension, it is as absurd to judge of Christian perfection by the experiences of those who died before that remarkable event, as to measure the powers of a sucking child by those of an embryo.

This might suffice to unnerve all the arguments which our opponents produce from the Old Testament against Christian perfection. However, we are willing to consider a moment those passages by which they plead for the necessary indwelling of sin, in all Christian believers, and defend the walls of the Jericho within, that accursed city of refuge for spiritual Canaanites and Diablonians.

I. 1 Kings, viii. 46, &c. Solomon prays and says, "If they [the Jews] sin against thee (for there is no man* that sinneth not) and thou be angry with them, and deliver them to the enemy, so that they carry them away captive -- yet, if they bethink themselves and repent, and make supplication unto thee, and return unto thee with all their heart, and with all their soul, then hear thou their prayer."

[* If Mr. Hill consults the original, he will find that the word translated sinneth, is in the future tense, which is often used for an indefinite tense in the potential mood, because the Hebrews have no such mood or tense. Therefore our translators would only have done justice to the original, as well as to the context, if they had rendered the whole clause, "There is no man that may not sin; instead of "There is no man that sinneth not."]

No unprejudiced person, who, in reading this passage, takes the parenthesis ("for there is no man that sinneth not") in connection with the context, can, I think, help seeing that the Rev. Mr. Toplady, who, if I remember right, quotes this text against us, mistakes Solomon, as much as Mr. Hill does St. John. The meaning is evidently, there is no man who is not liable to sin; and that a man actually sins, when he actually departs from God. Now, peccability, or a liableness to sin, is not indwelling sin; for angels, Adam and Eve, were all liable to sin, in their sinless state, And that there are some men who do not actually sin is indubitable:

(1) From the hypothetical phrase in the context, "if any man sin," which shows that their sinning is not unavoidable.

(2) From God's anger against those that sin, which is immediately mentioned. Hence it appears, that so certain as God is not angry with all his people, some of them do not sin in the sense of the wise man.

(3) From Solomon's intimating that these very men who have sinned, or have actually departed from God, may "bethink themselves, repent and turn to God with all their heart, and with all their soul," that is, may attain the perfection of their dispensation; the two poles being as opposed to each other as sinning is to repenting; and departing from God, to returning to him with all our heart, and with all our soul.

Take therefore the whole passage together, and you have a demonstration that "where sin hath abounded, there grace may much more abound." And what is this but a demonstration that our doctrine is not chimerical? For if Jews (Solomon himself being judge) instead of sinning and departing from God, can "repent, and turn to him with all their heart," how much more Christians, whose privileges are so much greater!

II. "But Solomon says also, There is not a just man upon earth, that does good, and sinneth not." Eccles. vii. 20.

(1) We are not sure that Solomon says it; for he may introduce here the very same man who, four verses before, says, "Be not righteous overmuch," &c., and Mr. Toplady may mistake the interlocutor's meaning in one text, as Dr. Trap had done in the other.

(2) Supposing Solomon speaks, may not he in general assert what St. Paul does, Rom. iii. 23? "All have sinned, and come short of the glory of God," the just not excepted. Is not this the very sense which Canne, Calvinist as he was, gives to the wise man's words, when he refers the reader to this assertion of the apostle? And did we ever speak against this true doctrine?

(3) If you take the original word to sin, in the lowest sense which it bears; if it mean in Eccles. vii. 20, what it does in Judges xx.16, namely, to miss a mark, we shall not differ; for we maintain that, according to the standard of paradisiacal perfection, "there is not a just man upon earth, that does good and misses not" the mark of that perfection, i. e., that does not lessen the good he does by some involuntary, and therefore (evangelically speaking) sinless defect.

(4) It is bold to pretend to overthrow the glorious liberty of God's children, which is asserted in a hundred plain passages of the New Testament, by producing so vague a text as Eccles. vii. 20. And to measure the spiritual attainments of all believers, in all ages, by this obscure standard, appears to us as ridiculous as to affirm, that of a thousand believing men, nine hundred and ninety-nine are indubitably villains; and that of a thousand Christian women, there is not one but is a strumpet, because Solomon says, a few lines below, "One man among a thousand have I found; but a woman among all those have I not found." Eccles. vii. 28.

III. If it be objected that "Solomon asks, 'Who can say, I have made my heart clean, I am pure from my sin?'" Prov. xx. 6: we answer: --

1. Does not Solomon's father ask, "Who shall dwell in thy holy hill?" Does a question of that nature always imply an absurdity, or an impossibility? Might not Solomon's query be evangelically answered thus? "The man in whom thy father David's prayer is answered, 'Create in me a clean heart, O God': the man who has regarded St. James' direction to the primitive Solifidians, 'Cleanse your hearts, ye double minded': the man who has obeyed God's awful command, 'O Jerusalem, wash thy heart from iniquity, that thou mayst be saved'" or the man who is interested in the sixth beatitude, 'Blessed are the pure in heart, for they shall see God': that man, I say, can testify to the honor of the blood which cleanseth from all sin, that he has made his heart clean."

2. However, if Solomon, as is most probable, reproves in this passage the conceit of a perfect, boasting Pharisee, the answer is obvious: no man of that stamp can say with any truth, "I have made my heart clean;" for the law of faith excludes all proud boasting, and if we say, with the temper of the Pharisee, "that we have no sin, we deceive ourselves, and the truth is not in us;" for we have pride, and Pharisaic pride too, which, in the sight of God, is perhaps the greatest of all sins. If our opponents take the wise man's question in either of the preceding Scriptural senses, they will find that it perfectly agrees with the doctrine of Jewish and Christian perfection.

IV. Solomon's pretended testimony against Christian perfection, is frequently backed by two of Isaiah's sayings, considered apart from the context, one of which respects the "filthiness of our righteousness;" and the other the uncleanness of our lips, I have already proved, (Vol. I., Fourth Check, letter viii.,) that the righteousness which Isaiah compares to filthy rags, and St. Paul to dung, is only the anti-evangelical, Pharisaic righteousness of unhumiliated professors: a righteousness this, which may be called "the righteousness of impenitent pride," rather than "the righteousness of humble faith;" therefore the excellence of the righteousness of faith cannot, with any propriety, be struck at by that passage.

V. "But Isaiah, undoubtedly speaking of himself, says, 'Wo is me, for I am undone, because I am a man of unclean lips,'" Isaiah vi. 5.

True: but give yourself the trouble to read the two following verses, and you will hear him declare that the power of God's Spirit applying the blood of sprinkling, (which power was represented by "a live coal taken from off the altar,") touched his lips; so that "his iniquity was taken away and his sin purged." This passage, therefore, when it is considered with the context, instead of disproving the doctrine of Christian Perfection, strongly proves the doctrine of Jewish perfection.

If Isaiah is discharged from the service into which he is so unwarrantably pressed, our opponents will bring Job, whom the Lord himself pronounces perfect according to his dispensation, notwithstanding the hard thoughts which his friends entertained of him.

VI. Perfect Job is absurdly set upon demolishing Christian Perfection, because he says, "If I justify myself, mine own mouth shall condemn me; if I say, [in a self-justifying spirit,] I am perfect, it shall also prove me perverse," Job ix. 20.

But, (1) What does Job assert here more than Solomon does in the word, to which Canne on this text judiciously refers his readers: "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." Though even this rule is not without exception; witness the circumstance which drove St. Paul to what he calls a confidence of boasting.

(2) That professing the perfection of our dispensation in a self abasing and Christ-exalting spirit is not a proof of perverseness, is evident from the profession which humble Paul made of his being one of the perfect Christians of his time, Phil. iii. 15, and from St. John's declaration, that his "love was made perfect," John iv. 17. For when we have "the witnessing Spirit, whereby we know the things which are freely given to us of God," we may, nay, at proper times we should acknowledge his gifts, to his glory, though not our own.

(3) If God himself had pronounced Job perfect, according to his dispensation, Job's modest fear of pronouncing himself so, does not at all overthrow the Divine testimony; such a timorousness only shows that the more we are advanced in grace, the more we are averse to whatever has the appearance of ostentation; and the more deeply we feel what Job felt, when he said, "Behold, I am vile; what shall I answer thee? I will put my hand upon my mouth." Job xl. 4.

VII. "But Job himself, far from mentioning his perfection, says, 'Now mine eye seeth thee, I abhor myself, and repent in dust and ashes.'" Job. xlii. 6. And does this disprove our doctrine? Do we not assert that our perfection admits of a continual growth; and that perfect repentance, and perfect humility, are essential parts of it? These words of Job, therefore, far from overthrowing our doctrine, prove that the patient man's perfection grew; and that from the top of the Perfection of Gentilism, he saw the day of Christian Perfection, and had a taste of what Mr. Wesley prays for, when he sings, --

O let me gain perfection's height,
O let me into nothing fall, &c.

Confound, o'erpower me with thy grace;

I would be by myself abhorred;
All might, all majesty, all praise,
All glory be to Christ, my Lord!

VIII. With respect to the words, "The stars are not pure -- the heavens are not clean in his sight: his angels he charged with folly," Job. xv, 15; iv. 18, we must consider them as a proof that absolute perfection belongs to God alone; a truth this, which we inculcate as well as our opponents. Besides, if such passages overthrow the doctrine of perfection, they would principally overthrow the doctrine of angelical perfection, which Mr. Hill holds as well as we.

To conclude:--

IX. When Job asks, "What is man that he should be clean? How can he be clean that is born of a woman? Who can bring a clean thing out of an unclean?" And when he answers, "Not one," he means no one who falls short of infinite power. If he excluded Emmanuel, God with us, I would directly point at him who said, "I will, be thou clean;" and at the believers who declare, "We can do all things through Christ that strengtheneth us," and accordingly "cleanse themselves from all filthiness of the flesh and spirit, that they may be found of him without spot and blameless." Yea, I would point at the poor leper, who has faith enough to say, Lord, if thou wilt, thou canst make me clean. They tell me that my leprosy most cleave to me till death batter down this tenement of clay; but faith speaks a different language: only say the word, Be thou clean, and I shall be cleansed: purge me with hyssop, sprinkle clean water upon me, and I shall be clean from all my filthiness.

If these remarks be just, does it not appear that it is as absurd to stab Christian Perfection through the sides of Job, Isaiah and Solomon, as to set Peter, Paul, James and John, upon "cutting it up, root and branch?"

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03 -- PERSONAL EXPERIENCE

Dear Brother in the Lord, -- I love the cause you advocate in the columns of the Guide; and as a witness for Jesus, I would give my unvarnished testimony of the Lord's dealings with my unworthy soul; and if you think them worth a place in the Guide, you are at liberty to use the following for that purpose.

At the age of eleven years, I doubt not but that I was slain by the law, and made alive by Christ; and well do I now remember the realizing sense I then had of my depravity of heart, my extreme sinfulness before God, and his justice, had He banished me for ever from his peaceful presence. My distress of mind continued for two weeks, when the Lord spoke peace to my troubled soul. My evidence was as bright as my conviction had been pungent, and I continued rejoicing in God my Savior, for a number of months, and then by degrees I lost my enjoyment, and returned to the weak and beggarly elements of the world. From that period to the age of nineteen, a vainer person, nor yet a more unhappy one, perhaps, was not to be found. I experienced all the wretchedness of a backslider's life, but I shall ever have reason to praise the Lord, that he did not then sever the cord of life and launch my soul into the eternal world.

In August, 1835, I attended a camp-meeting, held at Martha's Vineyard, and there the Lord arrested me by his Holy Spirit, brought me back to his fold, and restored unto me the joys of his salvation. I returned home strong in the Lord, and soon after united myself with the church. Had I then obeyed the apostle's injunction, -- "as ye have received the Lord Jesus, so walk ye in Him" -- I should have glorified my Lord and Master more, and laid up a greater treasure in heaven; but, like many other professors, I relapsed into a state of inactivity, and rested in the form without the power, until the spring of 1842, when the Lord again revived his work in my heart, and again gave me to feel the joys that flow from a living faith in Christ. I was then enabled to see where my former errors had been -- in trusting to my feelings as a guide, rather than serving the Lord from principle. I resolved, in the strength of the Lord, that I would take the Bible as the man of my counsel, and strive to live a life of faith.

By prayerfully perusing the Word of God, I became convinced that I had lived far beneath my privilege, and I found that Christ had erected a higher standard than I had ever before realized. I was not at that time a believer in the doctrine of entire sanctification. I asked myself, was this for me to aim at, with no expectation of reaching it? or was I required to come up to it. The latter, I was convinced, was the will of God, and that He required me to be holy in heart and in life, and I also saw that the promises were equal to the demands made.

The Bible seemed like a new book. I had never entertained an idea that it contained so much to support the doctrine of Holiness, but how was I to obtain it? Could it be for me? I continued reading, praying and hoping that some day God would grant to cleanse me from all sin, till September, 1842, when one evening I went to our weekly prayer-meeting, and felt a good degree of the Spirit in my soul.

Our preacher in charge was present, and gave out an invitation, for all those that desired the blessing of sanctification to rise. I arose -- we knelt in prayer. The Lord gave me a greater struggle than I had ever before felt. I beheld an infinite fullness in Christ, a willingness in God through Christ to grant even me that great blessing, at that moment, if I would but believe. But here I was repulsed with this suggestion of the enemy: You will be deceived; you will wound the cause of holiness, and you had better say nothing more about it. But, blessed be the Lord, though defeated I was not discouraged, and He who had begotten those desires did not let me rest satisfied where I then was.

The next day I felt the same desires. The language of my heart was, "Create in me a clean heart; wash me in the atoning blood of the Lamb, and I shall be clean; cleanse me, O Lord, from all sin." In this way I spent three days.

On the evening of the third day, I attended our general class-meeting, and had faith to believe that God would at that meeting grant me my heart's desire. After I entered the house, I had a sore conflict with the enemy, who assailed me with all his former suggestions: You will be deceived; the work will not be genuine -- you will never live it. But I was now enabled to resist the devil, and he fled from me. I said, Lord, if thou doest the work it will be genuine. Lord, cleanse me from sin -- let the work be thorough. I had consecrated all, the sacrifice was made, and I began

to believe that God did then, for Christ's sake, cleanse me from sin. Strong and unwavering was my faith. The victory was won, the blessing gained, and my soul filled with all the fullness of God.

O, the unspeakable glory! and all I could say was Glory! Glory! I had often been blessed, had often felt the Savior's love shed abroad in my heart; but I had never conceived that a mortal body could be made partaker of so much glory as then filled my soul. I then realized the meaning of those words, "Rejoice evermore; pray without ceasing; in every thing give thanks."

Since that eventful night, unspeakable have been the blessings I have received. I have found the grace of God sufficient for me, and can now say, "Hitherto hath the Lord helped me." I live by faith, and no longer look upon frames and feelings as my guide and criterion. God often tries my faith by withholding feeling, but I know that the trial of my faith is more precious than gold.

As I have often had the question asked me, if I was not reclaimed from a backslidden state, I would say, that I had not lost the witness of my justification for six months previous to this; and, blessed be God, I can testify that the blood of Christ cleanseth from all sin.

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04 -- PECK ON PERFECTION

Dear Bro. King, -- When reading the work of Dr. Peck, on Perfection, I was exceedingly interested in some of the practical parts of it. In his 16th lecture on the way to attain that blessing, after noticing the means to be used, he closes up by a few remarks, by way of caution. These I conceive to be necessary, as in the struggle for that blessing we are prone to discouragement, and not infrequently, like the disciples at the crucifixion of their Lord, flee from the severity of the contest. There is found a want of that resolution which induced Jacob to wrestle all night with the angel, and declare "I will not let thee go except thou bless me," and of that faith by which the prayers of Elijah were offered up -- faith that takes hold on the arm that moves the world. If these extracts, from a work which ought to be in every Methodist family, will serve the cause of truth in which you are engaged, I should be pleased to have them inserted in the "Guide." -- G. Sherman

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1. Do not be frightened from your purpose by the heat of the conflict. A great object is to be gained, and if great difficulties are to be overcome and great sacrifices to be made, what is this more than should be expected? Indeed, it should little concern us how God shall see proper to bring us to the desired haven, only so that we are safely brought there in due time. And what if, to mortify our pride, he drag us through the mire? What, if, to melt our strong hearts, he bring us through the fire? What, if, in bringing us into the land of Canaan, he makes us contend with the swellings of Jordan? Yea, what if, he bring us through a wilderness -- through the enemies' land? What if, we are called to encounter fierce opposition and hear the noise of war and of battle, and to take the land at the point of the sword?

What of all this? The Captain of our salvation goes out before us and promises to bring us safely through. He never lost a battle. He has vanquished death -- conquered the powers of hell -- and procured for us eternal redemption. All we have to do is to trust our cause to Him and follow his heavenly guidance. And though he bring us through the fire or the water, he will see that we come in safety and in triumph to the mount of holiness, even to our spiritual Jerusalem, But this is a blessing not reserved for the cowardly and the faint-hearted, or for those who lust for the flesh-pots of Egypt. They will die in the wilderness, fall by the hand of the destroyer, and perish miserably for ever and ever.

2. Be not in too great haste to enjoy the comforts of this blessed state. Make the victory your object and you will in due time be enabled to enjoy the spoils. Seek principally that the work should be deep and thorough: that your heart should be fully circumcised: that all the enemies of the Lord should be slain, not doubting but when this is done, God will set up the empire of peace in your soul.

3. Be not impatient of apparent delays. If God does not come at once, it is because you are not ready to receive him. And if your unbelief has delayed the application of the sovereign remedy, why should you find fault with God? Should you throw yourself still further out at sea because you have not been permitted to enter the harbor by an impracticable passage? No, no! Make your observations anew. Improve by your former errors. Ah! Abandon your former pilot, worldly prudence, and put yourself tinder the guidance of the one infallible Guide, who will in due time bring you into the port of peace. -- See Peck's Works, p. 415.

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05 -- EVERY DAY EXPERIENCE -- (Continued)

April 21 -- Have experienced the last two days the anguish of temptation -- have been harassed with the fear that I had grieved my Lord, and caused him to hide his face from me. I have felt that I would still serve him, though deprived of all consolation. If it were his will, I was willing to have it so, but the thought that I had sinned, and caused him to depart, was sorrow indeed. I cannot do any wickedness. I cannot sin against him whom my soul ardently loves.

The evil suggestion was this: Uncharitable feelings towards one who opposes the doctrine of present sanctification. It did seem as if Satan had gained an advantage over me in this attack. If I did not fall, I was greatly wounded in spirit. For two weeks previous I had realized an uncommon nearness to my Lord, and I was indulging secretly a feeling of security, that I could not be easily moved away from my hold of Him. But now I see how easy it is to have the thoughts turned in a wrong channel -- to man, and from God -- and the immediate result, desolation of spirit.

The Lord has graciously appeared, and set my soul at liberty. O Jesus, keep me as in the cleft of the rock -- hide me in the secret place, where evil cannot harm me. With thee only am I safe.

April 30 -- E. O____ died this day, in the triumphs of faith and holiness. O how precious did Jesus appear, how valuable holiness, as I stood by the dying bed of this saint. Called suddenly,

in the bloom of life, to meet death, she was all light, and peace, and joy. She was all ready, for God had given her the new heart of love. She had only to embrace her friends with a kiss of love, and give a few parting words of admonition, and then hasted away -- loving to be gone to be with Christ. Never did I realize more the blessedness of holiness of heart. The work was all done, and she ready when the summons came. So it will always be with the holy in heart, with the heart in which Jesus lives.

May 27 -- The consolations of God's grace have been abundant in my soul of late -- my cup has run ever. Before I called, the Lord answered, and joy has succeeded joy, as wave follows wave. I have felt myself to be in an ocean of love, all bathed in blessedness. But, O Lord, hear my prayer, and save me from entering into temptation. May I be always watching, remembering that the enemy is near, and has still a more evil eye when good comes to the soul. Be Thou my defense, and I am secure; and thine be the praise. Amen. -- V. W.

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06 -- INDUCEMENTS TO SEEK FOR ENTIRE SANCTIFICATION

Thus We Shall Be, First: More Safe

We will not assert, that one who is not at present entirely cleansed by the blood of Christ, would, if now cut off by death, be condemned of God. Thus some teach, and they appeal for proof to the text, "Without holiness (or sanctification) no man shall see the Lord." They appeal also to the purity of God, which will not allow iniquity to stand in his presence. In regard to the conclusiveness of this reasoning we express no opinion. However this may be, all must confess that one who is entirely sanctified is more safe.

And [this is so] especially in our case, who acknowledge the possibility of becoming completely holy now. Even should we grant that God, by an act of sovereign grace, without their co-operation, may sanctify those, who, from want of sufficient knowledge, may not have supposed Christian Perfection attainable in this life, should we dare hope that he would thus sanctify us? They might plead before God the prejudices of early education, the positive assertions of their religious teachers, that if they should seek this blessing they could not obtain it, and some might even plead that they had read the Bible with fervent prayer, longing to discover the promise, that in this life they might be pure as Christ is pure, but could not discover it.

On the other hand, we have proclaimed to the world our firm persuasion, that there are in the Gospel abundant provisions for our sanctification at the present time; that the Bible contains clear, explicit promises to lead us to hope for this, and that God has applied his provisions, and made good his promises, in the sanctification of believers. We have said, that if any man would ask with simple faith in Christ, he should receive his blood to cleanse from all sin; if he would perseveringly seek, he should find holiness of heart. And more, we have firmly believed it the duty of every Christian to ask, to seek aright.

We have been certain that we know our Master's will, and yet we have not done it. We have acknowledged that there is a balm in Gilead, that there is a physician there, while we have

healed slightly the wound of our own corruption! We have seen the blessing in all its richness set before us, and have heard a voice calling upon us to stretch forth the withered hand of faith, and thus bring peace to ourselves, and glory to our Heavenly Father, and yet -- tell it not in Gath -- we have not stretched it forth; so that, after all our professions in regard to the subject of holiness, we are not entirely sanctified to God.

If the doctrine had not been plainly set before us, we might not have had sin; but now have we seen, and acknowledged, and neglected; and whether we conclude that those will lose heaven who die in this state or not, to this conclusion all are driven, that those who are entirely sanctified are more safe.

Brother, sister, should you be willing to die with your present religious attainments? Yet if you live with no definite resolve to even seek for entire consecration, what pledge have you that you will not thus die? On the other hand, if you are now seeking for holiness with the same determination with which you once sought the forgiveness of your sins, we would almost dare pledge the mercy of God, that he would not suffer you to be cut off till completely sanctified to himself. -- Leominster, February, 1845, T. H. Mudge

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God hath not put the joy or grief of your hearts in other men's power, -- but in your own. --
Baxter

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07 -- RODRIGUEZ ON CHRISTIAN PERFECTION (Altered By The Editor of the Guide)

A Weighty Reason That Proves
The Great Importance Of
Conversing On Spiritual Subjects

It is not only for the good of the neighbor, but likewise to promote our own advancement in virtue, that we should often speak of God. One of its effects is to inflame our hearts with divine love, as happened to the two disciples, who, going to Emmaus, and discoursing of the passion of our Savior, confessed that their hearts were all on fire while he spoke. -- This we find sometimes by experience, when, on leaving a company where piety and devotion were the sole entertainment, we feel ourselves impressed with a deeper sense of virtue, than we are after a sermon.

Thomas of Aquin's discourse, whenever he conversed with anybody, of what rank soever, was always pious, and relative to their salvation. This was the reason why, on leaving company, he could easily recollect himself, go to prayer, and meditate upon the sublimest points in divinity; for his discourses being of God, they left behind no ideas which could distract him in his meditations.

It is admirable to read in the life of Xaverius, how well he united action with contemplation, and recollection with business. For though he was constantly engaged, and even in business of the first importance; though he was almost ever traveling by sea or by land, sinking under fatigue and exposed to peril; and what is more, though to all he was easy of access; yet he was ever interiorly recollected -- he ever kept himself in the presence of God. Hence the business he was engaged in, for the neighbor, being dispatched, he resumed prayer, and in a moment his prayer was most fervent -- his union with the heavenly spouse most intimate. For his exterior employments never alienated his mind from God, and hence he readily resumed the devotions he had left for the good of his neighbor.

But if we neglect to keep our minds steadily fixed upon God; if, in our intercourse with the neighbor, we speak, not of spiritual, but of unprofitable things, we shall feel it very difficult to bring ourselves peaceably back to prayer and meditation. Our holy founder said, that our conversation would prove edifying to our neighbor and advantageous to ourselves, so long as we carried the spirit of God along with us: but that it would be scandalous to our neighbor and dangerous to ourselves, if we carried with us the spirit of the world. Bernard says, "that bad discourse defiles the mind and that we easily reduce that to practice which we hear with pleasure."

It is true, that in our conversations with persons of the world, we may sometimes show condescension to them; but this should be ever done, in order to render them condescending to us. But let us not allow ourselves to be carried too far by them -- let us not suffer them to begin and end any discourse as they please; but having our object ever in view, let us gradually draw them to ourselves and to God, by pious and edifying language. We need not be long in doing this, nor is it necessary to wait for a favorable opportunity. If we do, perhaps we will find no opportunity, and nothing will be heard but vain and unprofitable discourse -- not one word will be spoken of the Almighty.

Let us endeavor to make all men know, that we are truly religious, that our conversation is suitable to our profession; and that, in our intercourse with seculars, we do not speak of worldly affairs, but of God and of the great affair of salvation. Let those who disapprove of this our conduct, neither receive nor invite us.

When Ignatius was visited by persons who misspent their time in idle conversation, he received them kindly for the first and second time: but if they continued their visits, he immediately began a discourse on death, judgment, or hell. For, said he, if they dislike these topics, there is an end to their useless visits; but if they feel pleasure in hearing them discussed, their salvation will be thereby promoted.

Augustin desires us to accommodate ourselves to all persons, that we may gain them to heaven, This was done by the apostle of the Gentiles, who made himself all things to all men. It being most consoling to a man in distress, to see another sympathizing with him and kindly sharing in his affliction, St. Paul was afflicted with the afflicted; with the joyful, likewise, he was joyful, and with the weak he was weak. The same saint, however, cautions us, not to do, on these occasions, more than is necessary to free our neighbor from the present misery he suffers, but never to venture so far as to fall into the like misery ourselves. To elucidate this point, he makes use of the following comparison:

Observe how one man stoops to help up another that is fallen; he does not throw himself down, nor does he fall as the other did, but holds his feet firm that the other may not pull him down, and only bends so far as is necessary, to help the other up. Thus we are to act with secular persons; we must stoop a little to their inclinations, and comply with their humor so far as to be able to gain them to God; but, at the same time, we must stand firm, that we may prevent them from pulling us down, and that we may attain our object. And let us be convinced of this truth, that nothing edifies the neighbor more, than to let them see that we converse with them on spiritual subjects only.

It is true, there may be some, who, in the beginning, will not relish these discourses; but they will soon relish them, and will esteem us the more, when they come fully to comprehend that there is no business truly important, save the business of salvation. On the contrary, if they see us join in their worldly conversation, and, like themselves, take pleasure therein, they will, perhaps, feel friendship for us; but they will have no great esteem for our piety; and, in consequence, losing all authority over them, we shall be able to render them little or no spiritual service.

Let us then, in imitation of our first fathers, strive to advance the reputation of our society. When persons came to pay a visit to Francis Borgia, and began to talk of vain and unprofitable matter, and when he could not avoid being with them, he paid no attention to their discourse, but kept his heart continually fixed upon God; insomuch, that some of the fathers who were present, telling him he committed mistakes on that account, and gave answers that were not to the purpose; he replied, that he wished to appear stupid and impolite, rather than lose his time. For he counted as lost the time which was not given to God, or spent in his service. Cassian relates something like this of Magnet, who was so far blessed by God, as never to fall asleep during spiritual conferences; and always to fall asleep the moment idle and useless conversation was introduced.

Let us conclude this treatise with the advice which Bernard gives to all religious persons: "Let the religious man," says this saint, "behave in such manner, that he may truly edify all that see him, and that nobody, who shall either hear or see him, may doubt of his being religious." St. Paul said the same to Titus, (ii. 7, 8.) Let us follow these counsels; let our conduct be so exemplary and edifying, that not only our friends may see nothing reprehensible therein, but that our enemies, and those envious of us, may blush for shame, having nothing to reproach us with.

It is said of a philosopher, that on being informed that a man spoke ill of him, he answered, "I will live in such manner, that no one will believe what he says against me." Thus ought we live, that is, our words and actions ought not only to be blameless, but in case any body should speak ill of us, we should endeavor that our whole conduct through life may be a convincing argument that the charges against us are false. The best reply to a detractor is, to hold our tongue, and to let our actions speak.

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Most of the objections to seeking the blessing of entire sanctification, made by those who profess to believe in the doctrine, are, in substance, the same that an unconverted person may advance against justification. This will appear by looking at a few of them:

"Others may enjoy this great blessing, but it is not for me -- I shall never attain to it." This is the language of unbelief, and is unworthy the grateful heart to whom God has already given the inestimable grace of forgiveness, regeneration and adoption.

"I am not prepared now to seek it." So say the whole multitude of the unconverted, in reference to conversion.

"But the doctrine has been so much abused! So many have professed it, and not lived up to its high standard, and so many who once enjoyed it have backslidden from it." Justification has been much abused, multitudes who once professed to be forgiven are now living in a worse state than they were before their professed conversion, and of those who have not openly renounced their religion, there are many whose lives do not correspond with the Bible. There are ten who have fallen from justification, or a profession of that state, where there is one who has given up the other blessing. And we have yet to learn that the proportion of backslidings is greater in the latter than in the former. "The abuse of a thing is no objection to the thing itself."

"But my faith is so weak -- I am so unbelieving -- so full of doubts." The unregenerate man says, "I have no faith," and we ask, "How should you have till you are converted?" If our faith is weak while we are not living a life of entire consecration, it is not so strange as it would be if it were strong. The cause of the weakness of faith, about which we hear so much in the church, is, in almost all instances -- disobedience. Remove the cause, consecrate all to God, aim to do every thing he requires, and the effect will cease -- we shall hear few complaints about unbelief.

"My difficulty," another will say, "is, that I could not live as one should who enjoyed that blessing -- so many cares -- so many peculiar hindrances -- I never could live as I ought." So says the sinner when pressed to become a Christian. You would say to the unconverted man, when you are changed in heart, you can then live as God requires, if you watch constantly, and try to do your duty. So, Christian brother, it may be said to you. When your heart is cleansed from sin, and filled with righteousness, then you will have divine strength to live aright.

So of almost all the objections which the great enemy throws in our way to prevent us from getting a blessing, which always injures him so much. They may be answered by putting them in the mouth of the sinner.

O, let us leave all objections, consecrate our all to God, and seek with our whole soul for a clean heart, relying on the atonement of Jesus! -- James Mudge, Greenfield, February, 1845

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Dear Brother, -- In early life I had, with many others, the advantages of pious parents and a religious education, and was also taught by the Spirit of the Lord that I was a sinner, unsaved by grace. I often resolved, in my own strength, to live a new life, but childish waywardness and youthful follies overcame my resolution, and I would again become vain and trifling.

About the year 1823, a powerful revival of religion spread through the entire town of D____, where I then lived, and my brothers and sisters were, with myself, sharers in the glorious work of God. I write with tears in my eyes, and a heart big with feeling, while I record the hopeful event of my soul's conversion to God. But I did not obey the injunction of the apostle, "as you receive the Lord Jesus, so walk ye in him." I lived far, very far, beneath my privileges. I was ever a believer in the doctrine of a full salvation, as taught by the Methodists; but I looked upon it as attainable by others, but not by me.

During the summer of 1843, the Lord brought me to see where I was, more fully than ever before. I began to sigh for the bliss of loving God with all my heart. If I enjoyed a moment of praising my God, I had hours again to complain. I felt that I must have a deeper work of grace in my heart. I wanted to feel that I was saved by grace, not in part, but fully saved. The language of my heart was,

"O for a closer walk with God,
A calm and heavenly frame."

Months passed away -- I was between hope and despair. I unbosomed my feelings to no one but God. The enemy assailed me with temptations, such as -- "The blessing of entire sanctification is not for you, and if you could obtain it you would retain it but a short time." But, blessed be God who giveth us the victory through our Lord Jesus Christ, I was not permitted to be tempted above what I was able to bear. The devil is a chained enemy, and can go no farther than he is permitted; he can worry, but not destroy.

While in a state of anxiety of mind, a protracted meeting commenced in the neighborhood where I lived. During the series of meetings, some of the members of the class to which I belong experienced the blessing of perfect love, which caused me to be more intent in pursuit of the same blessing. During the meeting my conviction was severe. Extreme darkness pervaded my mind. Many and fervent were the prayers put up to God in my behalf, for which I praise God, and hope that I shall through the countless ages of eternity.

I tried to exercise faith in the atonement of Christ; but faith seemed inactive and dead. It appeared to me to be justice in God, to hide from me forever the smiles of his face. O the depravity of the human heart! Neither pen nor press can describe it as I felt it then. I resolved never to give over the struggle until God appeared for my relief.

For a number of weeks not a ray of light cheered my aching heart, except when I prayed for a clean heart. I felt that it pleased God for me to thus pray. At length I lost my burden without feeling that I loved God with all my heart. I was, I knew not where. I prayed for my conviction again, but that grief which had so long depicted my countenance had gone forever as I humbly hope.

A number of days passed before I had an evidence that sin, cruel sin, no longer intervened between God and my soul. I awoke one morning in the month of December between the hours of three and four; a heaven-born peace had filled my soul; my mind was as calm as summer evenings are. I arose from my bed, fell upon my knees, and there made a full surrender of every thing to God, as my most reasonable service. I then saw that everything that I so fondly called my own, were only lent favors. They came, and must go, at God's decree. I then resolved to spend my future life in the service of God.

I then felt that the Father and the Son had taken up their abode with me. My soul was happy in God. Every thing in nature said, in language unknown to the world, God is Love. O! blessed be God, a fire of sacred love now burns upon the humble altar of my heart while I write. Words fail when I would tell how much of His love I feel. Silence must speak that praise I cannot utter: the language of immortality alone can adequately express it.

Such views of my own unworthiness and weakness, and such exalted views of the character of God, I never had before. The sacred Word of God spoke in new and glowing terms, and appeared to be a direct message from heaven to me. Faith seemed almost lost, if not in sight, at least in enjoyment. A crucified but risen Savior said, "Peace, be still."

My soul enjoys a constant calm. Several months have passed away since I tasted the joys of full salvation, and I feel as though my feet were on the Rock of ages, and I am drawing nearer to what God would have me to be. My happiness does not diminish. No! Praise the Lord, he still unveils his lovely face to me.

O glory to God, I feel while I write, that I have a right to the tree of life, which stands in the midst of the paradise of God. I want, every moment, the channel open between God and my soul, while in this vale of tears. O encircle me in the arms of Divine Love -- there only am I safe.

"No cross nor suffering I decline,
Only let my heart be thine."

-- H. S. C.

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10 -- THE CONSECRATED TONGUE

We take the following from the Oberlin Evangelist, it being a part of a sermon by Professor Finney, on the government of the tongue. We have long considered the improper use of the tongue one of the greatest hindrances to the enjoyment of a full salvation. Some of our readers may consider Mr. Finney on high ground, but they cannot think it unsafe. His text is:-- "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." -- James 1:26

I. The rule by which the tongue is to be governed.

1. The rule is that of perfect, disinterested and universal benevolence or love. This is the unalterable law of right. Whatever responsible act of a moral agent is not conformed to this, is wrong. Whatever is conformed to this is right. Love, or benevolence, is the fulfilling of the law. This is the one only rule to which all responsible actions of all moral beings are always and universally to be conformed. This is the rule by which the tongue is to be governed. The tongue is directly, and by a law of necessity, governed by the heart or will. It cannot move unless moved by the will. It cannot be either good or bad without the will's consent and impulse. No other power can govern it, nor can any other power prevent its being used in conformity with the action of the will.

2. The same rule stated in other language is, that of entire consecration to God and the good of being. This is only good willing or benevolence expressed in other language. Entire consecration to God and to the good of being, is an act or state of the will. It is the will in the attitude of devoting, consecrating, offering up the whole being to the promotion of universal good. Entire consecration is the rule by which the tongue is to be governed. It should be consecrated by the heart to the glory of God and the good of being, and used for no other purpose whatever.

3. The Scriptures recognize this truth. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Idle words in the sense of this text are useless words -- words not spoken to edification, nor with a design to glorify God and benefit man. Some commentators, overlooking the rule by which the tongue is to be governed, have supposed by idle words, in this passage, are meant slanderous, or false, or censorious, or bitter words. But the language is plain, and should be understood in its plain, natural sense; for then and only then does it come up to the manifest rule by which the tongue is to be governed. That the tongue is to be governed by the rule of universal love, or entire consecration to God, none can rationally doubt. All words, then, spoken for any other end than to promote the good of being, are idle words, and are sin against God. To bridle the tongue, then, is to so check and rein it in and control it, as that its use shall be wholly conformed to the law of God.

II. The conditions upon which it may be governed.

1. The first condition indispensable to the government of the tongue in accordance with the rule as above stated, is perfect love in the heart, or, in other words, that the will should be in a benevolent attitude -- that the glory of God and the good of being should be its supreme aim, design, or choice. I have said that the tongue is governed by the will, by a law of necessity. The will is free, but the tongue is not free. It is connected by a physical or necessary law, with the action of the will. Out of the abundance of the heart the mouth not only does, but must speak, if it speaks at all. All our physical powers, so far as they are directly under our control at all, are connected with the action of the will, by a law of necessity. At the bidding of the will they move, or cease to move.

Now where there is perfect benevolence of heart, no power that is under the control of the will can be used in any other than a benevolent manner. When the heart is in the attitude of supreme, disinterested benevolence, the tongue is used, and cannot but be used for the glory of God

and the good of being. But if this be not the state of the heart, the tongue cannot be used benevolently. All use of the tongue is idle and sinful, when the heart is not in a benevolent state.

No matter how much the tongue might edify men or glorify God, its use is an idle use so far as the speaker is concerned, if his aim be not benevolent. A man might teach mathematics, philosophy, or theology, with a selfish heart, in which case the use of his heart is sin, because his intention is sin. It is not conformed to the law of love, but is under the influence of selfishness. If God overrules this selfish use of the tongue to promote his own glory, no thanks to him who thus uses his tongue, for he means no such thing. His object is to glorify himself, to get a good name, or a piece of bread. It should always be understood, that any use of the tongue is sinful, when the heart is not in a perfectly benevolent state.

2. The spirit of entire consecration is an indispensable condition to the government of the tongue. As I have already said, this is only another way of stating the same rule, and this condition is only another form of stating the spirit of the same condition. If the heart be entirely consecrated to God, the tongue will be, and must be, and cannot but be, consecrated also; but whenever the heart is not entirely consecrated, the tongue, if used at all, is used idly, with selfish intentions, and not for the glory of God.

3. It is an important and often indispensable condition of governing the tongue, that we abstain from very strong excitement. If the feelings become very strongly excited, they are very apt to control the will. At this point all virtue ceases of course. The will acts virtuously, only when it obeys the law of the intelligence, or, in other words, the commandments of God as they are revealed in the intelligence. When the feelings, instead of God, through the intelligence give law to the will, there is no virtue. People are very apt to imagine that they are virtuous in proportion as they are governed by strong feelings; whereas exactly the reverse of this is true. I have said, that when feeling becomes very strong, it is very apt to control the will. The will, then, acts purely in obedience to the impulses of feeling, under no other law than that of obeying the most strongly excited emotions. Now if the will, in obedience to feeling, governs the tongue, it is not governed by the law of love or benevolence. Be sure there is always feeling, and sometimes strong feeling, when there is true benevolence, and as the result of true benevolence. But the law of benevolence, and not of feeling, should control the will, and consequently the tongue.

Farther, when the mind is strongly excited, we are apt to speak extravagantly, and often falsely, in fact, without ourselves at the time realizing it. We behold things through a medium which magnifies greatly. We almost of course represent them as they appear to us, which is usually a misrepresentation. For my own part, I can say that I seldom get strongly excited on any subject, without having occasion afterwards to repent of something that I said during my excitement.

4. A deeply considerate, or reflective state of mind, is indispensable to the proper government of the tongue. The man who speaks without consideration and without thinking, speaks idly and at random. Surely, if he would speak for the edification of men and the glory of God, he needs to have his thoughts about him, and to think well before he speaks.

5. Another condition is a sense of the divine presence. Let a man set God always before him, and realize that he is speaking in the presence of God, and he will bridle his tongue. His

words will be few and well chosen. He cannot trifle, realizing that he is in the presence of the great, heart-searching God, nor will he speak falsely, censoriously, bitterly, or unnecessarily. Only let his heart be full of love, and let him have a conscious realization of the divine presence, and the law of love shall ever dwell upon his tongue.

6. Another condition of governing the tongue is the appropriated grace and strength of Christ. Indeed Christ must be in him, working in him to will, to say, and to do, or he will never govern his tongue. He must put off the old man, which is corrupt according to the deceitful lusts, and put on the new man. He must abide in Christ and Christ must abide in him. He must live a life of faith in Christ Jesus. He must walk in the Spirit, and entirely mortify the deeds of the flesh. He must know what it is to yield up his whole body "a living sacrifice, holy and acceptable to God."

7. He must have faith to lay hold of and appropriate the grace, strength and promises of Christ for the complete subjugation of his tongue to the law of love. He must believe in Christ, and receive Christ as the keeper of his tongue, as well as of all his other powers. He will never govern his own tongue. He will never in this respect keep himself. He must have faith to lay hold of that class of promises which pledge sufficient grace to secure the entire consecration of all his powers to God.

8. He must have moral courage to dare to keep silence when he ought to keep silence. It is generally considered very odd and uncouth, unsociable and hateful, for a man to keep silence when he has nothing important to say. The state of society seems to demand, that to be good company, he must discharge from his tongue a perpetual stream of words. Volley after volley of sense or nonsense must be poured forth, or people will inquire, What ails you? You seem to be very silent -- very unsociable; you seem to be brooding over some distressing subject; you need cheerful society and recreation, amusement or light reading -- something to give your tongue an impulse. Now in these days of incessant babble, when the world is full of talk about beaux and belles, and novels and politics, and everything else, who does not know that it requires a good deal of moral courage to be silent when not called to speak for the glory of God and the good of man?

(a) You must have moral courage to dare to speak when you ought, and what you ought. Men are often placed in circumstances where it is no small trial for them to speak what the circumstances demand -- to reprove sin, and hold up the truth in love. Now the proper government of the tongue demands not only that we should abstain from speaking what we ought not, but that we should always speak when and what we ought. But to dare to do this often requires no small amount of courage.

(b) Again, you need moral courage to be as singular in all places, and at all times, as conformity to the law of love would make you. How eccentric a man would be called in these days, who should use his tongue neither more nor less, nor for any other purpose than the glory of God and the good of man demand.

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In my last (p.11) I see several mistakes, probably the result of my own carelessness. I would not trouble you to correct any of them, did not one of them obscure the sense, and another render me liable to the charge of telling a falsehood. The first sentence should read, "The substance of the following anecdote, I do not pretend to give the exact expressions, was related to me by one of the parties concerned." Fourth line from the bottom should read, "And do we not receive the application of the blood of Christ by faith?" In the last line of the page, for "meet" read "trust". T. H. M.

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12 -- MEMOIR OF CATHARINE ADORNA

This work, translated by an able hand, will be published in a few days, by Waite, Peirce & Co., in an 18mo of about 260 pages. Price 50 cents.

The subject of this Memoir was born in the city of Genoa in 1447. She seems to have become a religious person at the early age of thirteen. Her religious life, till the age of twenty-five, was much like that of other persons; being characterized sometimes by greater and sometimes by less degrees of faith and devotedness, and consequently being sometimes in light and sometimes in darkness. At this period she devoted herself to God without reserve; and, so far as can be judged, entered very fully into that higher state of religious experience, which is variously denominated sanctification, holiness, and perfect love. Her business, after the death of her husband, was to attend upon poor and sick persons in the great Hospital of the city of Genoa, of which she had the principal charge for many years. She found time, nevertheless, to write certain works on religious experience, in which she gives some interesting accounts of the dealings of God with her own soul. It is from these works, and from her Life, that this Memoir is chiefly compiled. Considering the unfavorable time in which she lived, it being before the Protestant Reformation, her inward experience must be considered as a remarkable illustration of the power of divine grace. It is particularly calculated to illustrate and confirm the doctrine of present sanctification. Explanatory and practical remarks are, from time to time, made by the author. We are very much pleased with the work, and we most cordially bespeak the favor of the lovers of holiness.

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13 -- THE PHYSICIAN OF THE MIND

"And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." -- Luke v. 31.

He makes the deaf to hear, the blind to see,
Restores the faint, and doth the bleeding bind,
But shows himself more strong in charity,
In healing the diseases of the mind.
Thou sick and bowed of soul, to Jesus go!
Tell him how weak and how diseased the heart,
And learn how he compassionates your woe,

And plucks the spirit's as the body's smart.
He quells the fears that throng thee and annoy,
With brighter views the intellect doth fill,
Gives strength to hope, and permanence to joy,
And aids with power divine the doubting will.
Others may heal the body; Christ makes whole
(And only He hath power,) the crushed and fallen soul.

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THE END