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THE LEGACY OF THE GUIDE TO HOLINESS
By Duane V. Maxey

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By Holiness Data Ministry

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Part 1

THE GUIDE'S HUGE LEGACY TO THE HOLINESS MOVEMENT UNKNOWN TO MANY HOLINESS PEOPLE TODAY

From well before 1850 until past 1900, the "Guide to Perfection," later known as the "Guide to Holiness," was a greatly used and powerful holiness publication. In numerous holiness homes, it was no doubt eagerly anticipated, received with joy, read and re-read, cherished as a treasure, and prayerfully shared with those who were seeking the second work of grace. How many hundreds and thousands were helped into the second rest through the reading of this holiness paper only God can total, but judging from what information I have read, it was apparently an impressive number. Long before the first National Campmeeting for the Promotion of Holiness, the Guide was in circulation. Indeed, the Guide seems to have been one of the primary instruments used of God to bring into existence the Holiness Movement in America. Yet, perhaps relatively few holiness people today know much, if anything, about the "Guide to Holiness." It is good when modern holiness people know nothing about "T.V. Guide," and it is no big loss if they know nothing about "Guideposts," but it is sad that so many of them know little or nothing about the "Guide to Holiness" -- especially in light of how great the legacy of the Guide has been to holiness on our continent.

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Part 2

THE GUIDE BEGUN BY TIMOTHY MERRITT

According to Benjamin Sabin, the Guide was apparently begun by Timothy Merritt. Sabin wrote: "'The Guide to Holiness' or 'Christian Perfection' has ever been a blessing to me. Brother T. Merritt, its originator, and first editor, I think, was a choice fellow-laborer with me 'in the kingdom and patience of Jesus,' in the New England Conference, more than fifty years ago. -- 'How They Entered Canaan,' Vol. I.

The following sketch of Timothy Merritt was taken from the "Cyclopedia of Methodism," 5th Revised Edition of 1882, edited by bishop Matthew Simpson:

MERRITT, Timothy, of the New England Conference, M. E. Church, was born at Barkhamstead, Conn., in October, 1775, and died at Lynn, Mass., in 1845. He was converted in 1792, entered the traveling connection in 1796, and was stationed on the New London circuit,

which at that time was about 300 miles in extent. His next circuit was in the new Penobscot country, Maine, which was hardly yet opened out of the forest. He located in 1803 in order to relieve the churches from the burden of supporting himself and his growing family, and continued located for fourteen years, but labored actively as a preacher, while earning his own living during the whole time. He returned to the traveling work in 1817, and filled important appointments till 1832, when he became for four years assistant editor of The Christian Advocate and Journal, at New York. In 1831, while stationed at Malden, Mass., he devoted a part of his time to the editorship of Zion's Herald. He was appointed to the South Street church, Lynn, Mass., in 1836, where he served for two years, after which, in 1838, he took a superannuated relation. He was a strong polemic writer in defense of the doctrines and polity of the church, and was a faithful preacher.

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Part 3

THE GUIDE BEGUN IN 1839

According to Dr. Kenneth Brown, and numerous other holiness scholars, the Guide to Christian Perfection was begun in 1839. This is corroborated by the account of Dexter S. King, and by George Hughes in his book, "Fragrant Memories of the Tuesday Meeting and Guide to Holiness," published in 1886. Hughes also served as an editor of the Guide. This being so, it would appear, then, from the above sketch of Merritt, that the year following his superannuation in 1838 he began the Guide to Christian Perfection (1839). Having previously worked as editor of at least two other papers, he was an experienced Christian editor when he originated the Guide to Christian Perfection.

The following comments by Dexter S. King, taken from one of his articles about the Guide, entitled, "Our Past and Our Future," verifies 1839 as the year in which Timothy Merritt began the Guide: "Here, beloved in the Lord, we close the labors and responsibilities of another year. And this consideration has led us to reflections on the past. It is now nine years since we commenced the publication of this work, designed, and, as we believed, well calculated to spread Scriptural Holiness in the church of God." This quotation from D. S. King appeared in Volume 13 of the Guide, dated "From January to July, 1848." 1848 minus nine years would place the beginning of publishing the Guide at 1839.

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Part 4

DEXTER S. KING BECAME THE FIRST EDITOR

The paragraph below, also from Dexter S. King's above-mentioned article, shows that he, D. S. King, became the first editor of the Guide, -- possibly following Merritt's having suffered a stroke, or Merritt's first-chosen editor having suffered a stroke:

"It was far from our original purpose to assume editorial responsibilities. Other cares and other duties filled the hand and heart; but the joys of full salvation were sweet, so we were

willing, yea, desirous to improve the facilities we then enjoyed for conducting famishing souls to the fountain of living waters. A periodical, devoted entirely to the subject of Sanctification, was unknown; the success of such an one was uncertain: some judicious brethren in the church thought the undertaking hazardous. But without a hope of pecuniary benefit, we resolved on an experiment for one year.

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

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Part 5

INFORMATION ON GUIDE EDITORS FROM DR. KENNETH BROWN

Dr. Brown writes us as follows: "According to *Fragrant Memories*, by the Reverend George Hughes, the Reverend HENRY V. DEGEN became editor in 1851. Degen claimed the magazine had a subscription of between 2,500 and 3,000 at the time. Degen worked hard to improve the periodical, and enlisted the editorial help of the Reverend BARLOW W. GORHAM. Hughes claimed Gorham was an associate editor, but I have seen copies of the *Guide* at the Methodist Archives and History Center in Madison, New Jersey, and Gorham is named on the cover page as co-editor."

A comment from "Apples of Gold" by C. E. Rowley verifies that B. W. GORHAM served as editor of *Guide*: "But perhaps the most wonderful and beautiful of all is "The Child's Vision of Heaven," written by Rev. B. W. Gorham, and published in 'The Guide to Holiness,' Rev. Gorham being its editor at the time." Further, B. W. GORHAM is mentioned as editor of the *Guide* in "The Life of John Wesley Redfield" by Joseph Goodwin Terrill: "This meeting was attended by such men as Seymour Coleman, B. W. Gorham, then editor of the *Guide to Holiness* ... At Wyoming camp meeting I preached on the same subject. Brother Abell arose, as soon as I was through, and backed what I said. The presiding elder and two preachers then exhorted against me, after which Brother B. W. Gorham, of the *Guide to Holiness*, stood by me and the truth nobly."

Through at least April, 1845 the name of the publication remained as: the "GUIDE TO CHRISTIAN PERFECTION." In verification of this, HDM owns the March, 1845, and the April, 1845, issues of *The Guide*, and both of these issues have the name as the "Guide to Christian Perfection."

In the following, Dr. Brown relates more about the succeeding names of the *Guide* and about successive editors/publishers:

"By 1865 the *Guide* had grown to a subscription of 16,000. Dr. Walter C. Palmer bought the *Guide* in 1865, and Mrs. PHOEBE PALMER became editor. The Palmers also purchased

another holiness periodical, the 'Beauty of Holiness,' and combined both papers into one, calling it the 'Guide to and Beauty of Holiness.' The Palmers' son-in-law, the Reverend ELON FOSTER, served as associate editor for awhile, but soon Dr. and Mrs. Palmer assumed the joint editorial responsibility of the periodical, which they called the 'Guide to Holiness.'

"Phoebe Palmer died in November, 1874, and DR. WALTER C. PALMER became editor of the Guide after her death. Evidently the load became too great, for GEORGE HUGHES wrote that in 1880 DR. PALMER invited him to become associated with the Guide, and offered to sell him half interest in the magazine. Hughes agreed, and Dr. Palmer introduced him to the readers in the July, 1880, issue. Consequently, Hughes served as associate editor until DR. PALMER died in 1883, and then served as co-editor with Mrs. SARAH LANKFORD PALMER, Dr. Palmer's second wife. Hughes owned half the publishing company, called 'Palmer and Hughes,' but evidently later gained full control, for the name was changed to 'George Hughes Company.' Hughes, by the way, was quite a historian in his own right, for he also wrote the history of the National Camp Meeting Association, entitled, Days of Power in the Forest Temple, and a biography of Dr. Walter C. Palmer, entitled, 'The Beloved Physician.' George Hughes died in 1904, and, unfortunately, no one has written his biography."

GEORGE HUGHES is also mentioned as editor of the Guide in "Echoes of the General Holiness Assembly" (Held in Chicago, May 3-13, 1901) by S. B. Shaw: "The service consisted mainly of prayer and testimony and a good talk by Bro. Hughes, editor of 'The Guide to Holiness,' who had just arrived to assist in the preliminary meetings of the Assembly ... Bro. George Hughes represented 'The Guide to Holiness, (magazine form, 36 pp. and upwards, New York,) established under the name of "Guide to Christian Perfection." Bro. Hughes said: 'Some tell me that they have read this paper for forty years. ('Amen!') They placed me in as editor, and I have been in that work for twenty years. We are trying to run this periodical on Pentecostal lines.'"

Another reference to George Hughes as Editor of the Guide is also found in "Echoes of the General Holiness Assembly" of 1901, by Sarah A. Cooke: "To me there was much of interest in the Assembly in the gathering together of so many of God's elect. Many were there of the princes in God's Israel who had long borne the heat and burden of the day. Amongst the first was Bro. Hughes, so long the editor of 'The Guide to Holiness' whose pure streams have refreshed and gladdened many hearts.

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Part 6

D. S. KING'S COMMENTS ON THE WIDESPREAD INFLUENCE OF THE GUIDE

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

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

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

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Part 7

PERSONAL TESTIMONIES TO THE GUIDE'S BLESSED HELPFULNESS

From FORTY WITNESSES by Rev. S. Olin Garrison: "But some months later, more than half a year after my conversion, although I saw souls continually saved, yet I felt a need for a deeper work of grace. A number of the Guide to Holiness was put into my hands, in which was an article by the late Mrs. Phoebe Palmer."

From PIONEER DAYS OF THE HOLINESS MOVEMENT IN THE SOUTHWEST by C. B. Jernigan: "Rev. John A. McKinney, who had read the Guide to Holiness, the original holiness journal of America, then published by Mrs. Phoebe Palmer, in New York City, grew hungry for the blessing and attended the holiness meeting at Calvert, was sanctified, and invited Rev. Hardin Wallace and his band of workers to come to Ennis, Texas, for a meeting, which they did before returning to Illinois."

From MEMORIAL PAPERS by Mary Keen, writing about her deceased husband, S. A. Keen: "The readers of "Praise Papers" will recall that, eleven years before, when but a mere boy, through the reading of the Word and an old copy of the Guide to Holiness, which chanced to fall in his way, he had caught a glimpse of the Canaan of perfect love, and thought he read his title clear to it in those words, "Every place whereon the soles of your feet shall tread, shall be yours."

From PRAISE PAPERS by Samuel Ashton Keen: "Kadesh-Barnea, where two holy spies, a Caleb and a Joshua -- namely the Word of God and some old copies of the Guide to Holiness -- found in the attic of my father's house, reported to my heart the good land, cheered and urged me to go up and possess it ... For fourteen years Jesus had been the morning-star of my soul in a precious sense of pardon, heralding him as the Rising Sun with healing in his wings, whose full glory was

reached when he came to me in the baptism of the Holy Ghost. Besides the conscious experience of pardon and sonship which had turned my hopes toward this sunrise, there were reflected rays from this yet unrisen Sun which fell upon me, that gave unutterable longings for the perfect day. Among these was an old volume of the Guide to Holiness, which fell into my hands early after my conversion."

From THE BLESSING OF PERFECT LOVE by Dexter S. King: "The Guide has been a great blessing to me, and the experiences and excellent things therein contained, instrumental in a laying hold on the hope set before me, and being "renewed in the image of God." O may my experience be alike effectual and precious to others!"

From THE BLESSING OF PERFECT LOVE by Dexter S. King: "Some numbers of the Guide fell into my hands, also the Memoirs of J. B. Taylor, which served to increase my interest, although there were still difficulties in my mind respecting receiving sanctification at once, as I had been accustomed to consider it a progressive work."

From THE BLESSING OF PERFECT LOVE by Dexter S. King: "I will give you some account of my own, hoping, if you should think best to give it a place in the Guide, that I may, by the blessing of God, encourage some desponding souls to trust in Him at all times, though thick darkness surround their path, or stimulate some one seeking for perfect love to renewed diligence and perseverance."

From THE BLESSING OF PERFECT LOVE by Dexter S. King: "In connection with the Guide I studied the Bible, and soon my objections -- the result of ignorance -- vanished before the light of truth. I saw that the doctrine of entire sanctification was as plainly taught in the Bible as any other, and that the blessing of perfect love was just what I needed."

From THE BLESSING OF PERFECT LOVE by Dexter S. King: "About this time, a sister in the church sent me a few numbers of the Guide; which proved to be just what I needed, to explain the way of faith to my understanding."

From THE BLESSING OF PERFECT LOVE by Dexter S. King: "Having read the Guide with much interest and comfort, I shall be happy if I can add anything to its pages in favor of the blessed doctrine it teaches; hoping that some desponding, doubting soul, may be encouraged to believe and fearlessly plunge the cleansing fountain."

From THE BLESSING OF PERFECT LOVE by Dexter S. King: "In giving an account, in the August number of the Guide, of my experience in the 'narrow way,' I briefly spoke of certain errors; thinking that some one might be benefited by the mention of them."

From THE BLESSING OF PERFECT LOVE by Dexter S. King: "I have perused a few numbers of the Guide, by which I have been both edified and blessed. I saw a number some time since, and read upon the cover, 'We are in special want of matter for the Guide.' I felt impressed to contribute for the promotion of holiness, my own experience."

From A MODERN PENTECOST by Adam Wallace: "A sister had espoused Jesus amid persecution, but God made her strong to endure the cross. Her attention was directed to heart-purity as a privilege, by reading some old numbers of the Guide To Holiness which she found in a garret. There alone she sought, and God gave her the blessing."

From an issue of the GUIDE TO HOLINESS: "Monticello, Pratt Co., Illinois, Feb. 1, 1848 -- By the blessing of God I am permitted, Bro. King, to be a witness for full redemption, which I experienced during the past year; and The Guide was a chief instrument in that work upon my soul. If my little efforts can be of any service in the circulation of your most estimable Guide, I cheerfully will use them."

From an issue of the GUIDE TO HOLINESS: "Chicago, Feb. 8, 1848 -- Dear Sirs:-- I have been a constant reader of the Guide for a little more than two years, and am more and more interested in the principles inculcated in its pages. Though a member of the Presbyterian church here, I love the prosperity of the whole church of evangelical Christians, of whatever name: and my constant prayer is, that the great Head of the church will make all Christians believe in and possess Christian perfection -- Scripture holiness."

From an issue of the GUIDE TO HOLINESS: "May's Landing, Feb. 10, 1848 -- Dear brother Rand:-- I herein forward you a dollar for your excellent periodical, (the Guide to Holiness) the present year. I have been a reader of this precious work for three years, and I should not like to be without it; for I have not read one number without being profited, and my spiritual life increased. I wish you to send me sixty back numbers of the Guide, as you proposed some time since, or as many more as you please. I wish them for free distribution, that the character of your excellent periodical may be more generally known in the District of Columbia, and the cause of holiness may thereby be more promoted. I feel a great interest in the circulation of the Guide, not only among individual subscribers, but broadcast among the masses of the people. It was as a circulating tract that a number of it fell into my hands, a little upwards of two years since. I had not before seen the work, and the very first article I read in it was made a means of arousing my mind and feelings to a more than ordinary sense of the importance of holiness, as necessary not only to prepare me for a happy death, but to prepare me to live right, and especially to enable me, in my public ministrations, to present its character and claims to others. I had often sought the blessing of holiness, but as often sunk back into the too general notion of gradually wearing out the stains of sin, and of growing into a perfect Christian. But from the time I commenced reading the Guide, I sought, with almost unceasing vigilance, until I was enabled to lay the sacrifice of all my soul's and body's powers, upon the altar and felt the evidence that it was accepted, and that the blood of Christ did cleanse me from all sin."

From an issue of the GUIDE TO HOLINESS: "The Guide is hailed as a welcome messenger, not only to the weary and tempest-tossed, but to those who ride above the storm, or who have entered the harbor of perfect love -- of entire trust and confidence in God."

From an issue of the GUIDE TO HOLINESS: "Dear Brother King:-- Permit me, for the encouragement of all who are seeking for full redemption in the blood of the Lamb, to declare through the medium of the Guide, what God has done for my soul. The love of Christ constrains me to speak forth his praises, and to talk of his power -- his power to save from all sin."

From an issue of the GUIDE TO HOLINESS: "Glory be to God, his spirit was faithful, and I became alarmed at my state. I threw aside romances, once and for ever, and resolved to read religious works alone, or at least that which was sufficiently solid to benefit me; and now I turned to my Bible, and the Guide to Holiness, which I had read occasionally, some two or three years. Thank God, its rich pages poured a stream of light on a subject now very dear to me; for in the sanctification of my nature, I hoped for deliverance from sin, which had become so wearisome, that I felt as if I could not endure its presence.

From APPLES OF GOLD by C. E. Rowley: "Then, a little later, that noble Christian woman who became our "Angel step-mother," in the providence of God, no doubt, having a hungry heart, began to bring into our home most valuable literature from the pen of Mrs. Phoebe Palmer -- little books and the delightful magazine, "The Guide to Holiness," containing helpful instructions from her pen, together with accounts of the glorious revival campaigns, both in this country and Europe, as she and her faithful companion, Dr. Palmer, conducted many meetings for the conversion of sinners and the sanctification of believers, with a success scarcely equaled, perhaps, by any two people since apostolic times. These great revival meetings, held by Dr. and Mrs. Palmer, were promptly and quickly followed by "The Great Awakening" of 1857-1858, all over the northern and eastern portion of the United States, at least, the equal of which has never been repeated.

From MRS. AMANDA SMITH, An Autobiography: "So Mrs. McEwen, the lady who had invited me to her house, who was a beautiful Christian lady, told me that she had got the blessed experience of full salvation some years before, reading Mrs. Phoebe Palmer's book, "The Way of Faith:" and for years she had taken "The Guide to Holiness."

From HOW THEY ENTERED CANAAN -- MRS. M. BAXTER (Church of England): "But some months later, more than half a year after my conversion, although I saw souls continually saved, yet I felt a need for a deeper work of grace. A number of the Guide to Holiness was put into my hands, in which was an article by the late Mrs. Phoebe Palmer.

From HOW THEY ENTERED CANAAN -- DAVID GAY (Methodist): "I needed greatly to have inscribed on my banner, "Holiness to the Lord." During the past two years, my mind has been more exercised on this subject than ever before; and I resolved never to rest satisfied short of its attainment. I then sent for "The Guide," and read works on holiness more than ever before.

From PIONEER EXPERIENCES by Phoebe Palmer: Experience of J. N. SHORT: "When twelve years old, God, for the sake of His Son, forgave my sins; but, alas! I hung, my harp upon the willow, and wandered by the chilling streams of Babylon, until my nineteenth year, when the arms of my Father again encompassed His child. Five year have now passed; and oh, how often has my soul longed for that fullness which is found only in the Godhead! At times I had a foretaste of heaven; and then those dark clouds of unbelief would rob me of all my joy. I sighed for help, but, alas! it was in vain: for I knew not how to approach the mercy-seat, and return with an answered prayer. At time, I felt peace within; and, for a year and a half, I have preached, in feebleness, the gospel of my Master. God blessed my labors by giving me souls for my hire, which encouraged me to hope and pray on; which I did until the month of October, 1865, at which time I read, for the first

time, the "Guide to Holiness," Now was my soul more dissatisfied than ever, for I tried to preach holiness: and how could I? as I knew nothing about it ... That aching void within my soul is now filled with God; and I can say, "He is mine, and I am His."

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Part 8

THE GUIDE A MAJOR SOURCE FOR J. A. WOOD'S BOOK, "PERFECT LOVE"

John Allen Wood's frequent use of quotations from The Guide in his book, "Perfect Love," is probably indicative of how much he and his contemporaries read and used this holiness paper, and indicative of how widespread was its influence:

Rev. Asa Kent, late of the Providence Conference, says: "Fifty and sixty years ago, young converts were exhorted to improve their 'first love,' while their hearts were warm, in seeking for full sanctification that this would prevent their backsliding, and secure a permanent peace within. Before I had been in society one year, my soul hungered and thirsted after a clean heart, and I was resolved never to rest without it." -- Article in Guide, 1858.

Dr. Nathan Bangs says: "Those who teach that we are gradually to grow into a state of sanctification, without ever experiencing an instantaneous change from inbred sin to holiness, -- are to be repudiated as unsound, anti-scriptural and anti-Wesleyan." -- Article in Guide, 1854.

Dr. True says "You need not be afraid to believe that you receive while you pray; for according to the testimony of thousands, you will thereupon receive the direct witness of the Spirit. This is what you have hoped to receive first in order to believe but it comes, if it comes at all, as the confirmation of your faith." -- Article in the "Guide."

Bishop O. C. Baker says: "We have been accustomed to believe that our standard authors have presented the doctrine of Christian holiness is a very perspicuous light; and if they have never declared that it is the privilege of the sanctified believer to enjoy the direct witness of the Spirit, so far as their influence goes, it would check the panting soul from seeking after the direct evidence of internal purity. May God grant that we may know by happy experience that the doctrine is true, and that the pure in heart enjoy the comforting indwelling of the Holy Spirit, assuring us that sin in us is all destroyed." Letter in "Guide," 1844.

Rev. Asa Kent, late of the Providence Conference, says: "I have reason to believe, fifty-six years ago this month, the Lord took full possession of my heart, and filled me with pure love." He further adds: "It seemed too much for such a worm to confess, and I waited to see if the blessing remained; in this severe I lost the witness." Then he says: "For seven years I had severe temptations and conflicts with the powers of darkness. After this seven years of wilderness life, the Lord renewed the assurance of his love in my heart, far beyond all I had ever known before." -- Letter in "Guide."

Bishop Hamline: "All at once, I felt as though a hand not feeble, but omnipotent, not of wrath, but of love, were laid on my brow. I felt it not only outwardly, but inwardly. It seemed to

press upon my whole body, and to diffuse all through and through it a holy, sin-consuming energy. As it passed downward, my heart as well as my head was conscious of the presence of this soul-cleansing energy, under the influences of which I fell to the floor, and, in the joyful surprise of the moment, cried out in a loud voice. ... For a few minutes, the deep of God's love swallowed me up all its waves and billows rolled over me. Guide to Holiness, 1855.

Dr. Thomas C. Upham: "I was distinctly conscious when I reached it -- I was then redeemed by a mighty power, and filled with the blessing of perfect love." ... I was never able before that time to say, with sincerity and confidence, that I loved my heavenly Father with all my strength. But, aided by divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness, both then and ever since. There was no intellectual excitement, no marked joys, when I reached this great rock of practical salvation. But I was distinctly conscious when I reached it." -- Guide to Holiness

Bishop R. S. Foster: "Here again the Spirit seemed to lead me into the inmost sanctuary of my soul, -- into those chambers where I had before discovered such defilement, and showed me that all was cleansed, that the corruptions which had given me such distress were dead -- taken away, that not one of them remained. I felt the truth of the witness; it was so; I was conscious of it, as conscious as I ever had been of my conversion. ... What a wonderful deliverance the Lord has wrought. Ought not I to praise him? Ought not I to publish this great salvation? What a rest he hath found for my soul! A rest of naked, simple faith. To him be glory for ever. Amen." -- Guide, 1850.

Rev. I. Simmons: "In an instant my soul touched the blood of Jesus. I said, 'He does save;' and as I said it, a holy stillness pervaded my being. A warm glory spread over my heart, at first like the rising of the morning, then increasing in brightness and beauty till my whole frame shook under it. I could not move, but my lips broke forth the praises of my soul, and it seemed as if every seraph was helping me cry, 'O the precious blood of Jesus!' From that time, the earlier years of my Christian life have appeared like the outer court of the temple. I am living in the central glory. My theme now is, a perfect rest of faith in a present Saviour. Glory be to God!" -- Guide, 1870.

Rev. B. W. Gorham: "All vain ambition, all distracting solicitude, all pride and self-will, and all fear, whether of future disgrace, or of poverty, or death, were gone and from that time my Spirit has constantly and consciously rested in the bosom of infinite love. It has been a heaven of purity and peace." -- Guide to Holiness.

B. W. Gorham has been a useful minister at the altars of Methodism for over forty years, and has led thousands into the sweetness of perfect love. He has written much on this subject, and all his writings are clear, searching, and helpful.

Dr. F. G. Hibbard: "I was alone in the field one beautiful day in early spring. The sky clear, the sun glorious, the happy birds and all nature, quick and springing into life, were but the symbols of my soul's experience. It was a glorious day within and without. I can never forget that day. I shall never enjoy a happier until I walk the fields of paradise. 'What is it that you want?' seemed to be asked me. 'I want victory over all known sin' 'Have you not got it?' 'Yes,' I replied. 'What else?' 'I want power to perform all the known will of God.' 'Have you not got it?' 'Yes, praise God!' 'What else do you want?' 'I want to love God with all my soul.' 'Do you not?' 'Yes;

glory to God!" Well, have you not, then, received the blessing you have asked for?' And my bursting heart answered, 'Yes, I have. Blessed be God, my prayers are answered I will not doubt!' And never from that hour have I doubted for one moment the reality of the work there attested. That was the 'beginning of years' to my soul." -- Guide to Holiness, April, 1867.

Rev. Daniel Wise, in alluding to the slipshod piety of the day, says: "The road to heaven is to be traveled in railway cars, with ample accommodations for the world, the flesh, and the devil, in suitable portions of the train." -- "Easy-chair Piety," in the Guide.

Dr. Stephen Olin writes: "I had difficulties respecting our own theoretical views of the doctrine -- perfect love. I even joined the Conference with exceptions to it, and stated my objections when a candidate before the whole body. But I was admitted, the Conference expressing the hope that further inquiries would rectify my views. Years, however, passed without any modification of my opinions. But it pleased God to lead me into the truth. My health failed, my official employments had to be abandoned, I lost my children, my wife died, and I was wandering over the world alone, with scarcely anything remaining but God. I lost my hold on all things else, and become, as it were, lost myself in God. My affections centered in him. My will became absorbed in his. I sunk, as it were, into the blessing of perfect love, and found in my own consciousness the reality of the doctrine which I had theoretically doubted." -- Guide to Holiness, Oct. 1857.

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Part 9

THE GUIDE A SOURCE FOR J. A. WOOD'S BOOK, "PURITY AND MATURITY"

Rev. Dr. H. Bannister writes of holiness, -- "This is being 'cleansed from all sin,' from 'all unrighteousness;' being proportionately holy as God is holy;" ... "that is, being entirely devoted to God and saved from inbred sin." -- Guide. 1867.

Dr. Nathan Bangs: "After a sinner is justified freely by his grace, he is made deeply sensible, and perhaps more so than ever, of the impurity of his nature, we freely admit; not indeed because he is more impure, but because the light of God's Spirit shining into his soul, now more clearly discovers to him the native impurity, the roots of bitterness within." -- Article in Guide to Holiness.

Bishop Janes: "There may be, and almost uniformly is, subsequent to this moment when we pass from death to life, remaining in our converted souls, (not our backslidden, but in our converted souls) remains of the carnal mind." -- Guide 1870, p. 181.

Bishop Janes says, "We seek it, and seek it just as we sought our former attainment -- by faith in Christ, we obtain it ... God is just as ready to sanctify as he was to justify, and the power may come as instantaneously and as consciously as it did in our first happy experience, and we may be just as conscious that we are sanctified wholly, as we are that we are pardoned freely." -- Guide, 1870, p. 181.

In harmony with these scriptures, Dr. Nathan Bangs says, "Those who teach that we are gradually to grow into a state of sanctification, without ever experiencing an instantaneous change from inbred sin to holiness, -- are to be repudiated as unsound -- anti-scriptural and anti-Wesleyan." -- Article in Guide.

Dr. F. G. Hibbard says, the cleansing baptism process is "not a new impulse merely to the inner life; not a simple 'growing in grace,' it is distinctly a 'second blessing,' sent down from heaven, with all its appropriate evidences; -- an act of completion of the work of grace in the believer ... promised, prayed for, waited for, believed for, received instantaneously by all classes of humble believers." -- Guide to Holiness, 1867.

Dr. Chalmers wrote to his sister, "If you rely on the blood of Christ, you will obtain forgiveness; If you rely on the Spirit of Christ, you will obtain sanctification. -- Guide, 1867.

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Part 10 THE GUIDE A HELP TO WILLIAM TAYLOR'S WORK

From THE LIFE OF WILLIAM TAYLOR by Edward Davies: "Mr. Grant is one of the grandest men on this footstool, and is wholly sanctified to God and fully devoted to the spread of the gospel to the ends of the earth. McDonald & Gill of Boston, Palmer & Hughes of New York and T. T. Tasker of Philadelphia, are agents to receive this money, and give credit respectively in The Christian Witness, The Guide to Holiness and The Christian Standard. These publications contain the letters from William Taylor and his missionaries. Indeed they are great helpers in this great cause; advocating the work and defending it in every possible way.

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Part 11 WANT TO LEARN MORE ABOUT THE GUIDE AND FROM THE GUIDE?

It is hoped that this article will stimulate an interest among our users to read more from our Guide to Holiness material and to learn more about this historic holiness paper.

As listed below, currently, we have 2 publications of the "Guide to Christian Perfection" in our HDM Library, plus 19 "Guide to Holiness" publications. If you haven't delved into this trove of good holiness material yet, why not begin doing so real soon? and learn more from and about the enduring truths published by this blessed old holiness paper?

- Guide to Christian Perfection (March, 1845) -- Ed. D. S. King -- hdm0714.tex
- Guide to Christian Perfection (April, 1845) -- Ed. D. S. King -- hdm0716.tex
- Guide to Holiness Articles, Vol. 13, Part 1 -- Ed. D. S. King -- hdm0533.tex
- Guide to Holiness Articles, Vol. 13, Part 2 -- Ed. D. S. King -- hdm0534.tex
- Guide to Holiness Articles, Vol. 13, Part 3 -- Ed. D. S. King -- hdm0535.tex
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