

# *a community called ...*

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THE  
GUIDE  
TO  
HOLINESS.

REV. H. V. DEGEN, EDITOR.

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VOLUME XXIV.

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THE  
GUIDE TO HOLINESS.

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JANUARY, 1853.

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ORIGINAL.

PAST — PRESENT — FUTURE — A NEW YEAR'S GREETING.

BY DANIEL WISE.

THE cautious mariner seeks, at midday, to learn his latitude, by a careful observation of the sun. The prosperity of his voyage and his personal safety demand of him the strictest attention, the most careful calculation, lest, through the loss of his bearings and distances, he wander in endless circles on the seas, without progress, or dash ignorantly upon the rocks of an unseen shore. With equal care should the good man, as he navigates the rough seas of life, frequently pause and cautiously study his relations to the great world in which he lives, and to the vast eternity whither he is borne by the tides and tempests of time. Particularly should he do so, as he mounts the wave which lifts him across the line that divides the old year from the new one. From its summit his eye should sweep the past, crowded with its dead, but indestructible, images, — it should scan the future, as far as its mists and vapors, rendered light and penetrable by the beams of prophecy and the signs of the times, permit his sight to reach. From the former, he should gather the lessons of reflection — the latter he should prepare to enter, with lofty purposes to satisfy its claims, with a strong heart to grapple with its evils, and with that

joy, which the hope of successful conflict is calculated to inspire.

Three great facts mark the history of the year one thousand eight hundred and fifty-two. It has been a year of despotic triumph and popular degradation in the old world, — of singular mortality among great statesmen, especially in America, — of emigration from overcrowded EUROPE to AMERICA and to AUSTRALIA. Each of these facts has its meaning. They stand in important relations to the destiny of the church, and to the development of Providential purposes. Could we read them aright, we should be startled at their import. We should be awed, as in the presence of occult agencies, evolving, with Divine energy, the grandest, sublimest, and most benevolent results. We are disposed to view them in the cheerful lights of hope, and not in the frowning shadows of despair. The triumph of European despotism we deem to be temporary — perhaps, in the present state of the European mind, a providential necessity. For, as the artificer in iron submits that stubborn metal to the fire, and when it is thus rendered soft and malleable, places it on the anvil, and smites it with sturdy blows, that he may reduce it to a shape of beauty and to fitness for use and admiration, so may — yea, so we think He is — the Great Artificer of nations be smiting the people with the sceptres of despots, who ignorantly do His work, that He may thereby fit the now suffering nations to be moulded into the image of His dear Son.

The singular mortality among our statesmen has a more hidden meaning. We venture to suggest, however, that it augurs some important change, for weal or for woe, in our national condition. The death of such men as CLAY, CALHOUN, WEBSTER, RANTOUL, and others, but especially the first three, occurring so nearly together, cannot but exert a powerful influence on the politics and diplomacy of the government. They were men of power; their words were weighty. Their counsels went far to determine the action of a multitude of prominent and influential men. Their removal must bring forward a new class of minds, who will, in their turn, become the fountains of governmental influence. Who those men will be, what will be the character of their counsels,

or the result of their influence, it is as yet impossible to tell. All we dare infer is, that in smiting the three greatest intellects of the country to the dust in so singularly short a period, God is intimating a purpose to effect some striking change in our national condition.

The broad stream of emigration, rolling so grandly and so far, we regard as the greatest phenomenon of the age, if not of all ages. Never have such masses of men migrated to such vast distances, in so peaceful a manner, as at present. Heretofore, nations have quitted their homes and fields for new settlements, but they have marched to the sound of the trumpet, with flaunting banners, and with the sword unsheathed for conquest. Now, they go in a spirit of peace, carrying the olive branch in their hands, and the elements of the highest form of civilization in their character. At their approach, the desert blooms with beauty. At their command, the prairie adorns its ample bosom with golden grain, and the mountains uncover their precious treasures of silver and of gold.

But there is a still more striking feature in this phenomenon. Its tendency is to diffuse, to multiply, and to strengthen *a single race*. All other races of men are really losing, both in number and in power by it, but one. And that one is, the ANGLO-SAXON. From the Anglo-Saxon race, the principal stream flows. Its language, ideas, institutions, power, are all being wonderfully augmented by it; while the language, institutions, ideas, and even the identity of the other races, who contribute considerably to swell the living tide, are absolutely lost in it, as brooklets and small rivers are swallowed up by the mighty waters of the lordly Mississippi. In a brief space, how imperial will be the sway of the Anglo-Saxon! The great American continent, from the northern pole to stormy Cape Horn, the Islands of the Pacific, the great Australian regions, India, will be Anglo-Saxon! As a race, it wields a power now, which utterly eclipses the glory of the old Roman empire; in a little while, it will rule the world.

In this fact we have the key to the great problem of the age; through it we read the triumph of Christianity. Why this ascendancy of the Anglo-Saxon? What relation has its ascendancy



to the universal triumph of the cross? Our answer is, that the Anglo-Saxon triumphs because his is the only race on earth which hold Christianity in its truth and simplicity. Its greatness began just where it commenced its adhesion to the pure Gospel; it has grown just in proportion as it has felt the power of the cross. Its greatness, its freedom, its civilization are therefore to be viewed as irrefragable testimonies to the power of the cross to develop the capabilities of the human mind, and to elevate and bless mankind; they rank high among the experimental evidences of the divinity of the Gospel of Christ.

By this diffusion and up-building of the Anglo-Saxon race, therefore, we understand the Providence of God to be preaching the Gospel of Christ. By it, Jehovah speaks to the nations. By facts, whose mighty voices reach the ends of the earth, He is assuring them that there is no freedom, no social happiness, no redemption from despotism, but by embracing that Gospel which has given the Anglo-Saxon his singular greatness. By the colossal grandeur of the British Empire; by the unequalled freedom of civil government, and the unprecedented distribution of the means of social enjoyment among the millions of the American people, existing in proximity and contrast amidst the wretchedness of all other nations, He has placed a spectacle before the eye of the world, which cannot exist long unheeded, and which, when observed, cannot fail of being understood! He who runs must read it; and he who reads it must understand it. For, while Christian America and Christian England enjoy the most perfect form of civilization ever yet attained by man, the utmost degree of personal freedom, and (in America) of civil liberty, and the largest measure of public happiness, infidel FRANCE, after a half century of appalling struggle for liberty without Christianity, is the slave of a weak-headed despot! Papal SPAIN lies despoiled of every thing but her vanity; papal GERMANY is in chains, and papal ITALY is writhing in abject misery. The SOUTH AMERICAN nations, with MEXICO, lying in juxtaposition with Protestant North America, exhibit the same contrast. Hereby does God distinguish the pure from the impure form of the Christian faith. The same distinction is obvious, as we glance at the fierce despotism of

RUSSIA, standing beside the dead formalities of the Greek Church : while the enfeebled state of the OTTOMAN empire, the abject character of the millions who crowd the fanes of BUDHISM in INDIA and in BURMAH, together with the obvious inferiority of the CHINESE, all teach the great lesson, that *outside of Christianity*, man is most degraded, most wretched, most helpless ! Within its influence, he is most exalted, most happy, most powerful ! The fact is thus made patent to the mind of the world, that nothing but Christianity can meet its wants. This view of the state of the world illustrates our idea concerning the continued triumph of European despotism. Its success is permitted for the present for the purpose of *keeping* this *fact* before the eye of mankind. Tyrants are permitted to hold their sceptres, and to keep their feet on the necks of nations, until the sufferers learn the lesson that *in the cross alone is their hope*. Thus taught, they will at length turn, with uplifted hands and imploring voices, to Christ. Then will their hour of freedom come. Christ will hear their prayer. He will dash the thrones of tyrants as a potter's vessel. He will trouble their armies, break in pieces their chariots, and travelling in the greatness of his strength with dyed garments, He will scatter the blessings of liberty and public happiness through the world.

Such are our views of the facts of the past year in their relations to the future of Christianity. Are our opinions sound ? Does the reader receive them ? If so, he will discern a great practical truth growing out of them, and fervently appealing to him, and to all the friends of Christ. It is this. To give effect to the Divine lesson, it is necessary to develop the power of the Cross to its utmost extent in the Anglo-Saxon character, — to clothe Christianity with a brighter lustre, to make her resplendent and dazzling with the glorious beauty of her living head. This will heighten the contrast. It will make her superiority more apparent. It will hasten the result of her triumph.

But how shall this be done ? We answer, confidently, it must be accomplished by the agency of individual minds. The glory of a Christian nation is only the outbeamings of the presence of Christ in the Church. It originates in the Church. Just as the

Church is holy, the nation feels the power of Christianity, and displays its excellency. The radiance which shines around its brow is from the interior Church; and the Church is light or dark, just as her members live near to, or distant from Christ.

What, then, has the lover of holiness to do with the facts of the times, and the destinies of man? What demand does the New Year make of him? Surely, its voice is for a self-devotion more pure, more self-sacrificing, more earnest, more active than ever! And this requisition derives enforcement from the obvious tendency of the age to scepticism. Unbelievers, masking their enmity under professions of regard, are busy in unceasing efforts to sap the public faith. Derision of Scriptural facts, assaults on its inspiration, pretended intercourse with the spirit world, proud pretensions in behalf of the sufficiency of natural religion, are being invented, revived, propagated! What is to counteract these things? Argument? Nay! This multiform scepticism proceeds less from the *intellect* than from the HEART. Logic has actually ground every sceptical argument to powder, again and again. But still the doubter dares to repeat it, despite his conviction of its falsehood. No, it is not by argument, but by a life of all-powerful faith, that the growing scepticism of the age is to be met. Faith that quickens, purifies, and makes potential, is the great antidote for infidelity, which can defy and survive every thing but the overwhelming power of holiness in man! Come, then, beloved reader! Prepare yourself for the contest by beginning the Year with renewed acts of self-consecration. Examine yourself, your life, your present state in the light of the Spirit. Scrutinize your motives, your aims, your thoughts! Let nothing escape your investigation. If found lacking, fly to your Lord! Hasten to his Cross! Renew your covenant! Hide in His bosom! Trust! *trust!* TRUST! until a new spring of conscious power bursts forth in your heart, and you feel the victorious workings of a mighty faith within you. Thus prepared, enter with diligence on your great work of laboring for Christ. Display the vitality of the Gospel through the perfect humility, gentleness and loveliness of your spirit, and in the rectitude of your conduct. Proclaim its power to save, and persuade men to embrace it, with

words of burning love. Thus will you contribute your part to the power of the Church, the glory of the nation, and to the final triumph of the Gospel of Christ.

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ORIGINAL.

TRUST IN GOD.

BY IDA.

We know that all things work together for good, to them that love God. Rom. viii. 28.

WITH what confidence does the apostle express himself in the passage above quoted. Such language could come only from one whose will was in perfect harmony with God's, and whose faith unwaveringly centered in Him.

How full of consolation is this blessed truth, to that self-denying disciple of Jesus, who has left all to follow Him, and in consequence has to "endure a great fight of afflictions." Sometimes he is ready to exclaim, "All these things are against me!" but when he turns his eye to the assurance, "All things work together for good to them that love God," his faith is strengthened, his hope brightens, and he goes trustingly forward, believing that although he does not now fully understand why it is that he is called to pass through so many "fiery trials," yet he shall know hereafter. Enough for him that the promise is without limitation, — it embraces all things; "persecution," as well as the "hundred fold;" the "trial of faith," as well as the "joy unspeakable;" "perils among false brethren," as well as the love and "fellowship of the saints." Yes, his own familiar friend, with whom he has taken sweet council, and walked in company to the house of God, may "secretly whisper" against him, and devise mischief, while, Judas-like, he betrays him with a kiss.

True it is, that such perils as these enter deep into the soul, and take hold upon our very being, and we are ready to inquire, "How can I possibly be benefited by these things, so calculated

in themselves to destroy my influence, coming as they do from my professed friends, and Christian brethren. If an enemy had done this, then I could have borne it." But what saith the answer of God to one thus tried? There it stands forth in bold relief—written in characters of light by the pen of the Eternal: "All things work together for good to them that love God!"

Will you take home to your heart the comfort here offered you, and let faith in God sustain you in this hour of trial? Perhaps you were too sensitive of your good name, thought very much of your reputation, and were hardly willing to be spoken evil of for Christ's sake; or perchance you trusted more in the arm of flesh than was for your best good, valuing more highly the esteem and love of earthly friends, than God deemed consistent with His own honor. He is very jealous of His own glory,—He will not allow us to give to another that which belongs to Himself, without causing us to feel the chastening rod.

He will break down our earthly props, so frail in their nature, that we may be led trustingly to lean upon His arm alone for strength. Therefore, while we feel them giving way beneath us, let us not repine, but rest more confidently upon the immovable foundation which is laid for us in Zion.

While one after another of those in whom we have confided forsake us, we ought not to murmur, but rather comfort ourselves in Him who has said, "I will never leave thee, nor forsake thee." Has not our Master suffered the very same things for us? "All of his disciples forsook him, and fled." Peter, in the spirit of self-confidence, had previously said, "Though all men forsake thee, yet will not I." But he denies his Master with oaths and curses. Behold the Saviour in the garden, as he tastes the bitter cup. How little sympathy do those three disciples, chosen by Him to be witnesses of His agony, manifest towards Him. In this hour of anguish, so deep that "He sweat as it were great drops of blood falling down to the ground," they sleep, although He had requested them to watch. Mark, for one moment, His treatment toward them; it is worthy of our attention—an example for us. Does He harshly upbraid them for their fault? O, no! "Couldst thou not watch one hour?" And then, as if

He would palliate their offence, and place it in the most favorable light, He immediately adds: "The spirit truly is willing, but the flesh is weak."

Well would it be for us, if we could always feel the same spirit towards our erring friends, considering the infirmities of the flesh, and the weaknesses of human nature. When we feel that we are treated with coldness or neglect, by those from whom we expect sympathy and attention, let us turn our thoughts to the Garden of Gethsemane, and learn a lesson of meekness and submission.

We are in greater danger when flattered, than when frowned upon. "Woe unto you when all men speak well of you," says Jesus. And again, "Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." True, it is contrary to selfish nature to rejoice under such circumstances, but those who have been "crucified with Christ," and have faith in the promise we have chosen for our motto, can obey this requisition of the Gospel, as well as all others. Says Peter: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; upon their part He is evil spoken of, but on your part He is glorified." But the apostle would not have us for a moment suppose that this blessing is ours, if we bring the reproach upon ourselves by our own misconduct; therefore he throws in the admonition, "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if any suffer as a *Christian*, let him not be ashamed; but let him glorify God on this behalf." If we are buffeted for our faults, and bear it patiently, we have no glory for so doing; but if we do well, and suffer for it with patience, this is acceptable with God. In this, Christ has set us an example, "who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." Thus ought we ever to do. His example is worthy of our imitation. But those only who have experienced a restitution of the mind by

the power of the Holy Ghost, can do likewise. It is so natural for us when reviled and threatened, to retaliate in some way, — use some harsh epithets, or endeavor to place our opposers in a position where they will appear ridiculous, or by some means seek to injure their influence. Now, this is decidedly wrong. “Who is he that can harm you, if ye be followers of that which is good? O, how sweet it is to reflect, when we “hear the slander of many, and fear is on every side,” that our cause is in the hands of Him who judgeth righteously, — that He will vindicate it in His own good time, and also that our influence — our reputation — is dearer far to Him, than to ourselves.

When we do, therefore, in the exercise of faith, thus rely on our covenant-keeping God, how calmly we can move forward in the prosecution of our work, and how abundantly flows the peace of God to our hearts!

I do not say that we ought never to seek to free ourselves from false imputations. There are times when the cause of God seems to demand it, but much heavenly wisdom is requisite at such times to direct; the glory of God should ever be kept in view, and never ought we to seek to regain our influence at the expense of others. Our brother's or sister's reputation ought to be regarded as much as our own, for it is as dear to them as ours is to us, and their feelings should always be respected. If actuated by the principle of love to God and our neighbor, we shall do just right in such cases. And how careful we ought to be about judging too hastily matters of this kind. We should understand the whole case before we decide, lest we condemn the innocent. The golden rule, when obeyed, always leads to right action. It ought to be engraven upon the tablet of our hearts, that it may be ever before us.

[Concluded in our next.]

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IN evil things, Satan separates the end from the means; in good things, the means from the end. — *P. Henry.*

ORIGINAL.

## AN OBJECTION TO PROFESSING HOLINESS ANSWERED.

BY REV. E. OWEN.

MR. EDITOR:—The following is the substance of an Essay, read before our District Meeting of Preachers, and is, at their request, forwarded to the "Guide" for publication.

THE strongest objection to an open profession of holiness, or entire sanctification, with which I have ever met, is the reproach brought upon the cause by those whose lives contradict their profession. But if (as some suppose) this is a sufficient reason to justify silence upon this subject, why profess regeneration? Are there not multitudes who make this high profession, whose lives by no means correspond therewith? And will any one (especially any Methodist) affirm that the reproach brought upon the cause from this quarter, should seal the lips of the truly converted man, or prevent a full and hearty profession of what God has done for him? Then why refuse to profess a higher state of grace, where the evidence is equally clear? Do you say, "it is more dangerous to profess holiness, than regeneration because the higher the profession, the greater the scandal, provided the life does not correspond therewith?" I grant, the higher the profession the greater the scandal, in case of a failure to live it — but still contend, that if the objection is good for any thing against professing holiness, it does make *against* professing regeneration. For though the reproach in the one case, would be greater than in the other, a failure in either case must bring reproach. Now we have no more right to bring a small reproach upon the cause than a great one. But a failure to live up to a profession of regeneration, must as truly reproach the cause, as a failure to honor a profession of holiness. Therefore, if we ought not to risk the reproach that might accrue from a profession of holiness, we ought not to risk it in the profession of regeneration. Moreover, I think it must be conceded, that the soul that lives in the enjoyment of the fulness of love, is less liable to backslide, and consequently less liable to reproach the cause, than the man who lives below his



privilege. This being the case, we certainly have no more to fear (if, indeed, as much) from a profession of holiness, where it is enjoyed, than from a profession of regeneration. But that we should not be deterred from profession, by fear of reproach, where we have the thing professed, the following considerations will abundantly show.

1. It is the *duty* of all to be holy. Whatever be our liability to fall into sin and reproach the cause, God's command is "be ye holy," be ye perfect, &c.

2. If the individual enjoying this high degree of grace, backslides, he must inflict a deep wound upon the cause, whether he has been specific in his profession or not.

3. The soul enjoying this glorious state, will be less likely to fall from it if he humbly confess what Christ has done, than if he refuse to do this. The experience of many has proved this. Mr. Fletcher, for one; who, together with Wesley, Bramwell, Carvosso, and scores of others, believed it to be impossible to retain this blessing, without professing it. Thus we see, that in many cases at least, a failure to live it, is the certain result of refusing to profess it.

4. As it is the duty of all to enjoy this fulness, and a wound upon the cause, is the inevitable result of not living it when obtained, profession or no profession; and as persons are much more liable to fall, if they do not, than if they do profess it, it follows, that there must be as much danger of reproach (if not more) from non-profession, than from profession.

Let the view become prevalent, that the higher the profession, the greater the danger of reproach, and that profession of degrees of grace is not essential, and what would be the result? Who cannot see that we must soon be driven from our long tried practice, into those "hope so" professions, to which Methodism has ever been so much opposed.

Few, indeed, would risk the reproach that might fall upon themselves, and the cause of God, from a true and confident relation of their religious experience. It would indeed seem *duty* to smother our feelings in some measure, as the most meagre professions would be the best, because the least dangerous. Has it in-

deed come to this, that we may no longer safely rehearse the great things God has done for us, notwithstanding all the good that has resulted therefrom, and all, forsooth, because some have failed to honor their profession? But the above theory is not only calculated to prevent a hearty profession of the grace we have, but is eminently calculated to dampen our zeal in the pursuit of more. For if at every step we take in this direction, the cause is more and more endangered, we tread upon rather dangerous ground, in our aspirations for holiness. Especially, seeing almost all, (if not all,) in whom its sacred fires are kindled, are so inclined, from a sense of duty, and the promptings of their own full heart, to speak out and tell what God has done. Though I admit that no person should be urged, or even asked to profess what they do not enjoy, and that the cause may have suffered from some moves in that direction, I cannot subscribe to the doctrine, that "it is not *essential*," to humbly, and at suitable times, profess this great blessing, provided we know we enjoy it.

I rather agree with Mr. Wesley, that "this could not be omitted with a clear conscience."

And with Mr. Bramwell, who not only publicly professed it, but declares he "believed it to be a *duty* incumbent upon him," and that he "thought such a blessing could not be retained without professing it, at every fit opportunity." I think we should profess just what we enjoy, and *no more*; and that the very fact of our being thus committed, will operate as a powerful motive to make our lives correspond with our professions, instead of accommodating our profession to what our lives may chance to be. I do not pretend to say just how public a profession of holiness should be — the judgment of the professor, and the dictates of the Divine Spirit, must govern this, as in lower professions. And yet, if these professions are made before the Church, (the propriety of which I suppose no Methodist will question,) I see not how they can be wholly concealed from the world. We seldom have a meeting in which all are so inclined to keep secrets, as not, in some way, to carry such professions abroad; and I cannot see why a statement from our own lips, would be more exceptionable, than from the lips of our neighbor. As Methodists, we have already

said to the world, we believe we must be purified from sin or be lost, and that it is God's will in Christ Jesus that we have this purity *now*. Will they not then expect, that (if we are consistent with our profession) some, at least, will be heard to praise God for the bestowment of this grace?

*Candor, Nov., 1852.*

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SELECTED.

THE OPINION OF A GREAT MAN.

A REMINISCENCE OF DANIEL WEBSTER.

A FEW years since, I rode by the side of Mr. Webster, from Boston to Norwich. I had met him previously, in such circumstances that I felt at liberty to avail myself of his very pleasant and companionable humor, to make several inquiries in regard to subjects, in which the public mind was then particularly interested. In course of the conversation, I asked him whether he thought that the character of our political men, as he saw them at Washington, was improving in the spirit of integrity and probity. — With great seriousness and with his deep-toned deliberate emphasis, he replied, — “*I am sorry to say that I do not think it is.*” After a brief pause, during which he seemed to be revolving some important reflection, he said to me, “Mr. W——, there is a subject upon which I think there should be much preaching in the pulpit. I know it would not be very popular; but the time will come — and I think it has come now — when ministers should often present it to the people. — Christianity, sir, does not address itself to men, as nations or as communities. It does not address men, even in their social and domestic relations. But it comes to them as *individuals*. It holds every man to *his accountableness to God*. And if you make a man a *good* man towards God, you prepare him to be a good citizen, and, in short, a good man in all the duties and relations of life.

Now, then, the subject upon which, as it appears to me, there should be a great deal of preaching, *is the duty of personal holiness!*”

I have no doubt that he spoke the honest convictions of his heart, and expressed the comprehensive result of his long experience and widely-extended observation. His massive intellect and his noblest affections gave the seal of unfeigned, conscientious, devout sincerity to every word of this witness to the exalted claims of the revelation of the “Great God and our Saviour Jesus Christ.” I responded that I was very happy to assure him that, in my circle of ministerial acquaintance and fellowship, there was very much of preaching upon the duty of personal holiness, and that in the religious periodicals and papers, which passed under my eye, there were many articles which more or less related to the same subject. And, I added, it may not perhaps be unsuitable for me to say, that my own subject of discourse on the Sabbath afternoon previous, was that suggested by the words: “Follow peace with all men, *and holiness, without which no man shall see the Lord.*” He turned around his great eyes, and with a look of intense significance, he exclaimed — “*Right! RIGHT! that last!*”

L. N. R.

—*Boston Daily Evening Traveller.*

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SELECTED.

NEVER DESPAIR.

“WHAT, not when one has failed, as I have done, after ten thousand efforts to rise into spiritual triumph? What *can* I do but despair?” inquires a discouraged disciple. Do? You can TRUST! As when one is fainting, he falls helpless into the open arms of a friend, so you in your perfect weakness, can leave all other aids alone, and sink in self-despair into Christ’s bosom. “But he will let me utterly fall!” Hush! dear reader. That saying is an insult to Christ. It exposes a conviction on your

part, that Christ can be guilty of falsehood and lying. Forbear that doubt, therefore! You CAN sink into Christ and rise to spiritual life and victory; therefore, "never despair!"

But we hear another voice. It comes from the delicate invalid — the exhausted mother. "I have nothing to hope for," is her language, "my health is gone: my hopes crushed. Motion is toil to me, and existence pain. Darkness is in my soul, and I am weary of life, and yet I dare not die. — Must I not despair?"

No, child of affliction, no! Even you must hope. Never despair! Jesus loves YOU. That thought is a cheerful ray of light, in which you may rejoice, at least a little. True, you are a physical sufferer — perhaps you always will be — yet

"Look yonder at that cloud, which through the sky  
Sailing long, doth cross in her career  
The rolling moon. I watched it as it came,  
And deemed the dark opaque would blot her beams.  
But melting like a wreath of snow, it hangs  
In folds of wavy silver round, and clothes  
The orb with richer beauties than her own;  
Then passing, leaves her in her light serene."

Do you understand the poet, lady? As that cloud clothes the moon in richer beauty, so shall your afflictions, patiently borne, robe your suffering spirit in lustres, which will make it all the more precious to its Redeemer forever — yes, FOR EVER!

Can you not then endure a *little* hour of suffering for an eternity of increased bliss? Aye, you can! Then let hope sing its songs once more in your soul, and whatever may be your pangs, bear them, gazing most lovingly in the face of Jesus and saying, "Lord I will never despair." — *Zion's Herald*.

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THE heart of man is his worst part before it be regenerated, and the best afterwards: it is the seat of principle, and the fountain of actions. The eye of God is, and the eye of the Christian ought to be, principally fixed upon it. — *Flavel*.

# Christian Experience.

ORIGINAL.

## PERSONAL EXPERIENCE.

THOUGHTS of God, and desires to love and obey Him, are among the first, to which memory reverts. Early did I bow as a suppliant, to plead for forgiveness of sin, and invoke the blessing of God, and Divine guidance; but not till I had entered my tenth year, did I fully resolve to follow my Saviour; I then sought, and found, the “pearl of great price.”

I am aware of the opinion of many respecting the conversion of children; but, I bless the name of the Lord, I can testify from blessed experience, that it is the glorious privilege of *even children* to obtain a knowledge of sins forgiven — to be initiated into the family of God. Would to God that I could say I have always kept as close to my Saviour as I did during the few first years of my Christian course; but alas! I have been contented — at least in a measure — to live far beneath my privilege.

Not long after my conversion, my attention was aroused to the subject of holiness. Whenever I heard it discoursed upon, I listened with fixed attention; and very many places have witnessed my prayers and struggles for the blessing, and I verily believe, had I been properly instructed in regard to it, I might have been, long ere this, instead of vacillating to and fro, firmly established. Thanks to God, I have at last learned, it is by *placing and keeping our all upon the altar*, as a “*living sacrifice*,” and *trusting* God, for the fulfilment of His promises, that we *obtain and retain* the blessing of holiness.

After several years of forward and retrograde motion, (forward when pressing after holiness, and retrograde when relinquishing my efforts to obtain it,) I find it is the privilege of the child of God to be *continually advancing*. It pleased God that I should again be aroused to behold my high privilege in the Gospel. I was permitted to listen to a faithful ambassador, who presented the

requirements of God in such a light, as I never before saw them ; and while I listened to the will of God, "*even your sanctification,*" — to the command of God, "*be ye holy,*" — to the provisions made for us in the Gospel, — and to the promise, if we asked we should receive even *the blessing of full salvation,* — the Holy Spirit accompanied the word spoken to my heart. The longer I listened, the more settled became my convictions, that I had not fully obeyed the *command* of God, and consequently was not performing His *will*.

The sermon of the Sabbath became the study of the week. I saw, I felt, — I wept and prayed, — I resolved, and re-resolved. The messenger of salvation ceased not to proclaim the *whole truth*. Permit me here to suggest a thought — Would not more good be done, more souls be saved, if the Watchmen were more *explicit* upon this subject? O ye heralds of my Master, ye who are commissioned by the living God to speak to the people "all the words of this life," cease not to proclaim a *free, and a full salvation*. "Present Christ as a complete Saviour, "able to save to the *uttermost* all that come unto God by him, seeing he ever liveth to make intercession for them."

The Spirit ceased not to apply the truths spoken to my heart ; every word belonged to me. I began to feel deeply, — but the tempter whispered, "you have felt deeply before, upon this subject ; you have prayed both in public and in private for this blessing, yet you have never received it." Such thoughts passed, and re-passed, through my mind, until I had determined I would not pray for the blessing in public ; no one but God and myself should know my feelings, but if there was such a thing as having the heart *cleansed* from all inbred corruptions, such a heart should be mine ; but it should be sought secretly.

My heavenly Father soon showed me this was impossible in my case. The more I prayed, the more I discovered my unlikeness to God ; the nearer I tried to get to God, the greater seemed the distance. Oh, the loathing of self, the deep self-abasement of spirit which I felt ! My feelings became so intense, it was impossible to conceal them, — food became unpleasant, — sleep departed from my eyes, and slumber from my eyelids. After

conversing with a friend one night, I fell into a troubled sleep, but my feelings became so agitated by a dream, that I soon awoke myself, crying, "Lord, save, or I perish:" but my heavenly Father was unwilling I should perish; in kindness He showed me the evils of my heart, that I might thenceforth shun even the *appearance* of evil. A brighter day was about to dawn upon my soul.

Friday evening, July 13th, 1849, found me cherishing the determination not to slumber, until I had obtained the witness that I was *now saved*. I prayed, felt some relief, but was not satisfied, — still continued to agonize with God, — endeavored to search my heart to see if any idols remained, — and discovered an unwillingness to *profess* the blessing, even if I should receive it. A time and place were presented to my mind, in which I might be called to profess what the Lord had done for me. I shrank from the performance of such a duty; here was a point in which I lingered, — it seemed as dear as a *right eye*.

I saw the conditions, and the consequences. Receive the blessing in God's way, or reject, and forfeit the favor of God. I don't know but, had my feelings been a particle less intense, I should have refused to comply, so great did the cross then appear. There was no alternative, and while I shrank from the former, I dared not do the latter. It seemed as if life and death were set before me; in the intensity of my feelings I cried, "Let me have it in *any way*, on *whatever conditions* Thou art pleased to bestow it, but *the blessing I must have*." Long shall I remember that glad moment! — yes, in a moment, "the peace of God, which passeth all understanding," ruled my heart. Jesus appeared as my *present* Saviour, saying, "PEACE, BE STILL." I saw no unusual light, I heard no audible voice, but I felt as I never had before.

"A sacred awe, that dares not move,  
And all the silent heaven of love,"

filled my soul. In a moment, this question was proposed. "Will you profess it at such a time, in such a place, if required?" I instantly replied, Yes, to congregated millions if necessary. No-



thing appeared like a cross. I felt the sweetness of freedom; never did the word *free* have such a meaning as then. I longed to publish the glad tidings of *salvation from sin*. But the tempter did not like to be thus baffled, and the next morning, he reasoned in this manner.

You do not feel just as you did last night; be cautious about professing to have received so great a blessing. I replied, I received such a blessing as I never before obtained. Yes, but it was not *full salvation*. He succeeded so well in his insinuations, as to cause a cloud to arise, and, not understanding fully his devices, I began to reason thus: Well, perhaps I had better be careful about speaking of what I have received, for I would not for the world *profess* to enjoy what I do not *possess*; it may not be the blessing of holiness; though I should as soon have doubted my own existence, as to have doubted that the Lord blessed me on the previous evening.

It was Saturday; in the evening I was to meet my brethren and sisters in class; should I tell what great things God had done for me, or should I *hide the light*? I believe I shall never forget the blessing I received Friday evening; neither shall I forget the darts that the enemy thrust at me, Saturday. God only knows what were my feelings, — were I to attempt to describe them, language would fail.

Thanks to my heavenly Father, He did not leave me. I attended class; but oh, the conflict between light and darkness, between truth and error! I finally resolved I would tell what my feelings had been, for a few weeks that had passed, and what they were on the evening previous, if the Lord would assist me by His grace. I know not what I related of my feelings during the past weeks, but while speaking of what I had received on the previous evening, I gathered new strength; the clouds dispersed, the mists disappeared, Jesus appeared as my *present Saviour*; my victory and joy equalled, if not surpassed, the sorrow of the conflict I had endured. I stood in the sunlight of my Father's countenance, I felt to exclaim with the poet,

“SALVATION! let the echo fly  
The spacious earth around,  
While all the armies of the sky  
Conspire to raise the sound.”

I had yet to learn that sore temptations awaited me, and many times while enduring the buffetings of Satan, he has tauntingly said, “If you were *wholly the Lord’s*, you would not be thus tempted; *this* is an evidence against you, if there is no other.”

Sometimes it has seemed as though all the powers of darkness were arrayed against me, yet I have endeavored to keep my *all* on the altar, believing that the blood of Jesus is *ever efficacious to cleanse* and *purify* the heart. I have ever found the grace of God sufficient for me. Blessed be the name of the Lord for the great salvation He has provided for us. It is not by works of righteousness which we have done, or can do, but by His mercy He saves us. I love the *way of holiness*,—it is a delightful way,—it is a glorious way. Though I often find the way very crucifying to the flesh, yet I am perfectly satisfied with the plan of salvation. Though I have sore conflicts, yet I have glorious victories. What though the winds and waves beat heavily against my little barque, threatening to upset it, yet while *faith* beholds a “Father at the helm,” I have the assurance that through the skill of my heavenly Pilot, I shall outride the storm.

I believe it is our privilege to grow in grace, to be constantly advancing. Blessed be the name of the Lord, the way of holiness is a progressive way. I see the best of the land yet before me. Thank God, there are lengths and breadths, heights and depths, in the ocean of LOVE, that I have never yet fathomed. I can say with the Apostle, “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.”

Who can describe the blessedness there is in feeling *Christ an indwelling Saviour*? What language is adequate to portray the joys of a full salvation? Glory be to the triune God! Praise the Lord! I have no fear only of offending Him; no desire but

to glorify Him; no ambition but to do His will. Hallelujah!  
Jesus reigns unrivaled in my heart.

“The promised land from Pisgah's top,  
I now exult to see;  
My hope is full, (*O glorious hope!*)  
Of immortality.”

M.

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## The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE IN 1852.

XI.

THE DEALINGS OF PROVIDENCE WITH IRISH AND AMERICAN  
POPERY.

SOME remarks of Dr. Edgar's, at the late meeting of the Evangelical Alliance in Dublin, have suggested the above topic, — and we desire to direct the attention of our readers to it, confining ourselves chiefly to the facts which of late have become so marked, especially in their bearing on Christian missions and the Providence of God.

The early history of Ireland is obscure, but at whatever date Druidical superstitions gave way to the religion of Christ, that religion continued to reign over Ireland long after the rest of Europe had submitted to the yoke of Rome. There was once a day in Ireland when the Book of God was free; when, under the ministry of the pious Culdees, the mass, and purgatory, prayers for the dead, and such like “lies in hypocrisy,” were unknown. Gradually, however, corruption spread; and in 1155, Pope Adrian made a present of Ireland to Henry II., on condition of its being entirely subjected to the dominion and religion of the “Man of sin.” Thus, by force and fraud, unhappy Ireland fell; and, in one short century, under the withering curse of Rome, her purity and her glory were no more. And now, after six hundred years' experience of unmitigated popery, Ireland is before the civilized world, an awful example of how Romanism blinds

the mind, debauches the morals, and ruins even the political condition of any people over whom it has sway. Then mark the influence of this Irish popery, as it is designed to act on the destinies of our race. Romish heathenism is adding fearfully to the number and the wickedness of those dangerous and perishing masses which crowd the cities of Edinburgh, Glasgow, Liverpool, London, &c.

But the United States, above all other countries, has an intense interest in this subject. It is no secret, what are the principles, the efforts, and the avowed intentions, of the Papacy toward this country.

What are these *principles*? Pope Pius VII., in his instructions to his agents in Poland, in 1808, says, that the laws of the Church do not recognize any privileges as belonging to persons not Catholic; that their marriages are not valid; that their children, being bastards, are incapacitated to inherit. "From this polluted fountain of indifference," says a succeeding Pope, "flows that absurd and erroneous doctrine, or rather raving, in favor and defence of *liberty of conscience*, from which most pestilential error the course is open for that entire and wild *liberty of opinion* which is every where attempting the overthrow of religious and civil institutions. Hence that pest, of all others most to be dreaded in a state — unbridled liberty of opinion, licentiousness of speech. Hither tends that worst, and never to be sufficiently execrated and detested *liberty of the press*." He then proceeds to quote, with approbation, the words of his predecessor, Clement XIII., respecting what he esteemed bad books. "No means must be here omitted, as the extremity of the case calls for all our exertions to exterminate the fatal pest, which spreads through so many works; nor can the materials of error be otherwise destroyed than by the flames, which consumes the depraved elements of the evil."

The *Efforts* of the Papacy are consistent with these principles. It has long been the aim of Popery to fore-occupy these United States, through its agents, the Jesuits. Millions of dollars, and multitudes of priests, with a large influx of Popish emigrant population, have been poured into this country for that purpose, — the aim being to assimilate our population as much as possible to those of Mexico and Brazil. Accordingly, while they only spent 13,750 francs on South America last year, they spent 763,234 francs on North America.

*Ireland* is chiefly relied on for the accomplishment of their purpose. She supplies the priests, and divinity Students from Dumcondra, Maynooth, &c., and also the popish population.

The Commissioners for Emigration, in their Report for 1851, state that, from 1841 to 1851, — in ten years — 1,289,133 of the Irish people have emigrated, chiefly to America, — and also that the money sent to Ireland from North America, or prepaid as passage money, from 1848 to 1851, amounted to \$2,947,000. While Ireland supplies the priests and people, popish France, Austria, and Rome contribute the *money*, to aid the Romish cause in America.

Their *avowed intentions* coincide with their efforts. They make no secret of their objects. It is twenty-two years since the Romish Bishop of Cincinnati wrote thus in the Quarterly Register: "The missions of America are of high importance to the Church. The superabundant population of ancient Europe is flowing toward the United States. We must make haste, — the moments are precious. America may one day become the centre of civilization, and shall truth or error establish here its empire? If the Protestant sects are beforehand with us, it will be difficult to destroy their influence." Again, the Romish Bishop of Charleston, Dr. England, after his return from Rome, in an address to his clergy, said of the Romish Bishops of Ireland: "They are ready, so far as our hierarchy shall require their co-operation, to give it their best exertions in selecting and forwarding, from among the numerous aspirants to the sacred ministry that are found in the 'Island of Saints,' a sufficient number of those properly qualified to supply our deficiencies. In Paris and at Lyons I have conversed with those excellent men who manage the affairs of the Association for propagating the faith. This year their grant to this diocese has been larger than usual. I have also had opportunities of communication with some of the Council, which administers the Austrian Association; they continue to feel an interest in our concerns. The Propaganda in Rome, though greatly embarrassed, owing to the former plunder of its funds by rapacious infidels, has this year contributed to our extraordinary expenditure, as has the holy Father himself, in the kindest manner, from the scanty stock which constitutes his private allowance."

Here, then, is the avowed design of Rome on the United States, — and such the part which unhappy Ireland was intended to answer in that design. Accordingly, Protestants have been aroused and alarmed, at the prospect before us. Dr. Beecher, when he wrote his "Plea for the West," twenty years ago, little thought what a verification of his own words he would live to see, when he beholds, as he now does, a tide of immigration to the amount of nearly 1,000 per day, dashing upon these shores, four-

fifths of which are Irish Romanists. So much for the policy of Popery in relation to Ireland and America.

But there is a God on the side of Protestantism, who is more than a match for all the arts of the "Man of sin," — and who can take these wise ones "in their own craftiness." Let us turn, then, and contemplate some of the purposes of Providence, as manifested meanwhile, both in Ireland and America.

As to Ireland, — some time ago God sent the famine and the pestilence through the popish portions of that country, — and thousands died unanointed and unshrived. The priests having failed by holy water and other pretensions to stop the destruction, afterward exhibited the usual stern and selfish features of their system. In this extremity, the Protestant Christians of America, England, and Ireland, rushed to the rescue, and acted the part of the Good Samaritan. The grateful heart of the miserable Papist was touched, and an impression in favor of a religion productive of such fruits was created, which, in spite of the denunciations of the priesthood, has lasted to this hour. Then came the religious awakening. The Rev. A. Dallas, with some Christian friends, dispatched eight trusty messengers to different parts of Ireland, to obtain information, and hold Christian conversation with the people; they then directed through the post office to an immense multitude of respectable Romanists, 90,000 copies of three very suitable religious tracts, which, there is reason to believe, told powerfully on many minds, and were the means of awakening a spirit of enquiry, which has been productive of extensive good. The Irish Church Missions to the Roman Catholics then went into operation, and employed missionaries, Scripture readers, and teachers, in several of the large towns; these maintained with the Romanists a friendly controversy on the leading tenets of their systems, and endeavored, in a loving, religious spirit, to overturn their errors and establish Scriptural truth. The other agencies already in the field, belonging to the Presbyterian, Congregational, and Methodist bodies, were stirred up to new diligence, and the blessing of God very abundantly rested upon their efforts.

The south and west of Ireland, and the city of Dublin, are the principal scenes of this work of reformation. In Dublin alone, about two thousand Romanists are visited weekly, and the Popish controversy is now conducted there with great keenness. Controversial sermons are attended by large congregations, classes for enquirers are thronged, and Scripture truth, in striking texts, or short dissertations, is displayed in placards carried through the streets, or placed on the walls. These societies employ 108 mis-

sionaries, and 643 lay agents; 23,610 children are under instruction, — and such is the interest awakened among Romanists by these efforts, that sometimes a thousand of them are present at a single meeting in Dublin; and such the success, that 150 converts from Romanism, have, in a single district in Dublin, joined the Protestant Church. It has been repeatedly published, on high authority, that, in the diocese of Tuam alone, there are 10,000 converts from Popery; and the Rev. Wm. Marable, in his pamphlet on Irish Church Missions, states that 30,000 converts have within the last two years, been, by these various societies, brought out of Romanism.

So great was the interest awakened, that the London Times newspaper sent a commissioner direct to the scene of action, and his reports, after careful intercourse and examination, only confirmed the previous statement. And in the very organs of the Papacy themselves, we find the most convincing evidence of the reality and extent of the work of reform. Here is the acknowledgement of one of their leading Journals — the Dublin Tablet for November, 1851: — “ We repeat, that it is not Tuam, nor Cashel, nor Armagh, that are the chief seats of successful proselytism, but this very city in which we live. We learn from unquestionable Catholic authority, that the success of the proselytisms in almost every part of the country, and, we are told, in the metropolis, *is beyond all that the worst misgivings could have dreamed of.* There is not only no use in denying these statements, but it would be an act of treachery to the best interest of the Catholic Church to conceal them, or even to pass the matter over as a thing of no great moment.” But Providence is dealing with Popery in Ireland in another way also. The census of 1841 gave a population to Ireland of 8,175,124. The Commissioners of Public Instruction ascertained<sup>1</sup> that in 1834, Ireland contained 1,517,228 Protestants, and 6,427,712 Roman Catholics. Here was fearful odds against Protestantism. But famine, emigration, conversions, and other causes, have effected an incalculable change. It is thought that the population reached 9,000,000 in 1846; but the late census (1851) shows the population is now only 6,515,794. Ireland then has lost, since the last census, more than 2,000,000 of her population, — nearly the whole of this number being Romanists, — and hence the proportion of Protestants and Romanists in Ireland has so thoroughly changed, that some authorities state that Romanists do not exceed Protestants by more than 500,000, while by others the statement made is this: Such is the decrease of Romanists by disease, emigration, and conversions, that, laying out of the account 500,000 Popish paupers,

shut up in work houses, the Roman Catholic and Protestant population of Ireland are nearly equal.

Both these statements may be too sanguine, — but one thing is certain, whatever be the exact relations of numbers, God has been, and is now, dealing severely with Irish Popery.

Let us now turn and contemplate the present manifest dealing of the same Providence with Popery in the *United States*. America was once a Catholic country. Its discoverers and first colonizers were Spanish Papists, — and France made repeated and vigorous attempts to gain an ascendancy here. But God wrested it from the dominion of Rome, and gave it to Protestant hands. Two hundred years ago, the Jesuits were eagerly anticipating the subjugation of this land from the Atlantic to the Pacific; immense preparations and efforts were made to realize this at any cost, and by any means. Bancroft tells us (Vol. I., pp. 61, 73,) that the first colony in North America, except Mexico, was a Protestant colony, planted by Caspar de Coligni, as a city of refuge for Protestants. It was destroyed expressly as Protestant. Thus was North America baptized by Jesuit priests with Protestant blood; yet despite of all the machinations of Rome, God confirmed the covenant, and made this land the asylum and home of Protestantism. And ever since, Rome has been putting forth all her efforts to gain the ascendancy here, — and of late years, she has been boasting of her success and of her hopes. But what has God been doing, meanwhile? Let Papists themselves furnish the reply to this question. It has long been the conviction of Protestants that, of the Irish Romanists emigrating to this country, one-third, at least, were lost to the Romish Church. It has been shown by one of themselves, that this estimate was far below the truth.

The Rev. Robert Mullen was sent here last year, by the hierarchy of Ireland, to collect money to found a Popish University in Dublin. He travelled through the United States, and made extensive enquiries, and, as the result, has published a letter under the caption, "A Word in season to the Priests of Ireland," in which he gives the following figures: —

The Catholic population of the U. States in 1839, was	1,200,000
Irish Catholic emigrants from 1825 to 1852,	2,000,000
Catholic emigrants from other countries,	250,000
Increase by births and conversions since 1839, say	520,000
	<hr/>
Number who ought to be Catholics,	3,970,000
Number who are Catholics,	1,980,000
	<hr/>
Number lost to the Catholic Church,	1,990,000
Say, in round numbers, two millions!	



Dr. Mullen concludes by recommending that "the people be kept at home, and millions be thus saved from spiritual destruction." In corroboration of this a priest at New Orleans lately admitted that 2,000,000 had been lost to "the Church," who were chiefly Irish Roman Catholics. And even these views are strengthened by Mr. Robinson, who lectured lately in New York, and who is considered an authority among them. He affirms that "of the population of the United States there were 3,000,000 of born Irishmen, and 4,500,000 of the descendants of Irishmen, making together, 7,500,000." And yet, taking it on the authority of "The Catholic Almanac" for 1851, (p. 225,) the number of Catholics now in the United States is but 1,614,500. The "Annals of the Faith," (1851, p. 329) estimates it at 2,000,000. Such, in their own showing, is the immense falling off!

Mr. Mullin's letter, with its candid admissions of the gradual extinction of Popery in the United States, has created a complete *furor* among the Irish clergy of both creeds. The Protestant party have had the letter printed and circulated among several districts, as strong presumptive evidence of the decline of Popery, and of the progress of the principles of the Reformation.

The Romish clergy, from the "Lord Primate" down to the humblest curate, appear to be perfectly astonished by its revelations, — and the whole machinery of "Mother Church" has been got in motion to check a system which has led to such disastrous results as those vouched for on the competent authority of one so high in the confidence of Archbishop Cullen himself. To stay the flight across the Atlantic, is the first great object of the counter movement just now at work. But that effort will also fail. Meanwhile, the emigration of the young and vigorous — leaving behind the old and destitute — is fast tending to the desertion of Ireland by its Celtic population.

On the whole, it is becoming increasingly evident that Rome is in the hands of God. She has a fearful account to settle with Him for the terrible injuries she has inflicted on the bodies and souls of men, — and the awful hour of her retribution hastens on, "for strong is the Lord God who judgeth her."

W. BUTLER.

*Shelburne Falls, Mass., Nov. 8, 1852.*

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It will cost something to be religious; it will cost more not to be so.

## Editorial Miscellany.

### CONTENTS OF THE NUMBER.

BEING prevented, by indisposition, from writing much ourself, we beg leave to call the attention of our readers to the articles furnished by our correspondents. The number opens with an article from our old friend and contributor, Rev. Daniel Wise, on "*the past, present, and future,*" a very important topic of contemplation, as we enter upon the new year. No one is so well prepared to see the hand of God in Providence, as he who "dwells in Him" by a living faith — and such will be anxious to know how they may most effectually become "co-workers with God" in the prosecution of the great purposes of His will. We live in an eventful age — eventful not only in a political point of view, but equally so in a religious. Seldom, if ever, has error assumed such enticing and deceptive forms. Never has it threatened, with so much hope of success, "to deceive, if it were possible, the very elect," as at the present. If Christianity, as our brother contends, is our only security in this hour of danger, then holiness, which gives to Christianity its energy and power, is indispensable. It is not an orthodox creed alone that we need, (though this is highly important,) but that living "faith that overcometh the world." Reader, do you possess it? If not, let the securing of it be the first great business of the year. Let not your attention be diverted, but persist in a diligent search for it till with Paul you can say, "I can do all things through Christ which strengtheneth me."

Our readers, especially the tempted, will derive profit and comfort from the perusal of the article entitled "Trust in God," by Ida. It is full of marrow. We owe an apology both to our readers and our friend "Ida," for so long withholding this communication, but it has been owing to circumstances which we could not very well control. We hope to hear often from our correspondent during the year. We commend Br. Owen's answer to "An objection to professing holiness," to the serious consideration of those who, in view of what has been said and written on this subject, are disposed to withhold the "confession of the mouth." That exceptions may be taken to the time, manner, and spirit, in which such professions are sometimes made, we admit; but to take the ground that we are not to utter to God's praise "the memory of His great goodness" in saving us to the uttermost is, in our humble judgment, a position wholly untenable. We are happy in being able to record the opinion of the great statesman so recently taken from our midst, on the need of "a great deal of preaching on the duty of personal holiness." We have nothing to say of Mr. Webster as a religious man; but that he possessed a towering intellect, a shrewd and observing mind, not even his enemies will deny. Such an opinion, then, from such a man, will be remembered, and will exert an influence.

"Never despair" will be found a word in season to the sinking and desponding. The department of "Christian Experience" will be read with interest by those who delight to hear and read what great things the Lord hath done and is doing

for the souls of His people. The Missionary article is somewhat longer than usual, but we think this will not be deemed a serious objection to it, on perusal. We purpose, however, to keep all our contributors within suitable bounds, that each number may contain as great variety as possible. Our old contributors will occasionally address us, and others will be enlisted in the work, and all that can be, *shall be done*, by the grace of God, to render the Guide an efficient instrument in diffusing this leaven throughout the earth. Brethren, pray for us, — and aid us by every means in your power in the prosecution of this noble enterprize. In conclusion, allow us to wish you all A VERY HAPPY NEW YEAR.

#### NORTH CAROLINA CONFERENCE.

WE are informed by one of our correspondents, a member of this Conference, that at its late session, great interest was manifest among the preachers on the subject of holiness.

Jesus, let *all* thy servants shine  
 Illustrious as the sun;  
 And, bright with borrowed rays divine,  
 Their glorious circuit run.

Never was there a louder call for a holy ministry. Pray, beloved, for the sons of Levi. We have many excellent agents in this Conference, who delight to exhibit the gospel in its fulness. May God increase them more and more.

#### IS THE GUIDE USEFUL?

REV. J. A. BRUNER, after sending us the names of two new subscribers, adds:

“These sisters are members of a female class in my charge, of which I am leader. Last Wednesday, after class, I loaned one of them a number of the Guide, and the other a bound volume. One of the sisters sat up till midnight, reading the precious volume, which fanned the flame of holy love, so that she could not close her eyes in sleep for several hours afterwards. To-day, she returned the volume, which she had read through, and her dollar as her subscription. The other sister brought her dollar also, but retained the borrowed Guide that she might give it a second reading.

This encouraged me to-day to detain the sisters after class, and offer others of them the use of my bound volumes, which I pray God may be made a blessing to them, and secure their patronage to a periodical which has been a great profit to my spiritual welfare, the past eight or nine years.

I was much interested in the perusal of the number for last month, containing several valuable articles, one of which, especially, deserves a wider circulation than it will obtain through the Guide. I refer to the article from the pen of Dr J. T. Peck.

One of your subscribers, a patron for years, and a lover of the Guide, whom wealth and position, but above all, true piety, made conspicuous in the church in

this valley, has recently passed away to her home in the skies. On Sunday morning, Oct. 4th, our beloved Sister, Mary A. Baggs, entered upon the rest of that eternal Sabbath and clime of blessedness of which she oft spoke in glowing language, while lingering with us below. She was a witness to the power of the all-cleansing blood of Jesus, and the interests of his kingdom were most dear to her heart.

Assuring you of my interest in, and attachment to, your periodical, and the experience it is designed to promote,

I remain yours in Christian love,

J. A. BRUNER.

Another Brother in the ministry, after writing on business, adds :—

“Glory to God, Brother, the Guide is becoming more and more interesting. Every number is laden with precious truths, drawn from the Word of God, and *experience*. The latter will teach more in one minute, than mere theory would in a lifetime. Go on, God bless you; and while I have power to act, I will send as many subscribers as I possibly can. Par o me, dear Brother, but I must say Glory to God, for my soul *feeds* upon Carmel and Bashan. I can sing with a full soul,

“My God, I am thine, what a comfort divine,  
What a blessing to *know* that my Jesus is mine!  
In the heavenly Lamb *thrice* happy I am,  
And my heart doth *rejoice* at the sound of his name.”

“Excuse the liberties above taken, and rest assured that Bro. Degen and the Guide are in remembrance before the throne of grace.

“Yours, in the best of bonds.”

#### THE DECEMBER NUMBER.

THE title page in this Number will be found stitched up in the middle of the book. This will all be made right by the binder, when the volume for the year is bound up, if his attention is called to it. It was found difficult to fold it otherwise.

#### LITERARY NOTICES.

“TO DAIMONION,” or, *The Spiritual Medium*. Its nature illustrated by the history of its uniform mysterious manifestation when unduly excited. In twelve familiar letters to an enquiring friend. By Traverse Oldfield. Boston: Gould & Lincoln, 59 Washington Street.

We have read these letters with no ordinary interest. They constitute, emphatically, “*a book for the times*.” Avoiding the extremes of, on the one hand, ascribing these mysterious phenomena to the agency of invisible spirits, and, on the other, regarding the whole as a humbug, our author, without attempting to explain

the mystery, assigns to them what he believes to be their appropriate place in the list of natural causes. There is nothing in the style of the book that can offend any one, while there is much in the form of historical facts which will interest all. The following, while it affords a specimen of the author's style, gives a melancholy, yet we fear truthful description of the moral influence of this so-called "spiritual philosophy" on its "experimenters."

"His moral affections soon feel the influence. In the circle intent on spiritual manifestations, religion was all his theme; but at home he speaks hastily, often harshly; he feels conscious that the ties of his attachment to those who should be most dear to him, are weakening; and he finds his impressions of duty to his family, and friends, and neighbors, growing blunted and dimmed. Finally, his religious nature feels the searing blight; his faith is all afloat, rocking, and tossing; the anchor of his hopes is broken off at the flukes; and, driven starless and heavenless by every wind of doctrine, even the white wings of his Christian charity, which once bore him to every chamber of suffering, are now riven as by a pestilential gale. Ere he is aware, he is *lost*."

THE AMERICAN NATIONAL PREACHER for November, is before us. It contains sermons on,

I. "All is yours." By Rev. James W. Alexander, D. D.

II. The immortality of character. By Rev. H. G. Livingston.

The reputation of the work is well sustained. Rev. J. M. Sherwood, Editor. New York: J. V. Pettis, 24 Beekman Street.

We have received the METHODIST ALMANAC for the year 1853. Like its predecessors, besides the matter properly belonging to an almanac, it abounds with valuable statistical information, relating to the several branches of the great Methodist family and to matters in general. It is also interspersed with choice religious reading, some extracts from which we may occasionally give in our own pages. New York: Carlton and Phillips. Boston: James P. Magee, Agent.

## RECEIPTS FOR THE GUIDE.

FROM NOV. 5, 1852, TO DEC. 1, 1852.

\$	PAYS TO	\$	PAYS TO	\$	PAYS TO
1	July '53	1	Jan '54	1	July '52
Bullock Miss C A		Irving Win		Smith Sarah	1 Jan '54
1	Jan '54	Johnson Mrs Prof	2 Jan '54	Sites Louisa	1 Jan '54
Barrie James	1 July '53	Jennings Miss L	1 Jan '53	Snow Dr A B	1 Jan '53
Bond Mrs C	3 Jan '53	Jolly Mrs H B	2 Jan '53	Stetson Electa	1 July '53
Bond E T	1 July '52	Jones John	2 July '53	Silverstein G A	1 Jan '54
Cowles T F	1 Jan '54	Keeney Timothy	2 July '53	Turner Emily	1 Jan '54
Caswell Mrs S	1 July '53	Keiley Rev J D	3 Jan '53	Taylor Rev I	1 Jan '53
Dickerson Mrs J	1 Jan '54	Lent Sarah	50 July '52	Tuxbury David	2 July '53
Dodge Eliza	1 Jan '53	Lung Maria E.	1 Jan '54	Usher Roland G	1 Jan '54
Dutton Susannah	1 July '53	Lewis Mrs E A	4 Jan '53	Van Shaick M R	1 Jan '54
Dewing Mrs C	1 Jan '53	McCants Mrs A B	2 Jan '53	Wakefield Jane M	1 Jan '54
Echols Mrs M E	1 Jan '54	McAden Rev I	1 July '53	Williams Maria	1 July '53
Francis Almira	2 July '52	Meacham Mrs E.	1 Jan '53	Williams Rev E P	1 Jan '54
Green Mrs J	1 Jan '54	Morrison Mary	1 Jan '53	Webster Rev H	1 Jan '53
Gulnaek J Q	1 Jan '53	Norris James	1 Jan '53	Warner Mrs P B	1 Jan '53
Hathaway N	1 July '53	Pinkton Mrs M J	3 Jan '53	Witt Samuel	1 Jan '54
Hartwell Rev J	1	Paigo Smith	1 Jan '54		

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE  
GUIDE TO HOLINESS.

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FEBRUARY, 1853.

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ORIGINAL.

CHRISTIAN PERFECTION.

BY N. BANGS, D. D.

VISITING THE SICK AND NEEDY ANOTHER PART OF CHRISTIAN  
PERFECTION.

THAT another branch of Christian benevolence, and which is a fruit of Christian perfection, is exemplified in visiting the sick, the poor, the widow, and the fatherless, and administering to their necessities, whether of body or mind, must be evident to every well-informed, reflecting mind. It seems that such is the state of human society, that there are always objects of distress to be relieved, and that they call forth this spirit of benevolence in an eminent degree; and it cannot be shown in a more lovely manner by the holy Christian, than in thus relieving their wants, soothing their sorrows, and pouring into their hearts the consolations of the Gospel. This, indeed, appears to be one of the peculiar excellencies of pure Christian love — that it creates in the hearts of all its professors that feeling of sympathy, which prompts them to acts not only of justice between man and man, but also to acts of charity to the poor and needy. Hence, all such run with delight to the abodes of wretchedness, to the chamber of the sick, the

cottage of the widow and fatherless children, and pour into their hearts the consecrated oil of Divine love, to cheer them on their weary pilgrimage, and to raise them as far as possible above the billows of affliction, which are rolling over their heads.

And let it not be thought that the benefit is all on the side of those who are the recipients of the bounty. "Charity is twice blessed," both by the giver and receiver. There is a luxury in doing good to others, while

"The cold, unsympathizing heart ne'er gained a good."

Allowing this to be correct, it follows of necessity, that in the same proportion that this holy principle of Divine love predominates in the heart, will its operative effects be seen in the life and conduct of its professor. A man, therefore, who has this religion in its perfection, will furnish an evidence of its existence by giving in proportion to his income, and thus distribute among the needy the bounties of a liberal mind. He that does this from a pure motive, and with a discriminating judgment, selecting the objects of his charity with discretion, will find an ample recompense in his own bosom; for thus runs the Divine promise: "He that watereth shall be watered again," and God shall pour upon all such the plentiful effusion of his Spirit, and they shall have their "barns filled with plenty." Without making this the motive of his conduct, but acting simply with a desire to do good, to lessen, as far as possible, the ills of human society, to meliorate the sad condition of the sick and needy, he can retire within himself, and calmly submit himself to God, fully believing that He will make all things contribute to his present and future peace and prosperity. Yet it will be found true at last, that

"Honesty, even by itself, though making many adversaries,  
When prudence might have set aside, or charity have softened,  
Evermore will prosper at the last, and gain a man great honor  
*By giving others many goods, to his own loss and hindrance.*"

Yes, an honest purpose will bring a man through many a peril, bear him up, if it be accompanied by faith and love, amid the conflicts of life, and make him shine at last in all the lustre of his

own peculiar character. The tongue of the hypocritical worldling may malign him, the lips of the envious fool may pout at him, and the heart of the malevolent pharisee may hate him, still, if he hold fast his integrity, act continually from an upright motive and a pure heart, distributing his charities with a liberal hand, the lips of the poor will bless him, the prayers of the pious will ascend to God in his behalf, and God himself will bless him with his approving smiles, his own conscience will not only acquit him, but speak in accents of peace to his soul, and amidst all his toils, he can look up to God, by faith in Jesus Christ, knowing that "all things shall work together for his good."

The difference between the holy man and the proud pharisee in doing these works, is this — the latter does his works to be "seen of men," the former does his simply to do good; the latter acts from self-interest, the former from the interests of others. The holy Christian gives because God has commanded him; the pharisee, because he hopes to gain the applause of his fellow men: the latter lays up his treasure upon earth; the former lays up his treasure in heaven: and while the corrupt pharisee misses both the approbation of God and the approval of all good men, the holy Christian secures both, and at the termination of his life, can look back with a lively satisfaction upon a life that has been sincerely consecrated to God, in the service of his fellow men, and at the same time look forward with a bright anticipation of securing the approval of his Judge, who will say unto him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye fed me, sick and in prison, and ye visited me."

The many texts of sacred Scripture, which enjoin this as a solemn duty, render it certain that no man can have a just claim to the character of a holy Christian, who neglects to discharge it. "The poor ye have always with you, and whensoever ye will ye may do them good." "He that giveth to the poor, lendeth unto the Lord, and look, what he hath laid out shall be paid him again." These, and other similar texts, make it indisputably certain that this is not only a duty which we are to perform in a formal manner, but that it is the distinguishing characteristic of



of the holy Christian, and therefore forms an infallible criterion, by which we may judge of the genuineness of his religion. He, therefore, that labors merely for the accumulation of wealth to enrich himself and family, and shuts up his bowels of compassion towards the poor and needy, gives the lie to his profession, and puts an argument into the mouth of the infidel against the reality of his religion. He that can hear the cries of the widow and fatherless, without extending to them the help he can afford to give, that can pass by the sick and not visit them when it is in his power to do so, gives but a sorry evidence that he belongs to Christ, and were he to pray with ever so much apparent feeling, preach with ever so much apparent eloquence, and write with all the zeal of an apostle in favor of holiness, he can furnish no substantial claim to the character he has assumed; his practice contradicts his profession, and stamps his character with the indellible mark of hypocrisy. So far from answering the end of his calling, he defeats it by casting a slur upon the pure religion which he professes to venerate, and opens the mouths of infidels to blaspheme that holy Name by which he is called. On the other hand, those who discharge these duties with a pure motive, exhibit in the most emphatic manner the perfection of their Christian character, and thereby furnish an irrefutable evidence that they enjoy, provided other tempers and duties have their due place and weight, the blessing of sanctifying grace.

Indeed, I cannot conceive how it is possible for a man to be filled with this holy love, with that burning charity which distinguishes the sanctified Christian, to have at the same time that cold, contracted heart, which characterizes the miser — that littleness of soul, that debases the man that makes his gold his god. No, it cannot be. We might as well expect the warm latitudes of the equator to be frozen up by the frost of the North pole, as to expect to find these unholy guests within a sanctified heart. True love to God and man will always show itself in correspondent conduct, not only in prayer and praise and a loud profession of an experience of the grace of sanctification, but also, and more especially, in deeds of charity towards the sick and needy. “If we love not our brother, whom we have seen,

how can we love God, whom we have not seen?" "If we see our brother have need, and shut up our bowels of compassion toward him, how dwelleth the love of God in us?"

But the sick, whether rich or poor, have an imperative claim upon our attention on all suitable occasions. That tender sympathy, which is an inseparable accompaniment of perfect love, will invariably show itself in acts of kindness to those who are confined to beds of sickness. Those who do this as they ought, not only soothe the hearts of the afflicted, but it reminds them more impressively than mere words can do, of the weaknesses of human nature, of the shortness and uncertainty of mortal life, and thus leads them to make a just estimate of the worth of these transitory things and enjoyments.

As a motive to this duty, let us follow the Saviour to the house of Lazarus, whom he even raised from the dead, so strong was his love for his friend, and for his sisters, Mary and Martha. And what will not this burning love impel its possessor to do for those he loves! He will go through fire and water to serve the object of his love. The strong affection which binds hearts together, as the Saviour's heart was bound to Lazarus, and to Mary and Martha, will draw forth all the tender sympathies of the holy heart, and lead them forward to do acts of charity and kindness unheard of by those who are strangers to this heavenly principle, and cannot, therefore, be appreciated by those whose dull, phlegmatic hearts dictate to only that selfish conduct, which marks the character of the worldling, and the spendthrift, or the meanness of the contemptible miser. And surely, never could a brighter example be set of assiduous attention to the sick and the distressed, than that which the Divine Saviour has left upon record, not only in his personal attendance upon the sick and afflicted, but also in answering the calls of their friends, whenever they came to him in their behalf. With such a lovely example before us, how can we refrain from "following his steps!" And if he exhibited such strong affection for Lazarus, for Mary, for Martha, and hundreds of others with whom he had intercourse in the days of his incarnation, surely those who imbibe his spirit, who are transformed into his likeness and have put on his image, must

imitate him, in some measure at least, in his burning love, in his ardent charity, and follow his steps in visiting the abodes of wretchedness, in administering counsel and consolation to the sick, and in making the hearts of the widow and fatherless to rejoice.

Now, do not those who discharge this duty with fidelity, answer most emphatically the end of their calling? And do they not, therefore, exhibit that perfection of character, which distinguishes the holy Christian?

This heavenly disposition shows itself, not only in our individual intercourse with our friends and neighbors, but also in providing asylums for the poor and needy, hospitals for the sick, and retreats for the various classes of the forlorn and distressed among mankind. And I cannot but regard these institutions, which exist in our own and other Christian countries, as evidences of that benign principle of Christianity by which it is preëminently distinguished from all other systems of religion. Heathenism knows it not, though it created splendid temples for the worship of its gods and goddesses, had its circuses, its forums, its theatres, &c.; it was never adorned with places of resort for the poor, the sick, or the insane. It remained, therefore, for Christianity to provide these houses of mercy for the distressed, and thereby to characterize itself as a religion of love — of that love which breathes itself out in acts of philanthropy toward objects of distress. And though many who contribute for the support of these institutions, are doubtless strangers to the sanctifying love of God, yet they originated in Christian benevolence, and are, therefore, an evidence of that Divine principle, which breathes good-will to man.

Indeed, most of these institutions were founded by the exertions of private individuals, who, actuated by that love which the Holy Spirit plants in the heart, were prompted to deeds of charity by the purest spirit of benevolence. The public, seeing their beneficial efforts in meliorating the condition of suffering humanity, were induced to take them under their patronage and support. Hence, many of these institutions of mercy are now supported by the governments of the respective countries where they are

located. But, as I before said, they had their origin in Christian philanthropy, and are therefore indebted to individual Christian enterprise for their existence, and hence are a proof of the superior excellence of that religion which sanctifies the heart, and prompts it to those acts of commiserating kindness, which provide for the poor, the sick, and the distressed. Hospitals, orphan asylums, and others of a like character, are all so many evidences in favor of that love to the souls and bodies of men, which shows itself in these exercises of kindness to the distressed of every class. And in what other way can pure Christianity shew its excellences more substantially than in thus throwing its arms around the helpless widow, the destitute orphan, the sick poor, protecting them, as far as possible, against the assaults of their numerous foes. Surely it speaks with a voice of mercy, which can be heard, and stretches out a hand that can be felt by all that come within its reach.

And does not the perfection of the Christian character shine out here, notwithstanding all the clouds of weaknesses and infirmities which occasionally shroud it, with a bright and peculiar lustre? The claims of mercy are met. The end of existence is answered. The destination of the apostle, "No man liveth to himself," is fully and practically exemplified. We administer to each other's necessities. We mutually support, sustain, and comfort each other, and thus contribute to mitigate the evils of life, to lighten its burden, and to meliorate the sad condition of suffering humanity.

To say that these shining excellences have never been exhibited by any individuals, is to contradict the truth of all history, and especially the history of the Church. Many such individuals have lived to adorn and dignify human nature, and by their consistent conduct to put to silence the caviling objections of an infidel world. Many such now live. I have known such, and know them now, who have been and are now as regular in their Christian conduct, in visiting the sick, providing for the poor and needy, "laying by in store" a due proportion of their income, as they are in sleeping or eating their daily food. And if only one such is found, it is a proof of the possibility of attaining to

this high state of grace, and of exhibiting this perfection of character: for the same grace that sanctified this one, and thereby qualified him to rise superior to the ills of life, and to triumph over the infirmities of his nature, will sanctify all others that seek it in a similar way, and enable them to exhibit the same holy virtues. For the same causes, operating under the same circumstances, will always produce the same effects.

As an evidence of the truth of these remarks, I will give the following narrative of a poor disciple of the Lord Jesus, who lived near the close of the fifth century, at a time, too, when spiritual darkness brooded over the Christian world, and men were groping their way amid the clouds of error and superstition in the path of obedience to the commands God. Yet, even at that time, when the great majority of professed Christians were shrouded in ignorance, immersed in sensual pleasures, when relics, images, and penances began to be substituted for experimental and practical piety, God had some witnesses for his truth, who shone indeed as lights in a dark place, and who furnished a practical illustration of the truth contended for in these numbers. Among others, take the following, which is left on record by *Gregory*, Bishop of Rome. The writer, Neander, says:—

“ We should know nothing of the life of this child of God, if the great Bishop Gregory had, like the world, suffered himself to be so dazzled by appearances as not to perceive the treasure in the earthen vessel. We will listen to the bishop himself, as he describes the life of this man.

“ “ In the vault through which we enter the Church of Clermont, lived a certain Servalus, whom many among you know, as I knew him, poor in earthly goods, rich in God, worn out by long illness, for from his childhood until the end of his life, he lay paralyzed in all his limbs. Did I say he could not stand? He could not even raise himself so as to sit upright in his bed, he was never able to lift his hand to his mouth, nor even to turn from side to side. His mother and brother were always with him, to wait upon him; and what he received in *alms he used to distribute to the poor. He could not read; but he had bought himself a Bible, and used to welcome all pious men, and make them read to him*

*from the Bible.* He sought amid his sufferings constantly to thank God, and spend day and night in praising Him. When he felt the approach of death, he begged his visitors to stand up with him, and to sing Psalms with him, in expectation of his approaching end. And, dying as he was, he sang with them, when suddenly he ceased, and cried aloud: *Hush! hear you not how the praises of God sound in heaven?* And while he turned the ear of his spirit to catch those praises of God, his holy soul departed from his body.'''\*

What an instance of the power of Divine grace was this! But that trait in his character which I would note in particular, is his charity towards others, in causing the alms he received to be "distributed to the poor," thus exhibiting the truth of the doctrine for which I contend, namely, that wherever pure religion occupies the heart it breathes itself out in acts of benevolence to the poor, while it impels its possessors to visit the sick and afflicted, as those Christians did this poor paralytic saint of God.

Here, too, we see the fruits of pure religion growing not only in the heart of this poor paralytic, but also adorning the lives of those who administered to his comfort, thus acting reciprocally upon each other, and contributing to each other's sustenance and comfort, and mutually exalting each other in the scale of being. And surely the beauty and loveliness of perfect love cannot be seen more conspicuously, nor shine out more brilliantly than it does in thus calling forth the charities of the rich, the sound and healthy towards the sick, the poor, and the helpless, while these latter ones manifest all the patience, the submission, the resignation to their fate, and at the same time abound in thanksgiving and praise, as did the above described follower of the meek and lowly Jesus. Here is seen the perfection of the Christian character, both among the rich and the poor, both in the living and the dying.

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God's love is more precious than his gifts.

\* *Light in the Dark Places*, by Neander, p. 147.

ORIGINAL.

## TRUST IN GOD.

BY IDA.

[Concluded.]

We know that all things work together for good, to them that love God. Rom. viii. 28.

How little we know what is for our best good. Our greatest blessings often come in disguise. That which causes the greatest pain frequently proves the most beneficial. We often pray God to purify and fit us for His Kingdom, and then when He sets about the work we repine, because He does not do it in our own way. Truly, as a wise man once said, "We need grace to enable us to bear answers to our prayers. If we pray for holiness, we must make up our minds to enter the furnace, for thus God has ever been wont to choose His people. He can no more qualify us for the Kingdom without it, than can the refiner of silver purge away the dross, and prepare it for use. It is, however, a pleasing thought, that God's eye is upon the crucible, and He will not suffer us to remain any longer therein, than is actually necessary for our best good.

But how we shrink from self-crucifixion. It is contrary to every principle of the natural heart to have the life of self destroyed, and the life of God imparted instead thereof. The old man struggles hard for life; but he must be nailed to the cross with all his deeds, in order that the new man Christ Jesus may be put on. Now our heavenly Father knows far better than we, how this can best be effected. Visions of glory, and bright manifestations of the Divine presence, such as were witnessed by Peter, James, and John, upon the holy mount, by Stephen when dying, by Paul when caught up to the third heavens, and by the "beloved disciple" upon the isle of Patmos, are not the best calculated to effect this work of self-crucifixion. These are important in their place; but it is not the way in which God usually manifests Himself unto us. But when favored with these glorious manifestations, how apt we are to delight our-

selves more in the comforts, than in the Author of them, and to desire their continuance with us always. We are ready to exclaim with the disciple, when viewing the Transfiguration, "Master, it is good for us to be here!" and with him would fain pitch our tabernacle where we can ever be favored with such bright exhibitions of the divine glory. The disciples could not be gratified, neither can we. They had to follow Christ to the garden, the bar of Pilate, and the cross, to behold his humiliation, and listen to his dying groans. They had likewise to follow Him to the tomb, and witness as it were, the burial of all their hopes; for they "trusted that it had been He who should have redeemed Israel." Now, was it not just as necessary that they should pass through all these painful scenes, as it was that they should witness the glorification of Christ on the holy mount? Could they have been qualified for their ministry without them? Certainly not. So with Paul. His perils by sea and on the land, and among false brethren, were just as good for him, as the vision of things unlawful to utter. And never did that faithful apostle bring more glory to God than when, after having fought the good fight, he suffered a martyr's death, having to the last "kept the faith."

In the case, too, of John, the beloved disciple, banished to the lonely isle of Patmos, we see a beautiful illustration of the text, "All things work together for good, to them that love God." Domitian designed it for evil, but God overruled it all for His own glory. There he manifested himself to the pious exile personally, and so glorious was He in His appearance, that John falls, overpowered by the sight, like one dead. To him were presented views of the distant future, and dark as well as bright visions passed before the prophetic telescope. He beheld the church triumphant, on the sea of glass with the harps of God in their hands — on Mount Zion, and in the golden city. He heard the sweet melody flowing from their lips, as they sang the song of victory. But he had first to trace their steps through the cruel and bloody reign of Antichrist. He saw her fleeing into the wilderness, and heard her groaning under the iron rod of oppression, crying out in her agony, "How long, O Lord, wilt thou not avenge our blood?" But glory commenced the panoramic view, and glory ended it. It



was the Alpha and the Omega thereof. Little, however, did that apostle know of the glory awaiting him on that solitary isle of the Ægean sea. He realised not that God sent him to explore the mines of futurity, while Domitian designed for him to excavate the mines of earth. And thus it has often been with many of Christ's humble disciples. Those very circumstances which have appeared to them the most dark and forbidding, have in the end worked out for them the greatest amount of good, and brought the most glory to God.

We may never be placed in a situation like that of John on a lonely isle, but we may be placed where we may deem that our usefulness is at an end — that we can do no more for God; outward circumstances may forbid our hopes, but let us not repine, for it may be the very best position for us to occupy. Upon the bed of sickness, deprived of the privileges of the sanctuary, we may exemplify the power of saving grace, by meekness of spirit and patient endurance of suffering. God has not failed to secure to Himself glory, as well by the saint in the sick chamber, as the Christian in the active walks of life. It is a great lesson to learn “in whatsoever situation we are, therewith to be content.” Every thing that tends to cut us loose from earth, and creature comforts, and leads us to seek consolation in Christ alone, is of incalculable value to us. That probing of the heart which reveals its hidden deformity, is just as necessary to our salvation, as the “peace like a river,” and the “joy unspeakable.” The one prepares us for the reception of the other. We must be wounded in order to receive the balm of Gilead. We must feel our lost condition, before we can be led to the Saviour. We must realise that without Him we can do nothing, in order fully to rely upon His sustaining grace. Unless the sinner sees and realises that he is “without God, and without hope in the world,” he will not be led to “fly for refuge to Christ, and lay hold on the hope set before him in the gospel.” Except he have a view of the exceeding vileness and corruption of his own heart, he will not be led to the “fountain opened for sin and for uncleanness.” True it is that these things are exceedingly painful and mortifying to the flesh, but without them none could be saved.

Thus it is with the Christian. It is by the cross that he becomes crucified to the world, and to his own fleshly appetites. Why not glory in it, then, as did Paul? He knew its value. He bore it cheerfully after his Lord and Master. It was not worldly ease and earthly aggrandisement that he sought, but he "chose rather to suffer affliction with the people of God," and to have "that honor which cometh from Him alone." His aim was to have self annihilated, that Christ might become all in all. Nor did he fail of attaining to that depth of Christian experience which he desired, for we find him saying, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God." O what a losing of himself in God is expressed in this language of the inspired apostle!

Reader, do you desire the same experience? "O yes," you say, "I desire above every thing else in the world to have my own selfish nature destroyed, that Christ may dwell in my heart by faith." This is right; but are you willing to pass through the furnace — to endure the "fiery trial," — to suffer perhaps deep affliction, for the purpose of attaining to a state of eminent holiness? Can you abandon yourself into the hands of God entirely, for Him to lead you through whatsoever paths it pleaseth Him to appoint? Can you say with the poet,

"Give joy or grief, give ease or pain,  
Take health or friends away."

If so, you have that submission and faith in exercise that God looks upon with approbation. O, how dear thou art to his loving heart! You now occupy a position where He can effectually operate in you by the power of His Spirit. Now, He can "perfect that which is lacking concerning you." But if there are any shrinkings on thy part from thus committing thyself to his just disposal, through fear of coming crosses that may have to be borne, or fiery trials that perchance may be thine to endure, O, remember that unbelief causes this fearfulness of spirit, — and also the words of inspiration, "Without *faith*, it is *impossible* to please God." Now, not one step can you advance toward the attain-

ment of purity of heart, without faith. And what is faith, but an implicit reliance upon God? The first act of that individual who has true faith in God, will be to abandon himself to His absolute disposal. Now, with the knowledge we have of His faithfulness, and with the "exceeding great and precious promises of His word before us, and the oft-repeated assurances of His tender regard and love toward us, how can we for one moment hesitate to "commit the keeping of our souls unto Him, as unto a faithful Creator?" We ought not to shrink in view of coming trials, for we have an exceeding broad promise upon which to rely: "My grace is sufficient for thee;" and still another: "As thy day, so shall thy strength be." Surely, these alone ought to be sufficient to lead us to rely upon God with unshaken confidence; but He, knowing our proneness to unbelief, has given us many more; and among them, the one we have so repeatedly quoted stands prominently forth; "All things," yes, *all things*; the "joy unspeakable," and the "heaviness through manifold temptations;" the "hundred fold" and the "persecution;" the glorious manifestation of the Divine presence, and the more obscure light of faith; each are necessary, and all "work together," — not separately, but *together, laboring*, and for what? "*For good.*" To whom? "*Those who love God.*" "Well," says one, "I believe that. I have no doubt but what all things will work for the good of those who love God, but there is my greatest fear, that I do not love Him, therefore am not 'the called according to His purpose.' If I could only feel assured that I did love Him truly, I should feel perfectly satisfied."

My dear friend, it is well to be jealous of ourselves with a godly jealousy, and it ought to have an influence over us, to lead us to the great Test-book of Christian character, that by a close examination of ourselves thereby we may attain to the certain knowledge whether we love God or not. I rejoice we need not be in darkness on this point. "If any man will be my disciple, let him deny himself, take up his cross, and follow me," says Jesus. "Ye are my friends, if ye do whatsoever I command you," says Christ again. Obedience manifests our friendship — our love to Jesus. This fact is brought to view by the apostle John, in another place:

“Whosoever keepeth his commandments, in him verily is the love of God perfected. For this is the love of God, that ye keep his commandments;” or, in other words, this is the way in which our love is exhibited, or made manifest. Love and disobedience are inconsistent with each other. We cannot love God, and at the same time disobey his holy law. Many, instead of referring to the Bible in order to understand their character, settle the question by their state of feeling. A dead or dull frame of mind — a lack of interest in prayer, or reading the Scriptures — is sufficient to lead them to cast away their confidence, supposing this state of apathy to be altogether irreconcilable with Christian experience. Such individuals are always vacillating; there is no permanency to their experience, but they are tossed to and fro by every flight of feeling. They are one thing to-day, another to-morrow. One never knows where to find them. O that they would realize how dishonoring to God is such a course. He calls his children to live emphatically a life of *faith*, not of feeling. Faith lays the foundation of all good feeling. You, therefore, who desire to rejoice evermore, “*have faith in God,*” for in this way alone can you attain to this state of mind.

There are many causes which operate upon our minds, and cause depression of spirits. ( Ill health, or impure atmosphere, the unbelief of those around us, as well as the “heaviness through manifold temptations,” more or less affect us. How inconsistent, then, to doubt on account of mental depression. In these things we ought to rejoice, having a tendency, as they do, to test the strength of our faith and to show us whether we love God merely for those manifestations of his grace which make us happy, or for what he is, in and of himself.

We ought to reckon this among the “all things” that are working for our good. Every particle of grace received by the Christian will be tried to the utmost; therefore, do not suppose that the more you enjoy of the Spirit’s influence, the less will be your trials, for it is not so. Our trials will always be in proportion to the measure of grace received — never greater, but always equal. The more largely, however, we partake of the Divine

fullness, the clearer will be our perception of temptation, and the better prepared are we, therefore, to overcome.

When we carefully look at this matter, we shall see that the Bible, and the Bible alone, is the only true and safe rule by which to try ourselves, to know whether we love God or not. If we refuse to be crucified, are unwilling to lay ourselves upon the sacred altar, to be consecrated to God, we of course do not love him. But if it is the one great business of our life to understand his will, we may confidently believe that "all things work together for our good," and not only is it our privilege thus to do, but it is also our imperative *duty*. O how many, who would not for any thing knowingly commit sin, are kept from claiming Jesus in all his fulness as their Saviour, because there is something about their feelings, some frame of mind, that leads them to suppose that it would be really presumption for them thus to do. Thus they are in bondage, when if they saw that wilful transgression of God's revealed will was the only thing that ought to prevent them from exercising appropriating faith, they would rejoice in the possession of true spiritual liberty. And those individuals who have transgressed, ought not to despair. Their immediate resort ought to be to the blood of sprinkling. But how often the deeply humbled and penitent soul is kept away, because they feel so very keenly their guilt, and are ashamed to return unto God. But if we have stepped aside from the narrow path, the sooner we return the better shall we please God. "The broken and contrite spirit he will not despise." If we confess our sins, "He is faithful and just to forgive them, and to cleanse us from all unrighteousness." We ought to feel, that we are welcome to return to God, and he is just as ready to receive and pardon as at the first, and we must come in the very same way that we then came. We cannot *slide* back into the old track, and begin anew as though nothing had happened. No, no! There is no getting around the cross. We must come all polluted as we are, and with true godly sorrow for our sins, say as did the prodigal, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." O how joyfully will our Father receive us back to himself, and bestow upon us all the privileges of the household of faith.

Then we are prepared to commence anew to run the race set before us with confidence, knowing that we run not uncertainly ; for all who run, receive the crown. Let us consecrate ourselves anew to God, give to the winds our fears, appropriate to ourselves the precious promises, and whatever befalls us, find consolation in the assurance, that "All things work together for good to them who love God."

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NOT IGNORANT OF SATAN'S DEVICES.

BY THE AUTHOR "OF THE WAY OF HOLINESS," ETC.

SUCH is the exceeding subtlety of Satan, that the most devoted and earnest disciple may be ensnared by his devices, without the most careful reliance on God for wisdom, and a minute observance to the direction of the written word. The danger of being beguiled by teachers, whose theories may not be in entire conformity with the *written word*, is obviously set forth in the following conversation, between one who would be a spiritual guide, and a Mother in Israel.

Said the spiritual guide, "Would you not be willing to sin if God required it?"

"No indeed," quickly responded that Mother in Israel.

"Then you are not entirely dead, or you would be willing to do *any* thing that God wants you to do," said the subtle reasoner.

"God *never* wanted any body to sin! He hates sin," responded the Mother.

"*Why* not be willing to sin, if it would be for the glory of God!" exclaimed the reasoner in an expostulating tone.

"No! No! No! It *could* not be for the glory of God! God never wanted any one to sin." So exclaimed this Mother in Israel, while a feeling of abhorrence possessed her soul in view of being thus assaulted by Satan. She plainly saw that this subtle reasoner, would fain, as an angel of light, have infused into her soul the doctrine of devils, and her righteous spirit was vexed, in view of the boldness of the attack.

Not quite satisfied with the repulse, and tenacious in yielding, the reasoner continued his questionings.

“Do you ever have any wicked thoughts?”

The Mother replied “that wicked thoughts were sometimes suggested to her mind, but she resisted them by prayer.”

He replied, “this is *evidence* that you are not yet *dead*, for if you were dead, if you had wicked thoughts they would not be from the Devil, for the Devil never has any thing to do with the soul that is entirely dead.” He then went on to descant on his own experience, and stoutly maintained, that Satan had not had *any* thing to do with him, during the past fifteen years.

This Mother in Israel perceiving that he who would be her instructor, had already been led far in error by his ignorance of Satan’s devices, was deeply grieved in Spirit. She knew he imagined that he had been led into a higher state, of which he said she might not know, until she had also reached the same point, and well knowing how vain her efforts in teaching him would be, she with an air bespeaking dubiousness and sorrow, shook her head significantly, and said, “I don’t know about that!”

With a look of complacency, sad indeed to witness, this would-be teacher in religion remarked :

“Once *you* were my teacher, but now I am your spiritual teacher.”

And thus in his self-sufficiency and assumption of superior spiritual knowledge, he turned away from one who had indeed exercised in former years a motherly supervision over him in spiritual things.

How little do we know after having once become ensnared by the subtleties of the Deceiver, how far and how rapid we may proceed in error. How passing strange that one should go so far as to imagine he could sin to the glory of God, when God by his *word* declares that he cannot look upon sin with allowance. Yet so it was. This errorist had been so far deluded as to imagine that though he had not sinned for fifteen years, and indeed *could* not sin, yet God for his own glory, might do things in him and by him which by those not in this higher state, might be regarded as sinful.

Surely this is in no ordinary degree a doctrine of devils. What

more could Satan desire than that professed Christians assume the ground that they may sin for God's glory. But in what awful terms does the God of the Bible denounce those that assume this ground. He that committeth sin is of the Devil! The soul that sinneth it shall die! But says the errorist, "He that is born of God cannot commit sin" — though the act may appear in semblance sinful to those in a lower state, yet in the sight of God, they are all his own acts, for "*He* doeth the work." And what a strange perversion of Scripture is here. God who has said, Thou shalt not kill, has with equal authority said, "Avoid the *appearance* of evil." God is not tempted with evil, neither tempteth he any man. What a scandal on the pure doctrines of Christianity did Paul regard the slanderous reportings of those who proclaimed it as one of the sayings of the early Christians, "Let us do evil that good may come." So exceedingly injurious to the pure cause of Christ did he regard it, that he pronounced the damnation of such, just.

And how should such doctrines be regarded, by those who adhere to the blessed doctrine of Christian Perfection. Shall we who believe, that the express object for which our Saviour endured the cross, was to *save* his people from their sins, have our forces weakened by a semblance of fellowship with such doctrines? God grant that the "Guide to Holiness may ever stand out as a faithful Admonitor, to give timely warning of Satan's devices." May it ever serve as a faithful and efficient instructor to those who would find the one and *only* way leading from earth to heaven. It is the way of Holiness which has been cast up for the ransomed of the Lord to walk in. The Bible speaks of no "higher" way, but it teaches the necessity of constant progression *in* the way of Holiness. Neither do the Scriptures give us any authority for the belief, that the Holy Spirit will lead us into any other state, than may be plainly inferred from the Bible. For any one to imagine, that the Holy Spirit will lead him into a state, beyond where the teachings of the word may be specially needful, or lead him into a state or a belief, for which an explicit "thus saith the Lord," may not be given, is erroneous. And wherever such a device has obtained, whether among ministry or laity, we fearlessly in the name of the Lord, pronounce it a device of Satan.



## THE DOCTRINE OF ENTIRE SANCTIFICATION SIMPLIFIED.

BY THE AUTHOR OF "THE WAY OF HOLINESS," ETC.

SAID a pious mother to a little daughter who was on the eve of attending a special means of grace, "Daughter you have been a professor of religion for some time, and you ought to expect to get much good in attending this meeting — yes you ought to expect to get much more religion. I do not see why you ought not to expect to be *wholly sanctified*." The child listened attentively and then rather earnestly exclaimed.

"Why Ma! I hardly know what you mean by that. If you mean to be so saved as *never* to sin again, that is what I know I *never could do!*"

The exclamation was made with so much warmth, that the pious mother felt a sadness coming over her spirit, in seeing that her daughter had, like too many professors, imbibed the idea that sin is not so exceeding sinful as set forth in the Scriptures of truth. And though the mother imagined her daughter might not understand fully the meaning of the term entire sanctification, if merely spoken of as a doctrine, yet she was not prepared to see her shrink so instinctively, from a state which she imagined might involve salvation from all sin. Said the mother :

"Daughter, God hates sin *now* just as much as he hated it in the days of Adam. God is unchangable in his nature. With Him there is neither variableness or shadow of turning. He is the same yesterday to day and forever. Think of the effect of *one* sin in the days of Adam. How it has been felt all along down through time, even to the present hour. We are feeling it to-day, and its effect will be felt down through time and to all eternity. Only think! And all this the effect of *one* sin! And now think of Moses what a good man he was, and how the Lord loved him. But Moses committed a sin — "He spoke unadvisedly with his lips." And O the displeasure of God. How greatly did Moses desire to go into the promised land. How he entreated the Lord to let him go over, but Moses had sinned and the Lord would not be entreated. Now my dear daughter if you knew that with the next sin which you

commit, you would be ushered into the eternal world with the stain of that sin on your garments, would you not be very careful how you sinned? You know if there were the least stain on your garments, you could not enter to the marriage supper of the Lamb. You will remember the man that stood speechless."

That little daughter stood speechless with astonishment. She had never before so contemplated the effect of one sin. And as she thus mused on the exceeding sinfulness of sin, in the sight of a holy God, she stood mute in consternation. That solemn pause will not be forgotten. The child still stood gazing in the face of that earnest mother, and the mother still pressed the question, "what would my daughter do if she indeed knew that with the next sin she commits, she would while in the act be ushered into the eternal world?"

At length that mother relieved her anxious daughter by saying, "I will tell you, my dear daughter, what I think you would do. You would *every* moment be looking to Jesus and *trusting* in him to *save* you from sin. O! with what carefulness would you every moment be watching against sin. You would begin this moment to trust wholly in Christ to save you from sin. And if you would trust in him thus carefully, this, and every succeeding moment, He would this and every succeeding moment save you, would He not?"

The child's heart was relieved and her eye brightened. She no more felt that it was impossible for her to "live and sin no more," but felt that she could say with the poet,

"Lord, if on thee I dare rely,  
The *faith* shall bring the power."

While she saw that she could not for one moment save or keep herself, it was a relief to her spirit to see that she was not required to save or keep herself, and the simplicity of the process surprised and delighted her. Will not the reader, however young or old, begin to try that simple process *now*. Think of what has been the effect of *one* sin. And then ask yourself whether *you* will lightly sin, or whether you will be saved from sin *just now and just as you are*.

## Christian Experience.

ORIGINAL.

### PERSONAL EXPERIENCE.

BROTHER DEGEN :—

I AM not accustomed to write for the public eye, but it has seemed to be impressed on my mind as a duty to furnish something of my experience for the Guide, and if you think the following account of the dealings of God with my soul worthy of a place in its pages, you are at liberty to publish it ; if not, all will be well.

It is fourteen years since I experienced the pardoning love of God—when I first realised something of the import of the words of the angels at the birth of our Saviour, “Peace on earth and good will to man.” For many succeeding years I thought I enjoyed as much religion as Christians in general, yet at times I felt that I needed a deeper work of grace in my heart ; and when I first heard of the blessing of sanctification as something attainable in this life, (which I think was in 1844) I felt an ardent desire to enjoy it. I opened my heart to one of our circuit preachers, and told him if it were possible to live in a sanctified state, I should like to learn the way—but remarked, at the same time, “I do not feel that it is possible for me to live in this world free from sin.” His answer was, “Well Sister you *need never expect it.*” After this the subject was in a great measure banished from my mind, until December 1849, when the Lord in infinite love and wisdom was pleased to let his light shine further into my heart, and revealed to me more of its depravity than I had ever known before. At the same time I had an overwhelming sense of God’s goodness, such as words cannot describe ; I cried in the anguish of my heart, “Is there no relief—must I still live in this way, sinning and repenting, and grieving the Holy Spirit, by serving God with a divided heart.” On one occasion I wrestled in earnest, agonizing prayer till midnight, that the burden might be removed — promising the Lord that I would continue to seek a higher state of grace, and strive to live nearer to Him, by more frequent prayer in secret. In so doing I was greatly blessed, but still the burden was not entirely removed. A few days after this, a Brother in Christ, placed into my hands for perusal,

Wesley's Plain Account of Christian Perfection, and Upham's Interior Life, for both of which I shall have cause of gratitude throughout eternity. I read Mr. Wesley's Christian Perfection first, and it explained to me the doctrine of perfect love or sanctification so clearly, that I felt in the depths of my soul, that that was *just what I needed*, just what my *heart was panting after*. When I opened my Bible it seemed to be written on every page, "without Holiness no man shall see the Lord." I began to pray for a clean heart. My mind became wholly absorbed, as it were, in the subject — I watched, and prayed and wrestled with God for the blessing; and one evening while in agonizing prayer, these words were applied with power, "Be still, and know that I am God." Instantly my mind was calm, and peaceful, but yet my faith was not sufficient to grasp the blessing, although I often felt that it was very near. Thus I went on for weeks, growing in grace, although at the time hardly conscious of it. My mind was so absorbingly intent on being cleansed from all sin, that anything short of it could not satisfy my soul. The morning of the 24th of March, 1850, while so preparing my work as to give me time for a season of retirement in my closet, I felt such a deep, sweet peace flowing into my soul, as I never had before experienced. No language can describe it — nor can any but such as have experienced it, realize its blessedness. It seemed indeed like a river pouring into my whole being. I hurried to my room, and throwing myself upon my knees before the Lord, cried, "Lord, give me the witness." Blessed be God! He both heard and answered my prayer, and the witness was imparted in a manner so clear, that I have never once doubted it since. The following words were applied with such power, that if they had been spoken audibly, they would not have made a deeper impression, "Perfect love casteth out all fear." I looked into my heart all fear was gone — although naturally timid and apprehensive, or fearful, of pain, trials and afflictions, it was all gone, all swallowed up in the will of God. O, such a sinking into his will! I could say, "give joy or grief, give ease or pain, but let Thy will be done." All was glory in and around me — and "Glory" escaped my lips many times, though only in a whisper, for I seemed to be so filled that I could

not speak above my breath. For several days my peace was as a river; when feeling it to be my duty to confess what the Lord had done for me, the adversary suggested many things which in a measure disturbed my peace: among others, the duty of confession was made to appear a greater cross, from there being but one person in the place of whom I had any knowledge, who professed or even believed in the doctrine of sanctification. About this time there was to be a Quarterly Meeting held at our church, and I resolved to improve the opportunity to confess what great things the Lord had done for me. The adversary suggested, that I would not be believed. My struggle of mind was great both on my way to the church and while there; until I arose and in a few broken sentences testified that the Lord had blessed me, even me, with that perfect love which had taken away all fear of suffering and of death. The moment I sat down, the tempter left me and all within was peace, and joy in the Holy Ghost; — my faith was strengthened, and I could again rejoice with a joy that is unspeakable and full of glory. I firmly believe that if I had not made a public confession, I should have lost the blessing. As I look back upon the time, I feel that the power of an Almighty God alone, has kept me from falling. Truly He has led me by a way I knew not, and praised be his Holy name, He is still leading me, and enabling me to keep my all upon the altar. While travelling in this narrow way, the Guide has been a *great blessing* to me, in lightening up my path; its pages are always read with *great* interest, and it is always received as a welcome visitor.

L.

ORIGINAL.

## PERSONAL EXPERIENCE.

DEAR BROTHER: —

THE duty of contributing my mite of personal experience for the Guide, has never appeared so plain as at present, though I have been a subscriber several years. I have but one desire in writing, that is, to do my Master's will; and if you think it best to lay this aside, no injury will be done my feelings. It was during the fall of 1839, while a series of meetings were being held in my native

town, that, I was enabled to give my poor unworthy heart to Christ, and to choose Him for my portion for time, and Eternity. Early in my Christian experience, I felt the necessity of being a whole hearted Christian, and had strong desires for holiness ; indeed I felt it an imperative duty to obey the command, "Be ye holy." But here the enemy came in with the suggestion that it was presumption for me, a young convert, to think of being holy — when there were those around me, who had enjoyed religion for ten, twenty, and even forty years, without making any such profession. Ah, would that there were more Fathers and Mothers in Israel, some in every church, that could take young converts by the hand, and tell them from blessed experience, that the blood of Jesus cleanses from all sin ;—but there were none such there, and I verily thought it too much for me to expect. Yet I resolved in the strength of grace to go forward in every duty, and often felt the influences of the Spirit, urging me on to higher and holier attainments.

About three years after this I was privileged with an opportunity of attending the Wesleyan Academy at Wilbraham, and while there of being associated with a choice band of holy and devoted souls, whose constant theme was full salvation. I felt to praise God that I had at last found the company my soul desired, and now began in earnest to seek the pearl of perfect love — and Glory be to God I did not seek in vain. Through the assistance of divine aid, and the example and influence of those around me, I was enabled to present body, soul and spirit, on that altar that sanctifies the gift. Yes, my little all was consecrated to God, and I felt that He did, for Christ's sake, accept the offering, and that the blood of his dear Son did cleanse my poor unworthy heart from all sin and moral defilement — and for weeks and months my mind was kept in perfect peace, staid on God. I could "rejoice evermore, pray without ceasing and in every thing give thanks." I could come to Him with the simplicity and confidence of a child, and felt that I had but to ask in order to receive. "Great peace have they that love thy law and nothing shall offend them." These words of the Psalmist were sweetly verified in my experience ; and I often wondered that professing Christians could be satisfied with any thing short of salvation *from all sin*, when there was such a

fulness in their Father's house, and they were invited to "ask and receive that their joy might be full." I was much encouraged by the example of those, with whom I had daily intercourse, to press on from one degree of grace to another, and to seek to be filled with all the fulness of God. O! what blessed seasons we used to enjoy while bowed together at the throne of heavenly grace — such a sweet blending of kindred spirits, made one in Christ, and all attracted toward their great Centre, whose name is Love. Such sweet manifestations of the divine presence, and overshadowing of the divine glory, I have sometimes thought it would never be my privilege again to enjoy this side of heaven. But the hour of separation came, and that little band were scattered in various directions, in their Master's vineyard, to spread Scriptural holiness: — and one, a dear sister, who was a burning and shining light, has since gone to the missionary's reward from a heathen shore. O! would that I had always lived in possession of this glorious treasure, and never grieved the Holy Spirit, by yielding to blind unbelief. But on leaving the society and privileges I had enjoyed, and being engaged in teaching in a place where there was little religious enjoyment, the temptation came, "You had better say nothing about this full salvation, as there are none here who will believe it — you can exhibit it in you life, but say nothing about it; your example will be sufficient." Alas, I found that this blessed light which had illumined my path-way for more than two years, was not given me to put under a bushel, and in neglecting to confess Christ, as my Deliverer from all sin, He withdrew the clear evidence I had enjoyed — and to my great grief, and sorrow, I confess that several years of comparative darkness followed. At times, thinking I enjoyed a measure of perfect love; and others, almost despairing of regaining what I had lost. But blessed be God, He did not leave me in this low condition, but sent this message to my weary spirit: "Return unto me, and I will return unto you." "Then will I sprinkle clean water upon you, and ye shall be clean." My soul obeyed his gracious call, and felt the sweet assurance, that He did restore the joys of his full salvation. And now, through grace, I have power to reckon myself "dead indeed unto sin, but alive unto God through Jesus Christ my Lord." And though I

have not always the bright evidence I could desire, yet I realize "the just shall live by faith;" and so long as I feel that all is on the altar, and the sweet assurance that it is accepted through Christ, it is enough. Yes, I have learned that it is not feeling that saves us, but faith — *that faith* that works by love and purifies the heart, that faith which bears us above the trials and conflicts of life, and ever points us to the blessed fountain which was opened in the house of David for sin and all uncleanness. Glory be to God for this blessed doctrine, *salvation from all sin* through simple faith in the atonement of Christ. Perfect love that casts out fear,

" This perfect love is joy, is joy complete,  
I feel it mine, I feel it mine;  
Its streams are holy, holy, pure, and sweet,  
They're all divine, all divine;  
It comes in floods, it fills my soul,  
Like wave on wave its billows roll;  
O yes its power overwhelms the whole;  
All is well, all is well."

O! that I may ever live in possession of this priceless pearl, and in all things adorn the doctrine of Christ my Saviour, is the fervent desire and humble prayer of

Your unworthy sister in Christ.

M. B. C.

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## The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE.

XII.

GRAND DUCHY OF TUSCANY — FRANCESCO AND ROSA MADIAL.

IN our missionary article for November, we gave some account of these confessors and sufferers for Christ. There are further communications concerning them in the Journal of Evangelical Christendom for December. It appears that since the passing of



the cruel sentence, which consigned them to a shameful and prolonged punishment, for the sole "crime" of reading the Word of God, much has been done, and an interest has been awakened in their case in almost every Protestant State in Europe. A deputation to the Grand Duke of Tuscany was ultimately resolved upon. It consisted of the Earls of Roden and Cavan, and Captain Trotter, for England; Count A. de Gasparin, and Captain M. de Minont, for France; Count A. von Pourtalis, (formerly Prussian Ambassador at Constantinople,) and Captain M. von Bonin, (Captain of the Guards of the King of Prussia,) for Germany; Colonel Tronchin, and Count de St. George, for Switzerland; and M. E. de Soeterwonde, for Holland. This respectable and influential deputation has performed its mission — but without success. Francesco Madiai and his pious wife are still in prison, and the Tuscan Government turns a deaf ear to the importunities of the united Protestantism of Europe.

On the arrival of the deputation at Florence, they made a communication to the Duke of Casigliano, the Tuscan Minister for Foreign affairs, stating the object of their mission, the capacity in which they came, and their determination not to resort to the medium of diplomacy, and soliciting an audience of the Grand Duke. To this note they received a reply, in which they were told, that his "Imperial Highness" appreciated "the course which they had adopted, and would have repelled any political pressure, had that been used;" that "the Madiais were condemned for the crime of propagating Protestantism, which is proscribed by the laws of Tuscany, as an attack upon the religion of the State;" that the Grand Duke "reserves to himself the exercise of his prerogative at such time as he may judge right, and can allow no interposition in a case which concerns the administration of justice;" and declined to grant them an audience. Thus repulsed, as might perhaps have been anticipated, and adhering to their resolution, not to request the intervention of either of the Ambassadors at the Tuscan Court, no other course seemed open to them, than to transmit to the Grand Duke, through his Minister, the document they intended

to have left with him, had they been favored with an interview. This they accordingly did — the Duke of Casigliano intimating, however, in acknowledging the receipt of the document, that he did not consider it consistent with his duty to lay it before his royal Master. The deputation was thus again repulsed; and for any thing to the contrary in the communications made to them, the Madias are doomed to drink the cup of sorrow to its dregs. The deputation, indeed, have said that they infer an intention to liberate the prisoners from some expressions in the answer sent to their application for an audience; but for our part, we confess that we do not see a sentence in that note, which might not be written by Nero. At the same time, we think the Madias will be liberated. It does not become a despot to seem to yield. But we believe him, nevertheless, to be thoroughly alarmed at the position in which he finds those atrocious proceedings have placed him, in the face of observant and indignant nations. He little apprehended that such a commotion would be excited by the wrongs inflicted upon two persons so humble as these victims of his malice. Rome thought herself safe (for the inebriated yet insatiable sorceress, still thirsting for the blood of God's saints, is at the bottom of it all) in worrying these feeble sheep. But there is ONE, whom neither Rome nor her vassals are much accustomed to think of, who not only looks on with intense interest when His servants are persecuted, but who has caused these memorable and significant words to be engraved in imperishable characters, upon a tablet more durable than marble or brass: "*He that toucheth you, toucheth the apple of His eye.*" And it must strike all who take notice of such matters, as a thing quite as indicative of His unseen interposition, as in itself it is unprecedented, that monarchs and princes (and this is literally the fact) should be moved to sympathy, in common with their subjects, in the sufferings of persons otherwise of no public consideration, than as suffering wrongfully for conscience sake. It is well known that several of the Continental Sovereigns have manifested a warm interest in this case. The steps taken by the King of Prussia were very praiseworthy indeed, and it is said that the English Court, also, has interested itself in the matter. Under

the influence thus exerted from so many quarters, the end may be attained. At the same time, unless this act of mercy — or rather of justice — comes soon, it may come too late to one of the parties, as Francesco Madiari is so reduced by the treatment received, that he may yet find a dungeon the nearest path to heaven. Should our expectation of his Highness' clemency be disappointed, there is diplomacy still in reserve; and we trust that British statesmen, in that case, will not shrink from the duty of taking the lead in a united protest from all Protestant Governments, against this attempt to revive the intolerant spirit of the worst age of Popish persecutions.

For this sentence on the Madiaris, if nothing is done to check it, will have a widely extended result. Solemnly pronounced in the face of Europe, confirmed by the Sovereign, (who might have used the right of pardon, and refused to do so,) this sentence must not be considered as an isolated fact. It is the signal of a fearful transition — a return in the spirit of secular princes, to the errors of the past; a fresh encroachment of the Canon Law on the legislation of their States — and a first symptom of the submission of their conscience to the conscience of the priests, however bloody may be its requirements. Their canonical laws concerning persecution are considered by them as unchangeable, because Divine; the atrocious bulls of the Popes, for the extermination of heretics, have lost none of their authority in the eyes of the priests; the decrees of the Provincial Council of Toulouse, of Beziers, and of Oxford, as well as the General Councils of Lateran and of Constance, require that for all future times all such Christians as the Madiaris should be burnt alive. But these laws have for the last century been rendered powerless by the indignant voice of humanity, and it seemed as if their application were to be nothing henceforward, but matter of ancient history. Now, the trial of the Madiaris marks the return of a time when the conscience of judges and princes not daring to make itself heard in opposition to that of the priests, their hands are to be again imbrued in the blood of the servants of God. And whither does this tend? Why, the same principles and laws which demand the punishment of these two inoffensive beings at the hands of the

Tuscan tribunals, may equally demand of all Catholic princes to take up arms against the Protestant nations — in fact, to exterminate heretics abroad, at the head of their armies, as they exterminate them at home, by means of their tribunals. But “there is a God in heaven.”

The deputation being prevented from seeing the Duke of Tuscany, they appointed Earl Roden to visit the Madias. This he was permitted to do. He visited each of them in their cells, and having communicated the interest and sympathy felt for them by Evangelical Christians of all nations, he conversed at large with them, and then commended them to God in fervent prayer. His Lordship (who is a holy and useful Christian) states himself as having been very much delighted by the manifestations of deep, devoted piety, which these sufferers exhibited.

Since the above was written, the Mail has brought information of a great effort in behalf of the Madias, just made in England — a memorial “signed by 46 Members of the House of Lords, 21 of the House of Commons, 26 Barons, 1,550 Clergymen, 9 Generals, 94 other Officers, 19 Admirals and 71 other Naval Officers, 321 Justices of the Peace, 630 Professional Gentlemen, 11,431 Bankers and Merchants, and 8,894 other persons, being a total of 23,173 signatures” — earnestly requesting the Queen to make known to the Tuscan Government the feelings of the British nation, and their solemn public protest against this outrage upon conscience and humanity. May God bless the effort.

In conclusion, some of the leading reasons of our interest in this case are the following:—In the first place, here are two holy and devoted Christians persecuted for the Lord’s sake; “if one member suffer” are not the other members to exercise a true Christian sympathy? Again, the Madias are only the representatives of hundreds more in Italy, who are threatened with a like fate, and for a like “crime.” Lastly, in their case is deeply involved the question of evangelizing Italy and the Popish States of Europe by a free Gospel; and every lover of Christian holiness must feel interested in their results.

W. BUTLER.

*Shelburne Falls, Mass., January, 1852.*

## RECEIPTS FOR THE GUIDE.

FROM DEC. 1, TO DEC. 28, 1852.

\$	PAYS TO	\$	PAYS TO	\$	PAYS TO
Abbott Mary A	1 July '53	Gooding Julia A	1 July '53	Peters Adaline	1 Jan '54
Adams Betsy C	1 Jan '54	Gaston W B	4 July '52	Pollard Julia	1 Jan '54
Andrews Delia	1 Jan '54	Gilbert P B	1 July '53	Phillips T G	4 Jan '53
Allen S A	1 Jan '53	Goodrich M A	1 Jan '54	Parsley E H	1 Jan '54
Atwood Joseph	1 July '53	Gregg John	1 Jan '54	Pope Esther	1 Jan '54
Austin B	1 Jan '54	Goforth Samuel	1 Jan '54	Qualk Jacob	2 Jan '53
Ayers Susan	75 Oct '52	Gile Judith S	1 Jan '54	Redford Rev B	1 July '53
Bond E T	150 Jan '54	Green Cushing	1 Jan '54	Roberts H H	1 Jan '54
Boyle Jane	1 July '53	Gunn George	6 Jan '53	Reeks Rev T B	1 Jan '54
Boland E N	1 Jan '53	Gorham Juliette	1 Jan '54	Randall John	1 Jan '54
Benjamin Rev A	1 Jan '53	Garnsey Mrs C A	1 Jan '54	Ross Sarah	2 Jan '54
Brown Uriah	1 Jan '54	Gorsline G	1 Jan '54	Robinson E T	1 Jan '54
Bronson James	1 Jan '53	Howe Hannah	1 Jan '54	Rounds S N	1 Jan '53
Burdick J C	1 Jan '54	Hyde I B	2 Jan '53	Rose Abel	2 Jan '54
Brown Mary	1 Jan '54	Hill W W	1 Jan '53	Sample A	2 July '53
Brown Almira	1 Jan '54	Hoblitzell H	1 Jan '54	Sawyer Wm	1 July '53
Bigelow Eliza A	1 Jan '54	Hamilton W	1 Jan '54	Stevenson Anne	1 Jan '53
Bullen Sarah E	1 Jan '54	Hamilton John	1 Jan '54	Stillman Mrs C	1 Jan '54
Ball Elijah	1	Harwell G W	1 Jan '54	Shurtleff P B	1 Jan '54
Bacon John	1 Jan '53	Heflin Rev B T	1 Jan '54	Shoff J	1 Jan '54
Beebe W H	1 Jan '54	Hamlin J K	1 Jan '54	Spindler Geo	2 July '54
Baldwin Mrs R H	1 Jan '53	Hunt Jane E	1 Jan '54	Spindler W R	1 Jan '53
Belton J S	1 Jan '54	Hawkins L L	1 Jan '54	Saunders John	1 July '53
Benton W	1 Jan '54	Huntley F T	25 Jan '53	Stewart Sarah	1 July '53
Burhill B H	1 Jan '54	Hill J B	1 July '53	Snell Mrs C	1
Barham R H	1 Jan '54	Harriman J	1 Jan '53	Shotts Mrs E	1 Jan '53
Baker Rev M G	47 July '53	Jewell Geo	4 July '53	Smith D E	150 Jan '54
Brock Nelson	1 Jan '54	Jackson Rev A	2 Jan '53	Simmons Leah	2 Jan '53
Babcock Adalaide	1 Jan '54	Ketcham O	1 Jan '54	Smith A G	1 Jan '54
Batten Rev H (yes)	2 67 Jan '54	Kocher P P	1 Jan '54	Soule Cathie	3 Jan '54
Conable Mrs A S	2 50 Jan '53	Kirk Mary	1 Jan '54	Tracy Emily	1 Jan '53
Chamberlain W	1 Jan '53	Lunt W S	1 Jan '54	Teel John D	1
Chase John G	1 Jan '54	Libbee Elvita	1 Jan '54	Thatcher R	4 July '53
Cook Thomas	1 July '53	Little Rachel	1 Jan '53	Thompson J	1 July '53
Cobb Wm N	1 Jan '54	Lyon Mrs E	1 Jan '52	Taft Sarah	1 Jan '54
Chubbuck Polly	1 Jan '53	Lea N W	1 Jan '51	Tinton Mrs S	1 Jan '53
Calbreth B B	1 Jan '54	Lee Mrs A H	1 Jan '54	Tillett Rev J	1 Jan '53
Caughoy Mary	1 Jan '54	Lindsay Polly	1 Jan '54	Theobald Mrs H B	1 Jan '54
Cruger John	1 Jan '54	Mitchell Sewell	1 Jan '54	Thurston H	1 Jan '54
Cagwin Mrs H	1 Jan '54	Mumford A A	1 Jan '54	Taylor Mrs H A	1 Jan '54
Campbell Mrs A	1 Jan '54	Millard Charlotte	1 Jan '54	Taylor R H	1 Jan '54
Christmas J	1 July '53	Mitchell S L	1 July '54	Towne Olive A	1 July '54
Chamberlin L A	1 Jan '54	Mathews C A	1 July '53	Vanneman I	1 Jan '54
Conant Sally	1 Jan '53	McMurray S for 28 subscribers	28	Watson Mrs	1 Jan '54
Donnelly Rev F	1 July '53	from Halifax	28	Walker Mrs S	1 Jan '54
Dubois John	1 July '53	Mead Jane	1 Jan '54	Williams Mrs E	1 July '53
Dawson J H	1 Jan '54	Matthews Chas	1 July '53	Wilson Rev E P	1 Jan '54
Davenport C G	1 Jan '54	Macomber J	1 Jan '54	Ward Nathan	1 Jan '54
Davis Devotion	1 Jan '54	McAllester Mrs C	1 Jan '54	Whittaker James	2 Jan '54
Doan Charlotte	1 Jan '54	Montgomery Mrs E	1 Jan '54	Wetherbee L	1 Jan '54
Dunn Mrs B	1 Jan '54	Marston Dr E	1 Jan '54	Wiley Hannah	1 Jan '53
Eaton Josiah	1 Jan '54	Murdock Jesso	2 July '53	White Saml	1 Jan '54
Edmunds M E	1 Jan '54	Martin Saml	1	Whitehead Paul	1 Jan '54
Edson E	1 Jan '53	Merrill Amos	4 July '53	Wadsworth Rev E	1 July '53
Ellis Rev J	1 Jan '54	Munroe J R	1 Jan '54	Wood Gray	1 Jan '54
Fuller Edward	1 Jan '54	Newman C R	1 July '53	Wycho Rev I T	1 Jan '54
Fitz Hannah E	1 Jan '54	Newcomb David	1 Jan '54	Williams Rev B M	1 Jan '54
Fuller Harriet	1 Jan '54	Noble Mrs D	1 Jan '51	Wycho Mrs P	1 Jan '51
Farmer John	1 Jan '54	Newell M I	4 July '52	Wycho P P	1 Jan '54
Fox Joshua	1 Jan '54	Nicks M A	1 Jan '53	Wakeman Sally	1 Jan '54
Findlay Anne	1 Jan '54	Nichols Chas	1 July '53	Williams J R	1 Jan '54
Fellows John	1 Jan '54	Ohl Catharine	1 Jan '53	Wright A	1 Jan '54
Forbes H F	1 July '53	Owens Mary A	1 Jan '54	Wright Mary E	1 July '52
Fountain J	1 Jan '54	Philbrick Mrs B S	1 Jan '54	Waldron Nancy	150 Jan '54
Furman Rev E S—Have credited you to Jan '54		Powers Moses	2 Jan '54	Waldron Eunice	150 Jan '54
Gow J P	1 Jan '54	Pinckham A	1 Jan '54	Wildo Jane B	7 69
Gorham R W	1 Jan '52	Prebsh Wm	1 Jan '54	Woodhull E	1 Jan '52
Gardner Mrs A	1 Jan '54	Powell John	1 Jan '54	Yardie A	1 Jan '54
Gunn Miss E	1 Jan '54	Peacock A	1 July '53	Young Anno	1 Jan '54
		Pfaff J	1 July '53	Yongue S H	1 Jan '54

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE  
GUIDE TO HOLINESS.

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MARCH, 1853.

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ORIGINAL.

TO PROFESSORS OF PERFECT LOVE.

BY JESSE T. PECK, D. D.

DEAR BRETHREN : — I have delayed awhile, some other suggestions which I intended to make to you, from the conviction that no contributor ought to appear constantly, in a work of limited capacity, to which so many excellent writers are ready to give interest and variety. The kindness of your editor, which would have interfered with my purpose to suspend my articles, again calls me out. If I can only do good—if I can assist in sustaining and advancing the great cause of holiness, and honor my Saviour, to whom I am so deeply indebted, I shall be devoutly thankful. I would now say that

THIS SACRED PROFESSION MUST BE VINDICATED.

It cannot be taken simply upon its own strength. It speaks of a work of grace so naturally improbable—so far from being true of the great mass of believers, that no mere declaration can command the faith of the world. It must be confessed that to all but thinking minds, sound Theologians, or persons of deep experience, the probabilities are against it. There is much plausibility in the thought that human depravity is so deep, so all-prevading, so

concealed, and human consciousness and reason are so defective that a man may even honestly think he is cleansed from all sin when he is very far from it. Indeed, without good and sufficient sustaining evidence, the profession cannot be received. There are many known defects in human nature in its best earthly condition, which however capable of clear and satisfactory explanation by the acute theologian, are most naturally attributed, by the world, and even professors of religion, to remaining depravity. The credibility of this great work must not, therefore, be made to rest upon a *a priori* evidence. The only cause which men can see, and which they are disposed to take into the account, does not contain the alleged effect—does not suggest it, but quite the contrary. And it is not discreet to overtax the faith of men, especially of sincere men. The effect is always adverse to the intention.

Besides, it must not be forgotten that men generally are in an unbelieving state. As there is no *a priori* probability, so far as they can see, that any man is sanctified wholly, so there is no *a priori* tendency in them to believe it, upon any evidence whatever. The minds of most men are skeptical upon this point, as upon most others, involved in experimental Christianity, not only from inward corruption which spontaneously resists all truth, but from choice and habit. It is self-reproving to admit that a state of purity so superior to their own is practicable and within their reach—that before their eyes there are demonstrations of a power, available to all sinners, which might long since have restored them to the image of their maker; and hence that they have assumed a fearful responsibility in remaining so long under the total or partial influence of inward sin. They *choose*, therefore, in self-defence to deny the fact. And this commenced so early—has been persisted in so long, that it has become a fixed habit of the mind. It is the first result of listening to a profession of perfect love, and is so much a part of the man, that he is likely to have no idea of the sophistry he is practicing upon himself. He would, it is true, be startled by *the thought*, of denying that it is *desirable* to be delivered from all sin—that it is *possible*—that it is *necessary*; but really feels that he has no reason, even to apologize, for denying positively that any man on earth *is* delivered from all sin! How general this

skeptical tendency is, I need not attempt to show you, brethren. You have met it everywhere. You have felt its chilling effects in the very bosom of the church. Hard enough to endure, coming from an unbelieving world, it has grieved you to the heart when you have been compelled to recognize it in the looks, the words, and the conduct of those you tenderly love in the membership, and even in the ministry.

One other consideration I must mention. There is opposition to holiness of which its professors must become the direct objects. No man can, even as an advocate, and much less by open profession, identify himself with a cause which contains so much of reproof to sin, and which presents an antagonism so direct and palpable to the endeared vices and palliated corruptions of the world, without feeling the force of its self-respect, of its deeply rooted prejudices, and of its challenged resentment. "The world will love its own and them only." And just in proportion as we dissent from its fashionable sins, we shall provoke its resistance. Now, to meet this opposition with mere profession—to expose ourselves to the charge of gross inconsistency, presenting no evidence of the reality which we formally claim, is not only to secure the contempt of men, but to endanger the system which we so totally misrepresent. Opposition to a mere fiction is an easy task. To disprove and hold up to ridicule, claims which have no real foundation, requires no skill in logic, no deep malice at heart. But the grievous part is, that from precisely this position, multitudes impose upon themselves and others by arguing from the concrete to the abstract—from the particular to the general; and hence they say, with an air of triumph, here is another demonstration of the utter falseness of this dogma of Christian perfection—of the utter impracticability of this, as well as all other schemes of human perfectibility. Against all this which so clearly disregards the testimony of Revelation, and dishonors the Saviour it is of no use to oppose mere profession. If this is all, it is better to suffer in silence, or to be content with opposing true logic to sophistry, and battling by sound Theological laws for the truth as it is in Jesus.

All these facts, in the state and tendencies of the world, I



adduce, not to discourage profession. Far from it. I believe all consistent profession of religion is an attempt, in humbleness and sincerity, to tell the truth, and the more profound and pervading the truth, the more gratefully and joyously should we tell it. I admit and even urge that we are not excused from being living witnesses to the fact that the blood of Jesus has cleansed us from all sin, by the knowledge that our testimony will be rejected — that men will take occasion to attack with renewed zeal and bitterness, the glorious doctrine of full salvation. Truth is not responsible for error; the right for the wrong; light for darkness. The faithfulness of the Saviour, of His apostles, and martyrs was the occasion of bitter revilings, of fearful blasphemy and murder! but *the cause* lay deep in the hearts of corruption whence these bitter wrongs arose. No; we are to declare the whole counsel of God, whether men will hear or forbear. With all the solemnities of sworn witnesses, we are bound to “tell the truth, the whole truth, and nothing but the truth.” The testimony of the Spirit is to be honored for its own sake; and on the naked authority of this inward witness, we are to tell what the Lord hath done for our souls.

But this is not our own defence. Profession is not our weapon, but the simple exposure of the object of attack. This is the thing to be vindicated against the improbabilities in the nature of the case; against the natural skepticism and the sinful opposition of men; and, thank God, the vindication is practicable; the means of successful and triumphant vindication are within our reach, and we are under the most sacred and imperative obligations to use them, for the honor of our revered principles, for the protection of our individual rights, for the deliverance of souls from the power of sophistry, the dominion of prejudice and the oppression of the devil, and for the glory of Christ, whose blood, in spite of all cavil and neglect, has power to cleanse from all sin.

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WE shall find no life in our doctrine, when there is no doctrine in our life.

EVERY place is alike to him who goes nowhere without God.

ORIGINAL.

## WESLEY'S EARLY VIEWS ON ENTIRE SANCTIFICATION.

BY REV. J. HARTWELL.

Evidently, no one subject ever engaged the attention of Mr. Wesley, more earnestly than that of the *entire sanctification of believers*. At first, he stood virtually *alone*. His views had been gained from a careful study of the Bible, and his friends seemed unable to shed light upon his mind. He felt his way with solicitude and care, writing at different times according to the light he had, and giving to the attentive reader the results of progress.

He was converted in 1738, and, between the years of 1744 and 1747, gave his first "conversations" on sanctification. But he subsequently declares that his views at this time were *not mature*. Consequently those then expressed, and *not agreeing* with those of a *later date*, are not to be taken as Wesleyan authority. To do so would be to misrepresent Wesley, and make him support positions which he himself had abandoned as untenable. Neither truth or interest would allow us to do so. And when Wesley is quoted on this subject, the reader should see whether it is from his "first conversations," and whether it agrees with the general tenor of his subsequent writings. Or rather, *writers* should see to this, for is not supposable that every reader can do so. The following shows the great IMPROPRIETY of *urging Wesley's EARLY views in OPPOSITION to those later expressed*.

In 1742, after giving an almost unparalleled description of what he afterwards calls a clear experience of sanctification, he closes by saying: "whether she was sanctified throughout or not, I had no light to determine." He says, "we did not see this so clearly at first." Referring to his early views, he expressly declares that at this time, he "had no distinct views of what the apostle meant by exhorting us to go on to perfection." It was not till 1747 that he "saw that holiness comes by faith," and "that men are justified before they are sanctified." And it was not till 1758, or 1759, that he was convinced that a sanctified soul

could fall. On this account he was obliged to say, "I retract several expressions in our hymns, which partly express, partly imply, such an impossibility." In 1756, he speaks of having just published his "*coolest and latest thoughts*" on sanctification; but in 1764 he again bestows earnest and special attention upon this subject, reviews the whole ground, adds several of his richest pages; and makes yet another addition in 1767. The most that his *letters* contain on this subject, was written still later.

That both inward and outward holiness are enjoined by the Bible, Wesley saw as early as 1725; and as to the truth of this *doctrine* he never wavered. But his views in regard to *seeking*, *preaching*, and *professing* it, CHANGED; as also in respect to *losing* it. His early views upon these points were subsequently *abandoned*. Writings, therefore, which are founded upon Wesley's *abandoned* views, are necessarily anti-Wesleyan, and have no claims upon the attention of those who admit Wesley as a standard upon this all-important theme. And those who pretend to quote him, should be careful and do him justice. It is not always an isolated clause which justly represents an author, but a correct *summing up* of his writings, according to their general tenor. This is the more important where a man *pioneers* in reference to a great doctrine, as Wesley did; and where very much concerning it, is to be learned and illustrated by the *experience* of Christians. He said, "I *want living witnesses*. If I were certain that none in England had attained what has been so clearly and strongly preached by such a number of preachers, in so many places, and for so long a time, I should be clearly convinced that we had all mistaken the meaning of those Scriptures; and therefore for the time to come, I too must teach that 'sin will remain till death.'"

The following will show how Wesley sought knowledge in the experience of others: "This premised, in order to throw what light I can upon this interesting question, I will simply relate what I have seen myself in the course of many years. Four or five and forty years ago, when I had no distinct views of what the apostle meant by exhorting us to 'leave the principles of the doctrine of Christ and go on to perfection,' two or three persons in London whom I knew to be truly sincere, desired to give me an

account of their experience. It appeared exceeding strange, being different from any that I had heard before ; but exactly similar to the preceding account of entire sanctification. The next year, two or three more at Bristol, and two or three in Kingswood, coming to me severally, gave me exactly the same account of their experience. A few years after, I desired all those in London, who made the same profession, to come to me all together at the Foundry, that I might be thoroughly satisfied. I desired that man of God, Thomas Walsh, to give us the meeting there. When we met, first one of us, then another, asked them the most searching questions we could devise. They answered every one without hesitation, and with the utmost simplicity, so that we were fully persuaded, they did not deceive themselves. In the years 1759, 1760, 1761, and 1762, their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland as well as England. Not trusting to the testimony of others, I examined the most of these myself ; and in London alone, I found six hundred and forty-two members of our society, who were exceeding clear in their experience, and of whose testimony I could see no reason to doubt. I believe no year has passed since that time, wherein God has not wrought the same work in many others ; but sometimes in one part of England or Ireland, and sometimes in others— as “ the wind bloweth where it listeth ; ” and every one of these (after the most careful inquiry, I have not found one exception either in Great Britain or Ireland) has declared that his deliverance from sin was *instantaneous* ; that the change was wrought in a moment. Had half of these, or one-third, or one in twenty declared it was *gradually* wrought in *them*, I should have believed this with regard to *them*, and thought that some were gradually sanctified and some instantaneously. But as I have not found, in so long a space of time, a single person speaking thus, as all who believed they are sanctified declare with one voice, that the change was wrought in a moment, I cannot but believe, that sanctification is commonly, if not always an *instantaneous* work.”

WESLEY'S WORKS, VOL. II., p. 223.

Both the ingenuousness with which he abandoned error of whatever sort, and the humility and diligence with which he sought

the light of truth from every quarter, are alike adapted to inspire reverence of the man and confidence in the sentiments he taught. The fact that this doctrine was so poorly understood, and so generally opposed, led Wesley to criticise it with the greater care. He had it under severe scrutiny for more than 60 years. And his *mature views* concerning it, are doubtless entitled to more influence than those of any other writer since the apostolic age.

*Auburn, N. Y.*

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ORIGINAL.

CONVICTION FOR HOLINESS.

BY REV. G. W. STEARNS.

No fact is more puzzling to the young disciple of Christ, than the almost universal experience and detection of sinful thoughts, emotions and desires, springing up within his heart. The discovery generally produces alarm. Not as yet deeply versed in the devices of the Devil, or extensively acquainted with the Scripture delineations of the progressive development of Christian character, he, as often as any way, comes to the conclusion that he has never been converted, that his hope was false, his profession premature, and his confidence vain; when the truth is, his knowledge of God's law and holiness has increased, and the light thereof shines with clearer beams into his soul, bringing to his notice, what before had existed unobserved. Thus it was with Job. With his friends he maintained his innocency and purity, vindicating himself from every charge of guilt or defilement; but when the Almighty appears, and Job is brought into the presence of a holy God, so fearfully flashes the hallowed light around his heart, that he cries out, "I abhor myself, and repent in dust and ashes." So with Isaiah. He entered the temple. The presence of Deity was there; and there were cherub and seraph, uniting in their responsive songs and devotional anthems to the Jehovah King, "Holy, holy, holy is the Lord of Hosts." The spotless purity of

that mighty train, the unstained whiteness of that throne, the elevated character of that song, penetrated the depths of the prophet's soul, and he was prostrate in the dust, crying, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Jehovah of Hosts."

Instead, therefore, of this consciousness of the remains of sin, this detection of unholy thoughts, tempers and motives, being an occasion to cast away his confidence, it is but the natural result of progression in experience, and is the dawning conviction for entire purity, which every Christian feels sooner or later, if diligent in duty. I propose in this paper to inquire into the *nature* and *depth* of this conviction.

It differs from conviction for actual sin, from the fact that it exists at the same time, and is consistent with a satisfactory assurance of Divine acceptance, whereas conviction for actual sin is always accompanied with condemnation, and a sense of the wrath of God.

There exists with it a consciousness that we *love God*, and his people, though not with half the strength we ought to, and subject to many interruptions; we *love prayer*, and all other branches of divine worship, though weakly, and accompanied by many infirmities; we *believe* in God, though obscured by many doubts and fears; we *hope*, but clouds often hide its brightness and blessedness; we *rejoice*, but it is not full nor constant—subject to many depressions and interruptions. It is a conviction that sin *remains* in our hearts without reigning. Its motions are felt—life is not yet extinct, though it has received a terrible blow, its power is broken, but not destroyed. *Pride* sends up from its living root, shoot after shoot, requiring perpetual mortification to prevent the ripening fruit from being scattered, and taking new root to the destruction of every virtuous plant. *Pride of intellect*, leading us to show off great swelling words, or, what is often the case, to do nothing in active service for Christ, because we cannot speak or pray as fluently as some of our brethren. *Pride of person*, plunging us into extravagance in dress, equipage and furniture, or binding us with fashion's changing, galling, and

ruinous chains. *Pride of circumstance*, causing us to despise the lowly—to turn away from the oppressed, and to treat with contempt the hard-working and laborious dependents.

We see clearly not only *pride* within, but also *self-will* in opposition to the will of God. An *unwillingness* to do and be what the Lord would have us. Now this is flat idolatry. Will gives law to our thoughts, words, and doings. To reject God's will, and set up our own, is not only to be guilty of fearful rebellion, but it is to substitute another lawgiver for God. Yea, it is to give ourselves law, and having another God before the most high, is a violation of the first command of the Decalogue.

*Worldliness*, also, is found in the renewed heart, and is too often followed to the entire destruction of the life of God. Intimately associated with it is *covetousness*—laying up treasure upon earth, and refusing to contribute for the support of the Gospel. This also is idolatrous. Then how often does the young disciple find *jealousy*, *evil-surmisings*, and *envy*, not to say *resentment*, and other *evil tempers*, disposed to flow out on almost every provocation. His heart seems prone to *doubt* and *unbelief*—*bent to backsliding* and *evil*, so that all the while he is ready to say, "I shall fall one day by the hand of my enemies." Nay, God shows thee these things that he may destroy them. There is not only this conviction that *sin remains*, but that it more or less *cleaves* to all we do and say. In our social intercourse with society we are often speaking *uncharitably*, or *unprofitably*, *jesting*—*foolish repartees*, *whispering*, or *backbiting*, manifesting an *offensive egotism*, or else *running ourselves down* to secure the *praises* of others. In our *works of mercy*, *unholy motives* and *tempers* mingle with them; and in our devotions, *wandering*, *debasing*, and *degrading* thoughts usurp the place of holy affections, and holy feelings. It is a conscious sense of *numberless omissions* of duty towards both God and man, so that neither receives what belongs to them, on the score of mercy, to say nothing about justice. And, while conscious of these omissions, we perceive also, *unnumbered defects* within, in our faith, love, hope, and all the fruits of the Spirit.

This conviction includes, also, as another element, a *conscious*

*guiltiness* on these accounts, not that they *will be* visited with the strict demands of justice, but that they *deserve* to be thus visited. Yea, that we *deserve* death,—thus at once confessing the true nature and tendency of this inward disease; and that while we are worthy to die for inward sin, we find ourselves utterly *helpless*, that is, as weak as ever to help ourselves apart from grace, and an absolute inability to deliver ourselves from this inward corruption. If, now, there be no such work as entire sanctification, we must make up our minds to be down under this load of conviction, and groan out life without relief. We can but “loathe ourselves in our own sight, for our iniquities and our abominations,” “abhor ourselves, and repent in dust and ashes,” and thus offer to God the “sacrifices of a broken and contrite spirit.” There is an earnest cry for deliverance, and there is hope in our case.

As to the *depth* of this conviction, it varies in different persons. So far as mere intellectual consciousness is concerned, perhaps there would be but little difference; but we judge of the strength of religious principles by uniting them to our emotions, and consequently we say conviction is pungent or light, according to the depth of feeling evinced. I am inclined to think the standard unsafe and misleading, but I describe things as they are. *Circumstances* will make some variation in the depth of our emotions on this subject. If we are surrounded by brethren of strong, deep feeling, we shall be likely to sympathize with them. If, on the other hand, our associates are of that class who treat religion intellectually, bringing the judgment and reason into constant exercise, these emotions will not rise high, but conviction will be more of the judgment than of the heart. This may be as deep, perhaps *more lasting*, and prompting us to more diligent action than the more sensible kind; for emotions are a very variable standard, sometimes so strong and full as to over act, and at other times, so sluggish as not to act at all. They are blessed, however, when held subservient to reason and judgment, especially when they all bow to Divine revelation.

*Education*, also, has a good deal to do with our conviction for entire sanctification. If, from earliest memory, we have been



accustomed to believe it as the Christian's privilege and duty, the evidence on which our conviction depends, will strike us differently from what it would, had we been educated to disbelieve the doctrine, and when we had never heard it. A man born blind, and restored to vision by a surgical operation, would look out upon the beauties of the natural world with deeper, sublimer, sweeter, and perhaps more painful emotions, than we who have accustomed ourselves to these things from reason's earliest dawn. So, also, in regard to the high privilege of perfect love. Evidence for the first time heard, in reference to a fact of experience hitherto unheard of, will strike deeper and awaken keener sensibilities than it would were we long accustomed to the same things.

*Peculiarity of Constitution* will also very much modify our feelings in reference to this as well as other and kindred subjects. Some people never have their emotions very deeply wrought upon by any truth. Others will be overwhelmed. A pointed and earnest sermon will move some to tears, and others to smiles—giving many a satisfied and settled seriousness and gratitude for the light to their judgment, and fixing their determinations more strongly than ever to obey the truth, and thus glorify God, and a few will shout aloud with extacy, under the impulse of a gospel so blessed and glorious. The same variety will appear when that class of truths is presented relating to holiness of heart and life. Conviction will, therefore, vary. *Nearness to God* will also affect the depth of conviction. The clearer the light of God's holy character shines into our hearts, the greater the contrast between us and that holiness; and the more sensibly do we feel our guiltiness and unworthiness. The clearer our views of the spirituality of God's law, (and they will be clear in proportion as we understand the character of God, of whom his law is a transcript,) the deeper will be our conviction of moral unlikeness to God, and distance from the perfect standard therein set up. Hence, the more diligent and faithful after conversion, the sooner do we arrive to this conviction, and the deeper does it strike.

But, however varied, it is deep enough in every heart to lead him directly to the Redeemer's blood. It is sufficient, if acted upon, to secure to every disciple, "Christ as his wisdom, righteous-

ness, sanctification, and redemption." In this sense, "if he confesses his sins, he is faithful and just to forgive, and to cleanse from all unrighteousness." If he can only *see* his sins—his inbred corruption—the remains of carnality,—but cannot *feel*, he may *see* also a Saviour, whose name is "Jesus, who saves his people from their sins." "*Look* unto me, and be saved all ye ends of the earth, for I am God and there is none else."

"This is the way I long have sought,  
And *mourned* because I found it not."

*Holmes' Hole, February, 1853.*

SELECTED.

HAVE WE SCRIPTURE ON OUR SIDE.

IF we have not, the sooner our fabric is demolished the better. But we believe that we have, and on this we base our hope, of final triumph; for truth is mighty, and sooner or later will prevail. We commend therefore, to every sincere seeker of the grace of perfect love, the prayerful perusal of God's word with specific reference to this subject. Much, however, will depend upon the *manner in which* we read. Some discover the doctrine on almost every page, while others, equally diligent in the perusal of the Sacred Oracles, find nothing to warrant the expectation of such a state, which the soul tabernacles in the flesh. "If thine eye be single, thy whole body shall be full of light." Lay aside all prejudice, and receive the exhortation, provisions and promises of Scripture as from the mouth of God.

We have cut out from one of our exchanges, the following "Harmony of the commands and exhortations, provisions and promises, prayers and experiences of the gospel in sustaining the doctrine of Entire Sactification in this life," and we are convinced that none can read them with an unbiased mind, without being struck with the weight of Scriptural testimony there is bearing on this subject. Peruse them, beloved, on your knees and plead the fulfilment of each promise, as the pledge of a God of inviolable truth.

HARMONY OF THE COMMANDS AND EXHORTATIONS, PROVISIONS AND PROMISES, PRAYERS AND EXPERIENCES OF THE GOSPEL  
IN SUSTAINING THE DOCTRINE OF ENTIRE SANCTIFICATION IN THIS LIFE (BEAUTY OF HOLINESS.)

HOLINESS REQUIRED.	HOLINESS PROVIDED FOR, AND PROMISED.	HOLINESS PRAYED FOR, AND EXPERIENCED.
<p><i>Holiness and Sanctification—</i> 1 Peter 1: 15, 16. But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy. 2 Cor. 7: 1. Having therefore these promises, dearly beloved, let us therefore cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Heb. 12: 14. Follow peace with all men; and holiness, without which no man shall see the Lord. Leviticus 11: 44. For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy. Leviticus 20: 7, 8. Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you. 1 Thes. 4: 3. For this is the will of God, even your sanctification. Phillip. 2: 14, 15. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.</p>	<p>Heb. 9: 13, 14. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God? 1 Pet. 1: 2. Elect according to the foreknowledge of God, thro' sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ. Eph. 5: 25, 28. Even as Christ loved the Church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. Heb. 13: 12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Heb. 10: 10. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. 1 Thes. 5: 10. Who died for us, that, whether we wake or sleep, we should live together with him.</p>	<p>1 Thes. 2: 10. Ye are witnesses, and God also, how honestly, and justly, and unblamably, we behaved ourselves among you that believe. Mark 6: 20. For Herod feared John, knowing that he was a just man and a holy. 1 Thes. 5: 23, 24. And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. John 17: 17, 19. Sanctify them through thy truth; thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth. 1 Cor. 6: 11. And such were some of you: but ye are washed, but ye are sanctified. Phillip. 3: 17. Brethren, be ye followers together of me. * * * For our conversation is in heaven. Phillip. 4: 9. Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. Luke 1: 74, 75. Might serve him without fear, in holiness and righteousness before him, all the days of our life.</p>
<p><i>Perfection—</i> Mat. 5: 48. Be ye therefore perfect, even as your Father which is in heaven is perfect. Heb. 6: 1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. * * * And this will we do, if God permit. 1 Chron. 28: 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind. Deut. 18: 13. Thou shalt be perfect with the Lord thy God. Mat. 19: 21. If thou wilt be perfect, go and sell that thou hast, * * * and come and follow me. 2 Cor. 13: 11. Be perfect. James 1: 4. That ye may be perfect and entire, wanting nothing.</p>	<p>Eph. 4: 11. And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, pastors and teachers, for the perfecting of the saints, * * * till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. * * * May grow up into Him in all things, which is the Head, even Christ. 2 Cor. 12: 9. For my strength is made perfect in weakness. Col. 1: 28. That we may present every man perfect in Christ Jesus. Heb. 7: 19. For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God.</p>	<p>Phillip 3: 15. Let us, therefore, as many as be perfect, be thus minded. Col. 4: 12. Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect, and complete in the will of God. Job 1: 1. And that man was perfect and upright. 1 Peter 5: 10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. 2 Cor. 13: 9. and this also we wish, even your perfection. Psalm 37: 37. Mark the perfect man. Heb. 13: 21. Make you perfect in every good work to do his will.</p>
<p><i>Love—</i> Luke 10: 27. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself. Deut. 6: 4, 5. Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. 1 Cor. 16: 22. If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha.</p>	<p>Deut. 30: 6. And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul that thou mayst live. Jer. 24: 7. And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart. John 4: 7. Beloved, let us love one another: for love is of God.</p>	<p>1 John 4: 19. We love him because he first loved us. John 17: 26. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them. Rom. 5: 5. The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. 1 John 3: 14. We know that we have passed from death unto life. * * * Psalm 116: 1. I love the Lord, because he hath heard my voice.</p>

*Free from Sin—Spirit of Life—New Heart—*

Jeremiah 4: 14. O Jerusalem, wash thy heart from wickedness, that thou mayst be saved. How long shall thy vain thoughts lodge within thee? Ezekiel 18: 31. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit; for why will ye die, O house of Israel? Deut. 30: 2. And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children with all thy heart, and with all thy soul. Ezekiel 18: 30. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Rom. 6: 1, 2, 11, 12, 13, 14. Shall we continue in sin that grace may abound? God forbid: how shall we that are dead to sin, live any longer therein? Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Deut. 10: 12. And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in his ways, and to love him, and to serve him with all thy heart?

*Blameless Life and Brotherly Love—*

Leviticus 19: 18. Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself. Eph. 5: 1, 2. Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us. 1 John 3: 16. Hereby perceive ye the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. Genesis 17: 1. I am the Almighty; walk before me and be thou perfect. Deut. 13: 4. Ye shall walk after the Lord your God. 1 Tim. 6: 13, 14. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ. 2 Peter 3: 14. Wherefore, be diligent that ye may be found of him in peace, without spot, and blameless. Philip 1: 27. Only let your conversation be as it becometh the Gospel of Christ: that ye may stand fast with one spirit, with one mind. Eph. 5: 5. Nor covetous man which is an idolator, \* \* \* Be ye not partakers with them.

Ezek. 36: 25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. Rev. 1: 5. Unto him that loved us, and washed us from our sins in his own blood. Rev. 7: 14. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 1 Peter 2: 24. Who his own self bear our sins in his own body, on the tree, that we, being dead to sins, should live unto righteousness. Jer. 31: 33. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. Rom. 5: 6. For when we were yet without strength, in due time Christ died for the ungodly. Zach. 13: 1. In that day there shall be a fountain opened in the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness. 2 Peter 1: 3. According as his divine power hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers, &c.

John 17: 20. Neither pray I for these alone; but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that \* \* \* 1 John 1: 7. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. Ezek. 36: 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. 1 Peter 1: 18, 19. Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot. Isaiah 1: 25. And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy sin. Titus 2: 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Isaiah 2: 20. In that day a man shall cast his idols of silver and of gold to the moles, &c.

Psalm 51: 10. Create in me a clean heart and renew a right spirit within me. Eph. 3: 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man: that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Rom. 8: 2, 4. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Gal. 2: 20. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me. and the life which I now live in the flesh, I live by the faith of the Son of God. Rom. 6: 22. But now being made free from sin, and become servants to God, ye have your fruit unto Holiness, and the end everlasting life. Gal. 6: 14. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Acts 2: 44, 46. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need; and they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart, praising God and having favor with all the people. Gen. 5: 24. Enoch walked with God, and he was not; for God took him. Luke 1: 6. Walking in all the commandments and ordinances of the Lord blameless. Acts 20: 26. Wherefore I take you to record this day that I am pure from the blood of all men. 24: 16. And herein do I exercise myself to have a conscience void of offence toward God, and toward men. 1 John 3: 3. And every man that hath this hope in him purifieth himself, even as he is pure. Rev. 3: 4. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white; for they are worthy. Phil. 3: 8. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things.

SELECTED.

## THE GRIP OF FAITH.

JOHN WELSH, one of the early reformers of Scotland, born in 1570, has given a lively picture of faith, which may serve to encourage some trembling believer.

“It is not the quantity of thy faith that shall save thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. A child eight days old is as really a man as one of sixty years; a spark of fire is as true fire as a great flame; a sickly man is as truly living as a well man. So it is not the measure of thy faith that saves thee; *it is the blood that it grips to, that saves thee*; as the weak hand of the child that leads the spoon to the mouth will feed as well as the strongest arm of a man; for it is not the hand that feeds thee, albeit it put the meat into thy mouth, but it is the meat carried into the stomach that feeds thee. *So if thou canst grip Christ ever so weakly, he will not let thee perish.*”

“All that looked to the brazen serpent, never so far off, they were healed of the sting of the fiery serpent; yet all saw not alike clearly, for some were near hand, and some were afar off. Those that were near hand might see more clearly than those that were afar off: nevertheless, those that were far off were as soon healed of the sting when they looked to the serpent, as those that were near at hand; for it was not their look that made them whole, but he who the serpent did represent. So if thou canst look to Christ ever so meanly, he can take away the sting of thy conscience, if thou believest; the weakest hand can take the gift as well as the strongest. Now Christ is the gift, and weak faith may grip him, as well as strong faith, and Christ is as truly thine when thou hast weak faith, as when thou hast strong faith.” Let every trembling sinner grip Christ by faith.—*Amer. Mess.*

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HE that would be little in temptation, let him be much in prayer.—*Owen.*

ORIGINAL.

## A LETTER TO A FRIEND,

UPON RECEIVING BY FAITH A CLEAN HEART AND WITNESSING  
TO IT.

MY BELOVED SISTER IN CHRIST:—

YOUR letter brought good news, good tidings; that you were again enabled to lay all upon the altar, take God at his word, and believe then that the blood of Jesus cleansed you from all sin; the act done, your soul was filled with blessing, and you cried, Glory! Glory! Glory to God.

Now here in your own experience is a clear refutation of the sentiment advanced by the writer, whose view on this point has caused you to query. Is it not scriptural to believe first, and then receive joy, and the witness of the Spirit afterward?—Believe, believe, Jesus taught; believe, the disciples taught.

And by experimental fact, *we know* that the witness of the Spirit never comes before faith, in any part of our enjoyments or attainments. The act of faith that delivers the soul from its guilt and bondage, is of the same nature as that which applies the blood of Christ for entire cleansing from the carnal mind and seeds of sin; when we are laboring with penitent souls, and find by our sympathy with them, that the time is come for us to draw them into faith, we put words of faith into their mouth, and get them to repeat after us, Lord, I believe; Lord, I believe, now, &c. So, we see the language of faith aids them, and we find them voluntarily using one text after another, until their souls triumph in the pardoning love of God. Just as yours did when you again believed that you received the thing you asked, and if you had not at that point received the witness of the acceptance of your all, yet the offering was made, and you had a right to witness by faith, that the blood of Jesus was fully applied to your soul. We may often find the teaching of men, both in books and preaching, is not according to scripture or experience; then we are not to be troubled about it, but leave it as unsafe food for our souls.

The other quotation you make from the same author, respecting

confessing the blessing of holiness or sanctification, and that frequent confession savors of pride, seems like a secret dart thrust into the side of Christ; "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

And every time, my dear sister, you make this confession to the glory and honor of God, your own soul will be strengthened, and your Master will own you before his holy angels on high, and you will be quickened in the enjoyment of a pure heart.

Holiness is that part of God's nature, which he is pleased to communicate to us to bring us into union with himself—and he peculiarly owns the confession of it to his praise. The holding the blessing by faith, and professing it openly and fearlessly, lifts the soul above the taunting of the enemy and the little perplexities of life.

It is God's work to give us the witness of the Spirit and other collateral evidences of our present purity; then it is our work to hold fast the beginning of our confidence unwaveringly, walking by faith, and not by feeling, telling plainly what God's grace does for us, and in us,—keeping back no part of the price we have paid. How many, many, have for some time believed the work done in them and witnessed to it by faith,—their faith has been honored, and unexpectedly, the full witness was granted them. I would not dare say to any one, now do not witness to holiness here, or there. No, let us not attempt to steady the ark of God. The too much backwardness on this point is to be lamented.

Spiritual pride very rarely gets as low as holiness. So, my dear Sister, while you enjoy an indwelling God, you are in such abasement of spirit that Satan cannot puff you up. You must give up your shield before he can triumph over you.

I know nothing by experience of self-exaltation in professing holiness—quite the reverse; and I think you never did. Thousands, I think, can attest to this experience.

*Saturday morning.* I have just finished the November number of the *Missionary Advocate*; do you take it? if not, do get it and strive to have it widely circulated; it is suited to any

denomination as well as our own, for it notices Missionary operations generally, as it should, for all are engaged in one great work, under one living Head.

I was glad to find for your sake that all the pain of mind you suffered while here, was only temptation. It is so cheering, even after we have suffered, to know there was no fault in us; the consciousness that grace was sufficient, and that we were kept by the power of God, from doing amiss, encourages us still to confide in divine guidance, for all our little as well as great matters. I have often been assaulted by the enemy in the same way, and I have been for a time really pained at heart for some little thing, which I afterwards found was a work of his own creation.

Yours, in Christ.

M. A.

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SELECTED.

### CONSTANCY.

THE steadfast Christian has been very aptly compared to the fixed stars which emit the steadiest and fairest light in the darkest night. How chaste, and subdued, and grateful to our feelings, is the radiance of deep and steady piety! It may be eclipsed by the blaze and dazzle of mercurial, meteoric spirits, during periods of religious interest, but burns on in its brightness again long after such have died away and sunk in oblivion. This occasional, fitful piety may do good, since even the meteor and shooting star fulfil a purpose; but only the steady light of piety, like that of the sun, can permanently benefit the world.

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WHO is wise? He that learns from every one. Who is powerful? He who governs his own passions. Who is rich? He who is content.



## Christian Experience.

ORIGINAL.

### PERSONAL EXPERIENCE.

BROTHER DEGEN:—

HAVING been a regular reader of the Guide for twelve months past, and especially of that part devoted to "Christian Experience" — and having received much spiritual benefit therefrom — and, believing as I do, that I now express the sentiments of many of God's people — I have concluded to cast the poor mite of my experience into the treasury of the Lord; and most sincerely will I pray, that it may strengthen, comfort, help the feeble, faltering, flock of Christ.

And though I am aware, that it is only a *drop of good*, yet I humbly trust, it will seek and find its kindred drops, unite and blend with them, and swell the tide of glory, honor, and praise, that flows from the earth to God, and to the Lamb.

I was born of the Spirit July 17th, 1846.

I could here give some interesting facts, in reference to my conviction and conversion, but considering they do not bear directly on the point at which I am aiming, I forbear. Six years have rolled by since that blessed day; and on the evening of the 24th of April, about 5 o'clock, I received *by faith* a *clear* and *satisfactory* evidence, that the blood of Jesus Christ, my Savior, cleansed *me* from all sin; so that I am enabled *now* to love God with all my heart, mind, soul, and strength, and my neighbor as myself.

But some sincere seeker after the "pearl of great price," may inquire, "By what power did you lift yourself to such a height as that of Christian perfection? I have always regarded it as a height so high, as not to be able to 'attain unto it,' a depth so deep as not to fathom it — a state so heavenly as not to be enjoyed.'" The power, my sister, my brother, was "BY FAITH," and the foundation of that faith was the promise of the Eternal. It was by laying hold of this simple mighty lever, that I was lifted from a death of sin, to a life of righteousness. From my conversion I believed that this state of grace was attainable, and had to be enjoyed before we could enter heaven. But I thought there were two ways to obtain it. First, *by a diligent use of the means of grace*; secondly, *by one simple act of faith*.

The last method I had always looked upon as so daring a feat, that I discarded it, and adopted the first, thinking I would as surely obtain it as those who sought it in the second way; and though I might be longer about it, yet I thought it would be as good (if not better,) when obtained. Moreover, there was a great difficulty to my mind in obtaining it by the second method, which at that time I did not think existed in the first. It was this,—How I was to distinguish between a *great blessing* and sanctification. And often times, while engaged in earnest prayer for it, Satan would suggest “how could you say positively whether you received the former or the latter blessing,” and by this mess of pottage of the wicked one I was cheated out of my birthright.

All this time, however, I felt that I was growing in grace and in the knowledge and love of Jesus.

In 1848, some two years after my conversion, I felt it as an imperative duty to preach the gospel to every creature, and in order that I might the more successfully fulfil this great commission, I repaired to a neighboring institution, that I might “study to show myself approved unto God, a workman that needeth not to be ashamed.”

Among the many pastors sent to labor with us, none won our hearts, or enlisted our affections more effectually than Bro. A. In him we saw much of the mind that was in Jesus — his life, in our opinion, was a practical comment upon the glorious Gospel of the Son of God — and providentially being thrown a great deal in his society, I resolved to follow him as he followed Christ. But I felt sensibly, how much soever I might desire to do this, it was impossible, until I had consecrated myself wholly to Jesus. So I started with this determination, “by the help of God, I will not stop, until I obtain the blessing of perfect love.” I commenced this great work at one of our Friday fast day meetings; and so earnestly did I seek this blessing, that I cared for nothing else beside, and so fearful now of losing my present interest, that several times I was on the point of asking God to make me *feel miserable*, until I realized that for which I groaned, and watched, and prayed. Our pastor advised me not to do this, for, says he, you might feel thus for years. Well, said I, “I intend to ask God to give me *no rest*

until I can feel that the blood of Jesus "cleans me from all sin." On Saturday evening, the studies of the week being over, I went to my pastor's room in great distress of soul, and after seating myself, he (suspecting the object of my visit) asked if I had ever seen a form of consecration? I replied that I had seen several. But, says he, "did you ever see the one in which I gave myself to God?" On my replying in the negative, he produced and read it. And while he was reading, I felt that the giving up of myself, wholly, entirely to Jesus, was the very thing I wanted to do, and what I felt willing to do THEN. After he had finished, we bowed in prayer, and ere the suppliant knee was bent, God poured into my heart "A GREAT BLESSING." I received it with joy, but still I continued to groan, to agonize, to pray, that I might be cleansed, purified, sanctified throughout, soul, body, spirit, and be preserved blameless until the coming of our Lord Jesus Christ. Our brother's voice, which was raised in silent, earnest prayer in my behalf, was ever and anon heard between the intervals of the storm of sorrow that seemed about to overwhelm me. At length the tempest grew so fearful, and my case so hopeless, that it seemed as if my poor heart would break unless Jesus spoke, and said to the tempest, "PEACE BE STILL."

I asked Brother A. to get his Bible and read to me some of the promises of my blessed Saviour,—he did so, and while Jesus was speaking to me, by his servant, through his word, my faith gained strength, and by one earnest, vigorous effort, I was enabled to lay hold upon Jesus, and press him to my heart, and then came that sweet promise, "From all your filthiness and all your idols will I cleanse you." I sprang to my feet, exclaiming, Brother A., "*It is the Truth, thank God—It is the Truth.*"

"The gladness of that happy day.

Oh! may it ever, ever stay."

No ecstatic joy, no sudden transport of delight, filled my heart; but peace, the most profound, the most perfect, that mortals ever realized.

Yes brethren and sisters — it was the truth that made me free, and I was “free indeed.” Thank God.

“There is a fountain filled with blood  
 Drawn from Immanuel's veins,  
 And sinners plunged beneath that flood,  
 Lose all their guilty stains.”

R. M. C., VA.

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ORIGINAL.

“THY WILL BE DONE.”

ARE toil, poverty, and corroding care to be my portion; are pain, sickness, and chilling sorrow lurking in my pathway; are earth's dearest hopes to be relinquished—the ardent aspirations, the bright day-dreams of youth to be laid low;—are the tender cords of pure affection to be severed by ruthless hands, and the foe permitted to exult over the ruin his own hands have wrought? is reputation, (though cherished as the apple of the eye by its possessor,) to be wantonly sported with? “Father, thy will be done.” Since, “whom thou lovest, thou chastenest,” I would “kiss the rod,” and with cheerfulness welcome the tokens of thy fatherly affection. Grant that they may work richly the peaceable fruits of righteousness. Thou knowest what most I need, to wean this wavering heart from this vain world,—to purify it from the dross and impurities which separate it from full rest and repose in Thee. With implicit confidence in thy word, that “*all* things work together for good to those that love Thee,” I would choose nothing for myself, but ever say, “Thy will be done.”

M. A. BERNHARD.

*Bernhard's Bay, Dec. 5, 1852.*

## The Missionary Work.

ORIGINAL.

### THE MISSIONARY ENTERPRIZE.

#### XIII.

THE *American Messenger* for February, has an article which is painfully interesting, on the persecutions, by the French, at *Tahiti*, in the South Pacific. It appears that the extent to which these persecutions were carried has hitherto been unknown to the public generally. The recent arrival at New York, of two of the ejected Missionaries from these Islands, and access to the documents which they bring, have enabled the editors of the *Messenger* to state the leading facts which had not previously been made known to the press of this country or of Europe.

It will be remembered that the first Missionaries of the London Missionary Society landed at Tahiti in 1797. Twenty-two years after the first converts were received into the Christian Church. Idolatry, superstition, and cruelty soon yielded before the power of the Gospel, and a new phase of society gladdened the Pacific Islands. The work spread chiefly by the assistance of Native Christians, nearly all over the Society Islands; Queen Pomare and her leading chiefs were truly converted to God; and Christians, both here and in Europe were in the habit of directing attention to this great work, as one of the most remarkable instances of the power of the Gospel to raise up a holy people from even the most unpromising moral soil. Holiness, industry, and peace were fast spreading among this people, when, in 1842 the policy of France and Rome was developed, and Admiral Thours made his descent on this prosperous field of Protestant Missions with priests and brandy. Queen Pomare and her Government had previously forbidden and prevented the landing of either on the Islands. This was made a cause of offence by France, and some ships of war were sent out to force the Tahitians to allow the popish priests

to remain and proselyte the people, and also to permit French brandy to be imported into the Islands, under a merely nominal duty. Admiral Thours fulfilled the will of the French King and the Pope. He landed, forced his own conditions on this feeble people, established a French Protectorate, and guaranteed religious liberty: but this pledge was soon violated, which led to a struggle of two years, on the part of Queen Pomare and her subjects against French and papal oppression; but it was no use; the cannon of the French finally triumphed, and the work of half a century was undone.

But the oppressed people felt little inclined to abandon their old friends, by whose instrumentality they were raised from their former condition of degradation, and notwithstanding all the priests and the protectorate could do, scarcely a native embraced the Romish faith. Cunning and power have been employed to dislodge the evangelical Missionaries—the Missionary chapels have been converted into National churches—the lands on which the Missionaries' dwellings were erected have been confiscated, and their houses, which cost over \$10,000, have all been taken by the protectorate government without reward. The privilege of preaching, except in one locality, has been denied them, and even the right of residence in the Islands, except at Papeete, at great cost, has been refused them. Against these, and other outrages, the Missionaries, headed by the venerable John Davis, eighty years old, lame and blind, who has toiled fifty years to christianize the Islands—presented a respectful remonstrance. The "Protector's" answer was, that the right of petition is sacred, but that it extends only to individuals; and that their meeting together and uniting in an address to him is a violation of law, for which, they will be prosecuted, unless they withdraw their names. Such was the reply. Thus hemmed in, and worried, and denied a peaceful residence on the islands they had been instrumental in bringing into civilized and Christianized being, they saw no alternative but to leave the Islands, and abandon to their doom the lovely fields of life-long missionary toils.

On the 16th of September, last, they turned away in sorrow. Two of their number, who had but recently commenced their

labors, are now in the colporteur service of the American Tract Society.

Apart from the political motives for such a step, what are the objects contemplated in these base proceedings? A few degrees east of Tahiti, there lies a small island on which the popish *Popaganda* has of late years established the head quarters of their Pacific Missions. They have made but little head way in their efforts, and the presence in their vicinity of one of the most flourishing and extensive of protestant missions, as a counteractive to their own efforts, has excited their envy and hatred, and no doubt put into motion the undercurrent, whose movements and results are now so painfully manifest. But it is strange that the court of France should lend itself for the carrying out of such nefarious purposes. But we are not discouraged. We trust in God still for Tahiti. The same Power who has lately removed the prosecuting prime minister of the Madagascar Queen, and raised to the throne of that large Island a Christian Prince, whose advent to power was consecrated by an edict recalling the banished Christians, and requesting the return of the Missionaries, after more than a dozen years of bloody persecution — can, and *will* interpose for prostrate Tahiti. “He that toucheth you toucheth the apple of mine eye,” and that watchful Eye will rest on the persecutors of his people. It *has been* on France already for this matter: for within twelve months of the day when the Christian Queen of Tahiti had to fly from the seat of her Government, to seek a refuge on a distant Island from the cannon of Louis Philippe, the arm of the Eternal hurled that same Louis Philippe from his throne, and sent him a terrified fugitive to seek a refuge on the neighboring Island of England, from which he never returned! Upon all the efforts made by His people to spread Holiness through the Earth, the approbation of God most surely rests; and he will vindicate them from the “*tongues*” and “*weapons*,” that rise against them, so as to secure the final victory of his own cause. This is our confidence.

From *India* we have intelligence of a most interesting effort to spread the Holy Scriptures. A proposition, originating with Rev. W. Arthur, (one of the Missionary Secretaries of the Wesleyan

Missionary Society,) to supply every family in India with a copy of the Word of God, has been adopted by the Madras Auxiliary Bible Society. Two colporteurs have been for fourteen months engaged in this service in all the villages round Madras. They visited in that time, 10,979 houses, and gave a copy of the Bible, in Tamul, to all who would receive it: about two-thirds of those to whom it was offered accepted the precious treasure; and thus thousands who had never before seen or heard of the Holy Scriptures have had them placed in their hands, and surely the seed thus sown will bear fruit in some good measure. How blessed would it be for India, if Dr. Arthur's noble proposition were only carried out to its full extent!

A very interesting paper, from the pen of the Rev. J. Mullins, has lately appeared in the *Calcutta Christian Observer*, on the statistics of all the Christian Missions in *India* and *Ceylon*. They have been compiled from the most accurate sources, and the results show that these missions occupy a higher position, and have been blessed with a larger amount of success, than had been anticipated by their warmest friends; we present the following condensed summary.

At the commencement of 1852, there were laboring throughout India and Ceylon, in connection with 22 Missionary Societies, — 443 Missionaries, (of whom 48 were ordained *natives*) and 668 Catechists, making a total of

1141 Laborers, Resident at	313 Missionary Stations,
There have been Founded	331 Native Churches,
containing	18,410 Communicants,
in a community of	112,191 Native Christians.
The Missionaries maintain	1,347 Vernacular Day, and 93 Boarding
containing	49,918 Boys. [Schools,
They also superintend	126 Superior English Schools,
containing	14,562 Boys and Young Men.
Female education embraces	347 Day, and 202 Boarding Schools,
containing	14,298 Girls.
For the benefit of Europeans	71 Services are maintained.

The entire Bible has been translated into ten languages, the New Testament into five others, and separate Gospels into four others; nineteen languages in all.

Besides numerous works for Christians, 70 tracts have been



prepared in these different languages, suitable for Hindoos and Mussulmans.

The Missionaries maintain in India twenty-five printing establishments.

This vast Missionary Agency costs £190,000 annually; of which, about one-sixth, or £33,500 is contributed by European Christian residents in the country.

By far the greater part of this agency has been brought into operation during the past twenty years.

What heart that loves Christian Holiness can contemplate the blessed results, which these figures announce to us, without the deepest gratitude to the God of all grace!

*Shelburne Falls, Feb. 9th, 1853.*

*W. Butler.*

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## Editorial Miscellany.

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### THE CROSS AMID ROSES.

A FEW mornings since, on opening our business letters for the day, we found in one, not only the "usual accompaniment" for several new subscribers for the Guide, but also a book mark, neatly wrought, representing a cross imbedded in roses, with the motto underneath, "Holiness to the Lord." This circumstance, though not of itself of sufficient importance to make it the subject of remark, possesses to our mind peculiar interest from some knowledge we have of the giver, (though personally we have never met,) and the state of mind it indicates. Confined for the last five years to a couch of suffering from which she can only be raised by a frame work constructed for that purpose, she has learned submission to the Divine dispensations, and like Servulus in the fifth century, referred to by Dr. Bangs in our last number, though worn out by long illness, "has sought amid sufferings constantly to thank God, and spend day and night in praising Him." To such an one the cross has no terror. Its design, the crucifixion of self, is fully understood, and the presence of Christ in the soul, while this work is in progress, removes from the cross every repulsive feature, — extracts the sting from suffering and enables its possessor to "joy in tribulation." It was by this baptism that the Apostle Paul, while "he kept the faith," was gradually prepared and rendered meet for the crown which was "laid up for him," — and the good in all ages have been required to learn that the "furnace of affliction," instead of in-

dicating a Father's displeasure, is one of those mediums through which he gives a proof of his paternal love — for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Regarding it in this light, and having tasted the precious fruit resulting from a patient submission to these cross Providences, Madame Guyon could exclaim —

The cross! Oh, ravishment of bliss—  
How grateful e'en its anguish is;  
Its bitterness how sweet!  
*There* every sense and all the mind,  
In all her faculties refined,  
Taste happiness complete.

She saw this as the path which her Saviour had trod before her, and she aspired in this as in all things else, to walk in his footsteps. How beautifully is this expressed in the following lines —

Jesus, avenger of our fall,  
Thou faithful lover, above all  
The cross have ever borne!  
Oh tell me, — life is in thy voice, —  
How much afflictions were thy choice,  
And sloth and ease thy scorn!

*Thy choice and mine shall be the same,  
Inspirer of that holy flame,  
Which must forever blaze!  
To take the cross and follow Thee,  
Where love and duty lead, shall be  
My portion and my praise.*

Reader, can you employ this as the language of your heart? Is thy will thus united to the Divine? Dost thou recognize in the loss of all things earthly, — thy property, health, reputation, — the sundering of thy dearest ties — the withdrawal of thy choicest comforts, — an expression of thy father's good pleasure? and from a conviction of its wise design, does thy will bow with gladness to the stroke? If so, you are prepared no doubt to testify with our afflicted sister, that a bed of suffering with Christ's abiding presence, becomes a bed of roses. But if on the other hand, those dispensations appear mysterious to thee, and instead of yielding thereto, thy heart threatens to rise up in rebellion, learn from the merciful designs of God in these afflictions, to suppress every repining feeling, and seek to secure the end for which they are permitted. This end is thus clearly set forth by Dr. Upham, in his "Principles of the Interior Life" —

"Other persons, and we may add, the great majority of persons are not brought to this state of freedom from the world, and of union with God, without passing through exceeding afflictions, both external and internal. And this happens partly through ignorance and partly and more generally through SELF WILL. They are slow to learn what is to be done, and equally reluctant to submit to its being done. They attach their affections, first to one object and then to another. They would, perhaps, be pleased to have God for their portion; but they must have something besides God. In other words, they vainly imagine that they would like to have

God and their idols at the same time. And there they remain for a time, fixed, obstinate, inflexible. But God loves them. Therefore, as they will not learn by kindness, they must learn by terror. The sword of Providence and the Spirit is applied successfully to every tie that binds them to the world. Their property, their health, their friends, all fall before it. The inward fabric of hopes and joys, where self love was nourished and pride had its nest, is levelled to the dust. They are smitten within and without; burned with fire; overwhelmed with the waters; peeled and scathed and blasted to the very extremity of endurance; till they learn in this dreadful baptism, the inconsistency of the attempted worship of God and Mammon at the same time, and are led to see, that God is and ought to be, the true and only Sovereign."

#### THE WORK IS SPREADING.

Our friends will no doubt rejoice to learn that the principles we advocate are daily gaining ground. Much prayer has been offered of late for Colleges and other Institutions of learning. From one of these, a College in North, Carolina a friend communicates the following joyful tidings:—

"Probably, it would not prove uninteresting to inform you, as a friend and advocate of holiness, that some twenty of the young men at the Institution of which I have the honor to be a member, have nobly rallied themselves under the banner of 'Holiness to the Lord,' and are marching boldly forward, in defiance to the dark host of Satan; fresh laurels are won almost daily from the enemy. They are young men of fine talent and bid fair to occupy conspicuous positions in Church and State. The whole country round about seems to be waking up from its spiritual lethargy and is beginning to take lively interest in the cause of God. Already, *many* have professed sanctification in various parts, and fresh news of victory is arriving almost weekly. A peculiar spiritual influence seems to be pervading the very atmosphere, while the groves are often made vocal with prayer, and thanksgiving to Almighty God. We are looking for a gospel sweeping revival of religion throughout the length and breadth of the land. Hands and hearts are both raised in anxious expectation, while faith is reaching up her long arms to a rich throne of heavenly grace. Why may it not be so? 'All things are possible to him that believeth; ask and ye shall receive,' &c. The Guide comes regularly every month, like a messenger sent on some friendly mission, and brings upon its eloquent tongue deep counsels of wisdom, and grace, and glad tidings of great joy. Like a brilliant lamp amid thick darkness, it lights up with cheering light, the pathway of the Christian on his journey from the land of darkness, sin and death, to a brighter world above. That it may prove a lamp to the feet, and a light to the pathway of hundreds, thousands and *millions*, is the ardent prayer of one who has been greatly benefitted by its contents, and who will do anything in his power to advance its increasing circulation and prosperity."

At this time when the Church is suffering so much for the want of efficient gospel ministers, the above cannot fail to awaken devout gratitude. Be encouraged beloved, to pray for our Institutions of learning. While God is thus preparing our young men to enter the work, we rejoice to learn that others, already in the field, are baptized more fully in the spirit of the gospel. A Wesleyan minister of New Brunswick writes;—

"You will be glad to learn that the blessed work of holiness is making progress in New Brunswick. I hope to send you by this the 'Personal Experience' of my beloved wife, whose heart the Lord baptized with fire on the 19th of last December. She is drawing up a short account of it for the Guide, which has been made such a blessing to her. Protracted meetings have been held in this city since the beginning of this month; and within the last week, *two* ministers, one minister's

wife, several class leaders and private members of the Church, have entered into glorious liberty, even that of Perfect love — and have made public profession of it before many witnesses. Last evening I was at a meeting, where about *thirty* members of the Church, some of them of *thirty years* standing, were devoutly kneeling at the altar, presenting their bodies a living sacrifice to God — *one* at least, of whom was sealed by the Holy Ghost. I trust this is only the beginning of a glorious work which is to extend far and wide."

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### LITERARY NOTICES.

**THE ILLUSTRATED MAGAZINE OF ART.** Published on the first day of every month. New York: Alexander Montgomery, 17 Spruce Street. Boston: Redding & Co.

The January and February numbers of this new and splendidly illustrated work lie on our table. We regret that for want of space, we are not able to give the extended notice it deserves. Hoping to do it better justice in subsequent issues, we will simply say, that in our humble judgment, it is the most magnificent work of the kind, ever published in this country. Each number contains 62 pages of interesting and useful reading matter, and is embellished with some twenty four finely executed, and beautifully printed engravings. It is published at the low price of twenty-five cents a number, or \$3,00 per year.

**THE NEW CARMINA SACRA OR BOSTON COLLECTION OF CHURCH MUSIC.** By LOWELL MASON. Boston: Rice & Kendall.

The name of Lowell Mason is of itself a guarantee to any work on Church Music: no man in modern times, having done so much to improve this department. The present collection is designed to embrace the best music of the author contained in his earlier productions, together with many of the standard English tunes. Those tunes in the Old Carmina Sacra which were found unadapted to the use of ordinary choirs, have been omitted, and in their place, a large variety of new and admired tunes are inserted.

**THE MASSACHUSETTS REGISTER, and Business Directory, for 1853.** By GEORGE ADAMS Boston: Office, 91 Washington St.

This old and well established Annual has again made its appearance. Its statistical and general information, renders it invaluable as a book of reference. No business man should be without it, and in fact, every family in Massachusetts, that can afford it, would find it exceedingly convenient.

**THE AMERICAN NATIONAL PREACHER.** A monthly repository of Original Sermons, Edited by REV. J. M. SHERWOOD. New York: J. V. Pettis, 24 Beckman Street.

This publication well sustains its reputation. It contains sermons of the first order, by clergymen of different denominations. It deserves an increasing patronage.

Contents of the January and February numbers:—

1. Timely preparation for death. By REV. R. W. DICKENSON, D. D.
2. The Fulness of Time. By REV. W. A. SCOTT, D. D.
3. Heavenward tendency of the regenerated soul. By REV. ALVAN BOND, D.D.
4. Christianity and the Grog Shop. By REV. DANIEL P. NOYES.



THE  
GUIDE TO HOLINESS.

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APRIL, 1853.

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ORIGINAL.

TO PROFESSORS OF PERFECT LOVE.

BY JESSE T. PECK, D. D.

THIS PROFESSION MUST BE VINDICATED ;

AND first of all by the fact. It supposes the fact. Without the fact to sustain it, it is a false profession never entitled to respect and utterly unable for any considerable portion of time, to command it. Nothing but the clear evidence of the existence of the fact, such as the Holy Scriptures authorize, could have justified the profession at first. You must have felt within you a consciousness of an entire consecration to God — a sensible death to the world and self, a sweet sinking into the Divine will, a calm, unwavering trust in the merits of the Saviour, a full realization of His promises, a positive grasping of the offer of full redemption, a pure, steady, full, and perfect love, casting out all fear, which enabled you to “reckon yourself dead indeed unto sin but alive unto God through Jesus Christ our Lord,” before you were able to say in all the assurance of a living, triumphant faith,

“’Tis done, thou dost this moment save,  
With full salvation bless,  
Redemption in thy blood I have,  
And spotless love and pure.”

To your own heart you said it, in response to the Spirit, who said it first to you. To your precious, bleeding Saviour you said it, as with holy, melting joy you gazed upon his countenance radiant with love. To the beloved ones who were near you when you found the rest of perfect faith, to the church of the Redeemer, and at length to the listening world, you humbly and affectingly said, the blood of Jesus Christ God's Son *does* cleanse me from all sin. And there was an evident truth — a power in the announcement, which, for the time, even your enemies could neither gainsay nor resist.

This is what I mean by the profession sustained by the fact. "The great transaction was done" before you *could* speak of it. To have proclaimed it without valid reasons for believing it true, would have been to bring upon your souls the most distressing condemnation.

It will, however, be easy to see what is meant by the profession vindicated by the fact. It is not enough that it was once true that you were cleansed from all sin. It is entirely possible that the profession may outlive the fact. There is no infallibility in sanctified man. The light which is in him may become darkness. Faith may decline and the communion between the soul and the Saviour may be interrupted. Watchfulness may diminish, and in an unguarded hour the tempter may come in, throw doubt over the heart, and over the work of God — sow again the seeds of sin, where once all was pure and productive of good fruit only, and bring again into guilt, and at least temporary bondage, the spirit that was once free from inward pollution. Self that was buried may rise again and begin to exact its tribute of service and adoration; and the world which was crucified to you, may be quickened into life, and your halting, tempted, and now again corrupted spirit, see something good and attractive in its wealth, its honor, and its pleasures. Then it would be impossible to vindicate the profession. The great *fact* would be wanting which would render the profession true, and it would be difficult to exaggerate the peril, and the harm which would result from persisting in the profession after the blessing is really lost.

But I must guard you against a misconstruction of my views at

this point. I do not mean that we are to be restrained from claiming the blessing, by severe temptation. We may be tempted to distrust the Saviour — to doubt his word — to question his work — to reject the whole system of salvation, and to commit the most greivous sins, and such may be the severity of the attack, the impenetrable gloom which settles down upon the spirit, that for a time it may be difficult, and even improbable, to tell the state the mind is in. But it would be premature to renounce our claim to the sanctified state, while the storm of temptation lasts. We may feel conscious of strong inward aversion to every suggestion of the tempter — we may feel grieved at the very thoughts of evil excited in the soul, and when the trial is over feel our trust in God firmer than ever. Evidently, *then*, we have suffered no harm, but received a greater good under the very circumstances of which the enemy would have availed himself, to induce us to “cast away our confidence which hath great recompense of reward.”

Nor are we to yield our faith in the work of salvation wrought in our hearts, at every instance of infirmity which we detect in ourselves. It is the effect of this great work in its fullness to produce a tender conscience — a horror of sin — a strict and severe judgment of whatever we see in ourselves, which will not bear the rigor of Divine justice. Of this very fact the devil may take advantage, to insinuate that we are mistaken in our own evidence, that we could commit no such errors — be guilty of no such indiscretions, if we were wholly sanctified. Inferring our apostacy from the state of entire sanctification upon such grounds, would be illegitimate and highly dangerous. None ought to be more critical in the analysis of human thought, and feeling, and motive, than you who are “sanctified in Christ Jesus.” In all these failings you ought to be able to see the pure intention, the high and holy purpose, and to feel the power of the blood which avails for sinners. And if you find upon examination that you have done wrong, that you have even yielded to temptation and sinned against God, there is still a better way than the public disavowal of your sanctified state. You are to hasten again to the blood that cleanseth, and rest not until the blot is removed from your soul, and the witness fully restored. It may be your



duty to acknowledge the sin, certainly, if it was a matter involving the interests of others, and to honor the grace which has again caused you to triumph over your foe; but by no means to renounce, either in faith or profession, the consecrated state from which you have been, for the instant, driven.

No, it is not the temporary observation of this glorious light, not the mere temptation that you have lost the gracious blessing, but *the fact* that you have lost it — that *you are now without it*, which disqualifies you to profess it. When by careful examination you find, and however much to your grief or shame, are compelled to admit, that you have really given place to the devil, that your heart has actually become again corrupt, that you now have fear mingled with your love, self and the world rivaling the Saviour in your affections, and evil tempers in the place of that sweetness and holy power with which you resisted all evil, triumphed over all attempts upon your self-possession; then, whatever be your grief and mortification, you must give up your claim to the state of entire sanctification, until by deep penitence, earnest prayer, and triumphant faith you can recover it again. It is of no use to persist in the profession after the fact is gone. You cannot vindicate it. The fraud will be evident, however artfully you may seek to conceal. If the light is not in you, you cannot let it shine.

But perfect love, if it really exist in the heart, will sustain its humble declaration. The spirit with which it utters itself — the tender, subdued, and melting power which accompanies all its expressions, will put to silence the cavils of men, and compel, at least, inward assent to its sincerity and truth. And this must be done. *We must have* the fact on which to rest our professions. We must not, brethren, we really must not commit the same cause of holiness to the results of mere empty profession. We shall endanger — we shall certainly ruin our own souls, if we persist in it, and worst of all, we shall give occasion to opposers to discredit the efficacy of the Saviour's blood, and deny the glorious privilege of the Son of God.

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THE error of a moment is often the sorrow of a life.

ORIGINAL.

## WHAT SHALL I RENDER UNTO THE LORD.

BY B. J.

A CLERGYMAN, writing to a friend, says, "What shall I render unto the Lord for all his benefits? I have nothing, but my choice and will in the present moment—all the rest is his; these he shall have as they are called out in the varied duties of life."

The question, "What shall I render to the Lord for all his benefits?" is often on the lips of the devout, but it is not always answered so clearly and definitely. Some interesting considerations are involved in this reply. The writer seems to say, "As a child of God, all I have, and all I am, are his. I have solemnly dedicated to him every power of body and mind, every talent and acquirement, and every moment of my time. But strictly speaking, these things never were mine to give. I had been accustomed to call them mine, and, up to the period of my conversion, I used them all as if they were mine; yet they were always the property of the Creator. David says, 'Of thine own have we given thee.' But my *choice* and *will* seem to be mine, in a sense that nothing else is. In surrendering these, I seem to give him something which is mine. As the poet says,

'Our wills are ours, we know not how;  
Our wills are ours—to make them Thine.'

The hermits used to think they gave up much, when, with a devout enthusiasm, they renounced the world, and retiring to caves and dens, denied themselves all the sweets of life. But they could not with propriety be said to have given anything to God, until they renounced their own wills. Even in these days of self-indulgence, there may sometimes be seen Christians, or those who would be so considered, renouncing the pomps and vanities of the world, rigidly conscientious in the observance of every religious duty, after subjecting themselves to considerable inconvenience for the good of others, and scarcely allowing themselves in any indulgence; yet nothing is gained spiritually, because they

do not yield up the WILL. *For in this consists the essence of all true self-denial.* In giving up other things, there may be a secret gratification of the WILL. Like Herod, such persons hear the truth gladly, *and do many things.* But one thing is needful, viz., that they should resign themselves to the Divine disposal, and permit the Spirit to work in and through them, as he pleases. Can God accept any thing short of this? Can they themselves, ever be happy or satisfied in a state short of this?

Individuals in this state will say, "We desire to have the will of the Lord done." You have an intellectual conviction that the will of God is best, and you desire it *in a sort of general way*, where you think it will not particularly interfere with you. But just watch yourself; the next hour, the will of God conflicts with your personal comfort, either in the weather, or in your health, or in some unwelcome call of duty, or in some disagreeable occurrence; perhaps he suffers some one to annoy you, find fault with you, contradict you, differ from you rudely in opinion, withhold some kindness you was calculating upon, or show a coldness of manner towards you, manifest ingratitude for your favors, fail to keep a promise, carelessly injure your property, or perhaps only break over the rules of politeness; whatever it is—no matter what—God permits it, and, (however wrong in the individual, through whom the offence cometh,) it is, as far as you are concerned, a development of His will; it forms a part of *the discipline of life*, which He administers through various agents.

Now, if you indulge, for one moment, feelings of discontent under the allotments of Providence, or a reluctance to the performance of any duty, or impatience with the conduct of others, it is certain your will is not, *at that moment*, in harmony with the Divine will. It is one thing to talk in a general way about resignation to the will of God, and another to carry it out into the daily occurrences of life. Such persons sometimes console themselves by remembering, that when the hand of God has been heavy upon them, they have been able to submit. They love to recall the gentle, subdued, childlike feelings they had under such and such a bereavement; how they were enabled to say, "It is the Lord, let him do what seemeth him good."

Then, is it not evident that they are now in a backslidden state ? That cheerful acquiescence which enabled them to bear the greater trouble, would surely suffice now for the less. It will not do for them to take their former experience as evidence, (in the face of their present every-day experience,) that they are in a state of grace.

There is another thought of interest connected with this answer : "I have nothing but my choice and will in the present moment." It seems to simplify the way of holiness. For all the rules of holy living are here combined. Without reference to past experience, or the future, it just shuts the soul up to *the present moment* ; which, indeed, is all we have anything to do with. The writer may be considered as saying, "What appears to be the will of God, as it respects duty or suffering, in the present moment, that I accept—I *choose*. Every moment has its appropriate duty—let me do it gladly. Every hour, perhaps, brings with it something to be endured—let me meet it cheerfully, and as the Apostle says, 'count it all joy.' Then, and then only, do I know for a certainty that I love the will of God. Then, and then only, can I be said to be walking in the way of holiness." This state of mind refers every thing to God, and desires every thing from him. Then God becomes "the beginning and end, the reason and motive of our doing or not doing, from morning to night ; then every where, whether speaking or silent, whether inwardly or outwardly employed, we are equally offered up to the Eternal Spirit, and have our life in him, and from him."

JOHN BUNYAN said he had seven abominations of which he greatly complained :

1. An inclination to unbelief.
2. Forgetfulness of the love and mercy of Christ.
3. Trust and confidence in his own works.
4. Wandering thoughts and coldness in prayer.
5. Neglect of watchfulness and prayer.
6. Proneness to murmur against God and man.
7. Mixing with duties self-will, self-love, pride, impatience, positiveness.

ORIGINAL.

## I AM THE GOOD SHEPHERD.

BY WILLOUGHBY.

THE people of God are distinguished by various appellatives in the Holy Scriptures. They are sometimes called the "children of God," "children of light," "children of promise," and in contradistinction to those of the wicked one, they are called "sheep," the very emblem of gentleness, meekness, and innocency. Our Saviour represents himself to this class of persons as being "the good shepherd." The relations existing between Christ and his people are in some respects very similar to those existing between the shepherd and his flock, and it will be our attempt briefly to compare these relations.

1. The shepherd makes it his business to watch over his flock, — to lead them into green pastures, and to protect them from the ravages of the wolf. The relation between Christ and his flock, is identical. Let us revert to the time when we were gathered into his fold. Has he not tenderly watched over us ever since that time? When we have been disposed to be heedless of his calls, has he ever yet said, *let him alone*? Nay, but he has continued to woo us by his Holy Spirit; and when we have returned to him, he has fed us abundantly with the food which cometh down from heaven. He has led us into green pastures and beside the still waters. When we have been thrown in danger, his hand of protection and mercy has been around about us, so that no evil hath befallen us. In all the conflicts in which we have been engaged, when we have looked to him, faithful to his promise, he has sustained and encouraged us. Blessed Jesus! we thank thee for thy loving kindness and tender mercy.

2. Those sheep which are the most obedient to the calls of the shepherd, approach him with the greatest degree of confidence. And is it not equally true with respect to those who are obedient to the calls of "the good shepherd." The tendency of the Holy Ghost is to illuminate the mind, and to point man to his duty. He who is duly impressed with his obligations to his Creator, will strive to be governed by the directions of the Spirit, and every act

of obedience will tend directly to elevate him in the mind of Eternal Wisdom. He will have an inward assurance that he is a child of God, and thus realizing his favor, he will approach Him with the simplicity and confidence of a little child. If we call to mind those who are most proverbial for their piety, — who are most entirely consecrated to the meek and lowly Saviour, we shall find that these are they who approach before the throne of God with the greatest degree of confidence in his promises, and who recline, as it were, by faith on the blessed Redeemer. May God assist us both, dear reader, that we may perform the requirements of his holy word, and safely get to heaven.

3. The sheep follow the shepherd wherever he goes, “for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.” And thus it is with the sincere and honest Christian. He follows the Saviour through good and likewise through evil report, and when he ceases to do this, he ceases to be a Christian. But while he is one of the flock, he looks to “the good shepherd,” and not unfrequently hears his voice speaking in accents of love and joy to his heart. But the voice of a stranger he will not heed. The temptations of Satan he steadfastly resists, and endeavors to flee every appearance of evil.

4. It may sometimes happen that the *mother* has not sufficient confidence in the shepherd to follow him along the lanes and highways, and through fear turns back. The shepherd takes the lamb in his arms and goes his way, and thus the mother is induced to follow. And who is prepared to say, that this is not the design of God in taking the tender babe from its mother’s breast? She may have been a follower of the Saviour when all was sunshine, but now that she is brought to a trial, she fears, (can’t follow him through evil report,) she turns back, and like Peter denies him. May not God pity her ignorance and employ means to turn her again into the fold of “the good shepherd?” And is it not an exceeding great mercy that Christ should take the infant to his arms, if by so doing the mother can be induced to walk near his side?

5. The summer approaches, and the shepherd carries his flock into the fold, for the purpose of shearing them. During this pro-

cess they appear much distressed and perplexed. Perhaps they have no conception that any good can arise from it. Yet is it so? Are they not better able to stand the heat of a vertical sun? Does the shepherd not do them a great kindness, and they are perfectly ignorant whence it comes? And so with the Christian. It is not unfrequently the case he is called to pass through deep and pungent afflictions. His cry may often be, "Shew me wherefore thou contendest with me;" "my complaint is bitter; my stroke is heavier than my groaning. Oh, that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments." He may feel that he is hedged in on all sides, and his future may bear the very impress of desolation, but if he will look alone to Christ our "good shepherd," he will lead him in a way that he knew not of. It is thus we are prepared for that bright and glorious mansion whither we are hastening.

*Virginia.*

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SELECTED.

"THE FIRST ITINERANT PREACHER IN WALES."

FROM WESLEYAN MAGAZINE.

"O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them."

"O Lord, arise, help us, and deliver us for Thine honor." (*The Litany.*)

AMONG the names which shone in the early Methodistic annals, there is one to which little public attention has been drawn within our own memory. It is pleasant, therefore, to hail a recent volume devoted to "The Life and Times of Howell Harris."\* This narrative is marked, if not by literary excellence, yet by the better and more appropriate qualities of candor, liberality, and a sweetly devout spirit. Added to these, there is in many parts a charm of Cambrian earnestness and simplicity, in virtue of which the biographer may claim kindred with his subject. Whatever a few keen censors say, *we* have not the less inclination to offer the

\* By the Rev. Edward Morgan, M. A., Vicar of Syston, Leicestershire. Holywell.

meed of praise to this eminent Welshman because he cultivated a different section of the great Methodistical field from our own. "Blessed be thou of the Lord," said our reverend Founder to Harris, at the close of two interviews, which other spirits, more belligerent than either of these, had sought to embitter with wormwood of controversy,—“Blessed be thou of the Lord, thou man of peace! Still follow after peace and holiness.” Delightful it is to turn from strife, and hold converse with men who had “purified” their “souls in obeying the truth through the Spirit,” and who, dissenting somewhat from each other’s views, still cherished an inextinguishable mutual love, and under that influence became meet for the higher fellowship to which they have ascended. A glance at the following details may tend to warm our hearts, too apt to languish into indifference; and some lessons of instruction, caution, and encouragement may arise, which are as seasonable now as in “the former days.”

It was in the spring of 1735, that Harris, then in his twenty-first year, was impressed by means of an appeal from the clergyman of his parish on the subject of coming to the Lord’s table. Not yet half-awakened, he nevertheless resolved to forsake outward sin; and, as a first step, in going home from church, he became reconciled to a neighbor with whom he had been at variance. “Knowing nothing of the wedding garment,” he writes, “being yet an utter stranger to all inward religion, and the misery of my state by nature, and consequently knowing nothing truly of the Lord Jesus, I advanced no farther than forming a *resolution* to lead a new life, though I knew not where to begin, or what to do.” On Easter-day, immediately following, he went to the Holy Communion, and, while repeating the sentences—“We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable”—he began to feel with terror that his confession, so solemn and pathetic in word, was in word *only*. He had experienced no inward pang, no overwhelming load. A little later, conviction flashed on him more powerfully, disclosing the breadth, spirituality, and comprehensiveness of the Divine law,—calling him to account, as he says, “not only for outward sins,” but for his “looks, aims, and ends,” in all he “had thought, said and done.” Then he clearly saw that he “must be undone for ever.” He felt, in a word, that he was without righteousness and without strength. The following Whitsunday was a pentecost indeed to him: at the Lord’s Supper, he was enabled to *come to Christ as he was, to leave all and follow Him*. Now a light above the brightness of the sun arose on the



believing soul, and he was assured of his acceptance with God. "I was convinced by the Holy Ghost that Christ died for me, and that all my sins were laid on Him. I was now acquitted at the bar of justice, and in my own conscience; and my faith proved itself true, by the peace, joy, watchfulness, hatred of sin, and fear of offending God, that followed it."

"I now began to be more happy, and could not help telling people, in going home from church that Whit-Sunday, that I knew my sins were forgiven me; though I had never heard any one profess that assurance before, or say that it could be obtained: but I was so deeply convinced, that nothing could shake my confidence. However, I felt no persuasion that I should continue in so happy a state, having never conversed with any one that had his face towards Zion, and who could instruct me in the ways of the Lord." "I was all this while a total stranger to the controversies of religion: I only knew this, that God loved me, and would, for his own Name's sake, love me freely to the end. This made me love him again, and study how to show my love to him. I cannot express the comfort I now enjoyed in my soul, being continually favored with the Divine presence, and having my conversation in heaven." "I sold what I had, and gave to the poor; and, among the rest, such clothes as I thought too gay for a Christian. 'Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.' (Matt. xix. 29.) Upon this promise, I resigned my body and soul to his care for ever."

The state of the Principality, as to religion was lamentable. Harris *had never seen one man awakened by the preaching* of those times. "I could not help speaking," he observes, "to as many as possible of their danger. Though I had but little knowledge of the way of salvation by faith, yet I was happy in *feeling* the blessedness of it in my own soul. Death and judgment were my principal subjects of conversation. I set up family worship in my mother's house, and on Sunday mornings some of the neighbors would come to hear me read the Lessons and the Psalms. Sabbath evenings I spent with a few friends, whose hearts the Lord had touched with a sense of their danger. Now the fire of God did so burn in my soul, that I could not rest day or night without doing something for my God and Saviour. Time was so precious that I knew not how to improve it to His glory and the good of souls. When alone, I was wholly employed in reading, praying, or writing. At the same time, I continued to exhort the poor people, who flocked to hear me every Sunday evening. I soon

became the public talk of the country; but I was carried as on wings through all my trials, both inward and outward. I was highly favored, indeed, by the Friend of sinners, and was now quite another man. I feared nothing, though my life was in danger from the threats of such as loved darkness rather than light: I was not moved, but went on comfortably, little thinking, all this time, that I was to become more public at some future period. Thus I spent the summer of 1735."

After a single term spent at St. Mary Hall, Oxford, where every thing seemed uncongenial, Harris returned to his native hills, and occupied himself in going from house to house till he had visited nearly the whole parish, and much of the neighborhood beside. "The people," to quote his own testimony, "began now to assemble in vast numbers, so that the houses in which I addressed them were too small for the congregations. The word was attended with such power, that many cried out on the spot for the pardon of their sins. Such as lived in malice, acknowledged their faults, made peace with one another, and appeared concerned about their eternal state. The parish churches were now better attended, and family-worship was set up in many houses."

Many *religious societies* were formed, as early as A. D. 1735 and 1736, in imitation of Dr. Woodward's plan.\* The young evangelist, who had commenced field-preaching, was meanwhile addressing large companies, three, four, five, and occasionally six, times a day. Nor did he spend his strength for nought. Hardy sinners were often literally prostrate, and the excitement of the public mind was unbounded. But, as in primitive times, when a "great door and effectual" was "opened," it was the signal for the multiplying of "adversaries." Magistrates, the clergy, and the untamed mob, were alike enraged at this display of unauthorized zeal. "Yet I was carried," says Harris, "as on the wings of an eagle, triumphantly over all. I took no particular *texts*, but discoursed *freely*, as the Lord gave me utterance. The gift I had received was as yet to *convince* the conscience of sin."

In a few years several ministers of different communions were led to join with one heart in the great cause of God and of man. Jones, of Llanddowror, with the scantiest means, established *more than fifty charity-schools*. It was accounted nothing to *come twenty miles to hear a sermon*. The word mightily grew and pre-

\* It is gratifying to have the testimony of Mr. Morgan in favor of meetings for Christian counsel and fellowship. "Such means of edification," he observes, "are now highly approved of in Wales, and adopted by pious Clergymen and people of all denominations."—EDITS.

ailed. "All the way from Pot-y-pool to Abergavenny," says Mr. Whitefield, "I could think of nothing so much as Joshua going from city to city, and subduing the devoted nations."

"I went," says Harris, "to hear Mr. John Wesley, of whom I knew nothing but by report. In consequence of what I had heard of him, I loved him, though I had some prejudice against him, because he did not maintain the doctrine of election, and the perseverance of saints. His text was, 'Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.' (Isai. xlv. 22.) He preached so excellently—and so clearly held forth free justification by faith, without the works of the law; the necessity, duty, and privilege of looking to Jesus for righteousness and strength—and the Spirit of God attended his discourse to my soul in such a manner—that my prejudice fell to the ground, and I was convinced that he was a faithful minister of Jesus Christ. This was especially the case when I went to his lodgings, where he was vastly enlarged in prayer for me, for the Rev. G. Jones, and for all Wales. Thus, I believe, from the benefit I received, that my going to Bristol was of God. Thence I set out again for the Principality, and found the door now opening wider and wider to the counties of Glamorgan, Brecon, Radnor, Carmarthen, and Pembroke. I had reason to believe my labors were attended with much blessing."

In Mr. Charles Wesley's Journal there occurs a most characteristic notice of Harris. The passage was written in London, under date of May 8th, 1740:—"He declared his experience before the Society. O what a flame was kindled! No man speaks in my hearing as this man speaketh. What a nursing-father God has sent us! He has, indeed, learned of the good Shepherd to carry the lambs in his bosom. Such love, such power, such simplicity, was irresistible."

"I went through South Wales," says Harris, "having new strength and a new commission from the Lord. I was followed, in general, by those of the Established Church. But when I began to show them their danger thoroughly, and that the doctrine they heard was not that of our Articles and Homilies, nor of the old Reformers, I was looked upon as an enemy to the Church, though all the while I was endeavoring to *revive* it.....But the Lord kept me all this while from meddling with the differences and controversies about the *externals* of religion; for I dreaded the consequences this would produce to souls newly awakened."

"Can I forget my dearest brother," he writes in January, 1749, to a fellow soldier, "who is not only born of the seed royal, but also engaged in the same war, and sent out on the same

errand? Let earth, hell, sin, and Satan combine: thou man of God, reach forth thy hand, and in the strength of the Most High we will wade through the waters, trample on scorpions, triumph in the flames, rejoice and leap over every wall, enter and possess the good land of promise. Go on, thou herald of the Lord of hosts; stir up thyself The Lord, the Lord omnipotent, the glorious and almighty Jesus, reigns over all worlds: he overrules all things, even hurtful things, and the devices of Satan. He terminates the great ocean, gives it command, and, lo, it obeys him!—To arms, to arms, my brother. Cry aloud, spare not, tread down the foe, like a mighty conqueror. Let him know thy commission bears Heaven's broad seal,—that thy weapons are not carnal, but mighty through God. Rejoice and sing in the midst of all; for all is well—all is yours."

"O what experience I gained by that perilous journey!"—he exclaims, in review of manifold labors in Merionethshire and Carnarvonshire, where *in deaths oft* he had been enabled to show much of the meekness and gentleness of Christ. "I never had so much acquaintance with the nature of self-love, which grew insensibly upon me in consequence of my success. I saw more and more of the depth of evil in my nature. I find as yet that I am but a child, and so understand and speak as a child. But the Lord continued, by degrees, to show me more of the height, depth, length, and breadth of His love in Christ; and led me to know, by experience, more of his sufferings, death, and resurrection, love, and faithfulness: my eyes were more opened, and my spiritual understanding increased, to apprehend the mystery of Jesus Christ, who can be savingly known in his various characters, as the door and the way to God, only by the operation of the Holy Ghost. The cross was burdensome to my flesh; but I felt my soul growing sweetly under it."

"I clearly saw that many were beginning to turn the grace of God into licentiousness; indulging themselves into spiritual pride, judging and despising others. Not believing that perfection, or complete deliverance from the power of indwelling sin, is attainable here; they appeared to be at ease under its dominion, particularly as to lightness of spirit, and love of the world. Seeing this, I had new light and power to preach the genuine fruits of real faith, and the necessary effects of Divine truth savingly believed in the heart. I was enabled to distinguish between nominal and real Christians, and saw the absolute necessity of exhorting all to make their calling and election sure, and to obtain the victory over all their spiritual enemies. This doctrine caused a vehement opposition; but I was encouraged by seeing daily the

good effect it had on the sincere, to rouse and drive them to the Lamb of God."

The following letter, which breathes an admirable filial piety, may close this paper :

*"Pembrokeshire, March 3d, 1742.*

"MY VERY DEAR MOTHER,—Think not that I undutifully forget you because I do not write to you oftener. My soul often wrestles for you. I trust, when your ashes mingle with the dust, I shall meet your soul among the glorified tribes in the realms above. I long to see you, and to hear what our Lord has done for your soul since I last saw you. I trust He is feeding your hungry soul with the bread of life; that he is bringing you nearer and nearer to Himself, and showing you how dangerous it is to rest anywhere short of his merits—His sacred wounds. O how should I wash my Lord's feet with tears of gratitude and love, if He in any wise employed me for the spiritual good of *her* precious soul that instrumentally gave me my being! You kindly watched over me and acted towards me as a most tender mother, when I might be justly ranked among the most undutiful of sons. But ever adored be God, who called us to such an honor as to have fellowship with Himself! It is delightful to my soul to see any walking with their faces Zionward; but it is unspeakably sweet to see my aged mother among them. Who knows but that my poor dear brothers may yet become willing to be counted as fools for Christ's sake?

"The work of the Lord goes on wonderfully everywhere. There is a general revival. More come to hear the gospel than ever before. The Lord continues to be exceedingly gracious to my soul, and leads me on by the still waters of comfort.

"I am, dear and honored mother,

"Your most dutiful son,

"H. H."

(To be concluded.)

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THE truly humble Christian never inquires into the faults of his neighbor—he takes no pleasure in judging them,—he occupies himself solely with his own.—ATHANASIUS.

GOOD works ought to be justified by prayer, and prayer by good works.—JEROME.

## Christian Experience.

ORIGINAL.

### PERSONAL EXPERIENCE.

*New York, December 20, 1852.*

“BLESS the Lord, O my soul, and all that is within me, bless his holy name. Who forgiveth all thine iniquities; *who healeth all thy diseases.*” Yes, there is balm in Gilead, and a Physician there. I would tell, to his praise, what he hath done for my soul; that those who desire a perfect cure may repair to this great Physician whose power is only equalled by his love.

At the age of thirteen I was awakened to a sense of my guilt and condemnation, as a sinner. I sought and obtained pardon through our Lord Jesus Christ; but it was not until several years after that my eyes were opened to see the deep seated corruption of my soul, and its need of a thorough cleansing. My views of the exceeding sinfulness of my nature were such as would have driven me to despair, had it not been for the precious promises suggested by the Spirit. For hours I would plead one of these in agonizing prayer, until nature was exhausted. I looked for some great manifestation of my acceptance, instead of simply believing the sure promise of God and receiving its fulfilment by faith. I obtained, however, at length a clear witness of my justification, and conviction that the holiness I panted for was attainable before death. I might have sought and obtained this great blessing then, but when I found that this doctrine was considered heresy by the church to which I was and still am connected, and that the profession of it would expose me to censure and disgrace, especially when a very dear friend, who experienced and professed holiness, was cut off from that communion, I shrank back and began to doubt the truth of this view of sanctification. The consequence was I lost the light already given and for ten years longer groaned under the bondage of sin, giving only a flickering light and defrauding my Saviour of the entire devotion of all my redeemed powers to his

service. I mourn when I think how much I might have accomplished during those ten years for the glory of God and the good of souls, had I been wholly consecrated to the Lord. But my desires for holiness remained, and were increased by reading Upham's works, and the Memoirs of Madame Guion and Catharine Adorna. Books of this character were the only ones I felt much interest in. During these years of seeking, some passage of Scripture, bearing upon this subject, was continually impressed upon my mind, such as "The King's daughter is all glorious within;" "Holiness becometh thy house, O Lord, forever;" "Ye are the temple of God;" "What agreement hath the temple of God with idols?" I now saw that the Spirit was thus leading me to seek full salvation. I covenanted with the Lord that if He would sanctify my soul, I would submit to any means necessary, however severe. He took me at my word and, removed my idols—every thing in which I had sought enjoyment or satisfaction. I passed through the deep waters of sorrow and the fires of adversity, but the Lord suffered not my confidence in his love and faithfulness to fail. In every trial I was enabled to see his hand answering my petition for holiness. I brought my desolate, bleeding heart to my Saviour, entreating him to bind up its wounds and fill it with himself. He took away my health, obliged me to give up my employment as teacher, and removed me from the society of Christian friends. Last winter, as my health improved, and the prospect of again engaging in the active duties of life opened before me, my desires for holiness increased. Formerly I had sought it for the sake of the peace and happiness connected with it, but then I sought it only that I might live for the glory of God. My own enjoyment appeared of little consequence, compared with the honor of my Saviour. Although I so much desired holiness itself, I was prejudiced against any theory respecting it, which would involve a sacrifice of my orthodoxy as a Presbyterian, and my standing in that church. About a year ago a Methodist friend spoke to me of her view of sanctification. I told her never to say anything more to me on the subject, as my mind was made up on that point. At the very time I made this remark my soul was panting for deliverance from the bondage of

sin, or as I then expressed it, perfect union and likeness of soul to Christ.

One evening, in February last, I attended a prayer meeting in the Reformed Dutch Church at Harlem, where God was pouring out his Spirit. My desires for perfect union to Christ were intense, and I wrestled in prayer the whole evening for this blessing. I felt that something, I knew not what, hindered me from enjoying this union, and I besought the Lord to show me before I left the place what it was, promising him, that if a right hand or right eye was in the way, it should be sacrificed. I had never before felt so ready to count all things but loss that I might win Christ. Just before the close of the meeting I found myself, without premeditation, solemnly vowing, that if the Lord would convince me of the truth of the doctrine of holiness, and give me the experience of it in my own soul I *would profess it*. I was amazed at the step I had taken, but felt that this was the answer to the prayers of the evening, and resolved to be honest with God and seek all the light I could on the subject of holiness. For several weeks I studied my Bible to ascertain what I might and ought to be even this side of heaven. The Holy Spirit gave light, and I became again convinced that it was my duty and privilege to be holy. That in no other way could I live for the glory of God, and that this sanctification was as sure to me in Christ as justification. How to obtain it I understood it not, until I called upon Mrs. Palmer. She explained to me how it was received through faith. That as I had consecrated myself wholly to the Lord, I was bound to believe that he, faithful to his promise, accepted the sacrifice and sanctified it to his service. Praise the Lord, I was enabled to believe with the heart unto righteousness, and to appropriate Jesus as my Saviour from all sin. Ever since my faith has been gaining strength, especially when I have testified to this full salvation. Many conflicts have I had with the enemy, but out of them all has the Lord delivered me; and thus far have I been enabled to hold fast the beginning of my confidence. My soul has rest from the war, occasioned by the flesh lusting against the spirit, enjoys a deep, abiding peace, and is filled with love to God



and my neighbor. What hath God wrought! Surely he leadeth the blind by a way which they know not! He led me through fire and water, but brought me out in a wealthy place. May I "render unto the Lord according to all the benefits bestowed upon me," "for unto whom much is given of them shall much be required."

C. F.

ORIGINAL.

PERSONAL EXPERIENCE.

*St. John, N. B., February, 1853.*

DEAR BROTHER:— Since the Lord has blessed me with a knowledge of his full salvation, I have often felt it a duty to write a few lines for the Guide, hoping that it might, in some measure, promote the glory of God, and be of some use to others who are seeking the way of holiness. I can truly say that the Guide has been made a great blessing to me, and that I owe very much after the Bible to that valuable publication. To God be all the praise. It is now ten years that I have been enjoying the justifying grace of God, and ever since my conversion I have felt it my indispensable duty to give myself *fully* to God. During that period I have often prayed for holiness, yet I was not willing to make a full surrender of all my idols; yes, often I desired holiness, but there were

"Some idols that I would not own,  
Some secret bosom sin."

Some accursed thing that always kept me back from my God. In reading the Guide I became convinced that it was holiness that I needed, and with God's help resolved to seek it. I began to pray earnestly for that blessing; the more I prayed the more I felt drawn out in prayer and in earnest desire after God. I soon felt that God would bless me with his great salvation, yet I fell

into the error of devising a plan in which God was to reveal himself to my soul. I did not say this in so many words, but I thought that unless He came in great glory and sent down fire from heaven I could not believe; still I resolved to be holy, and the language of my heart was, "I will not let thee go,

'Unless thou tell thy name to me,  
With all thy great salvation bless,  
And make me all like thee.'

Towards the end of the struggle I still felt myself to be as in the gall of bitterness and in the bond of iniquity. Yet God, the everlasting God, did not see fit to come to my terms. Oh no, it is not consistent with his divine nature to come to our terms; we must be saved on his own terms or not at all. I now laid my offering on the altar. I kept back nothing. I gave up all, and said, — "Come, Lord, in thine own way — I am at thy disposal altogether," — and then I felt a holy calm, and could no longer ask God to do a thing for me which I felt was done. Yes, I believed that the great transaction was done, — that I was my Lord's and he was mine — a voice coming from Calvary, seemed to say to my soul, "he heareth thee." I was emptied of self; I felt a peace that I never felt before, a rest in God, a full assurance, a holy joy, yet I felt nothing of rapture, nothing of an extraordinary kind, but simply a divine assurance that God had accepted my offering and that I was wholly the Lord's. This took place in my chamber on the 19th of last December. Ever since I have felt an hungering and thirsting after righteousness. I have often been sorely tempted — but love, universal love continues to strengthen and increase daily in my soul. My desire and prayer is that the Church might come up to her privileges, and that her motto might ever be "Holiness to the Lord." I feel that I owe much to the instrumentality that God used, to bring me thus to himself, namely, the "Guide." I shall do all I can to promote its extension and circulation among my Christian friends, for I feel that the arms of love that compass me would all mankind embrace.

Yours, in the bonds of Christian love,

E. E. Y.

ORIGINAL.

## THE SANCTIFIED SUBJECT TO TEMPTATIONS.

BROTHER DEGEN:—In view of some having taught the possibility of gaining a point in Christian experience, in this life, beyond that of our blessed Saviour, “who was without sin,” and yet “*was* tempted in all points like as we are,” I have thought the remarks of our beloved Professor Upham, as recorded in *Interior Life*, (page 206,) might be profitable to your readers.

*New York, February 4, 1853.*

T. A. L.

EXTRACT.

“IN the present life, all persons, not excepting those who are most advanced in holiness, are subject to temptations. Even the truly sanctified person is not exempt. Holy persons, like others, retain the attributes appropriate to man’s nature ; differing from the same attributes in others in this respect only,—that they are deprived of irregularities of action, and are entirely subordinate to the divine will. Accordingly, the holy person, or the person in whom faith and love exist in the highest degree attainable in the present life, hungers and thirsts like other persons ; he is the subject of the propensities and affections, which lay the foundation, and which furnish the support of the various family relations ; he loves his children, parents, and other relatives, and is the subject of other natural ties and sympathies ; he suffers from fatigue and sickness ; he is grieved, troubled, and perplexed, in various ways ; and even displeasure and anger, as is evident from what was witnessed in the life of our Saviour, are not entirely excluded. While, therefore, it is our privilege, even in the present life, to be exempt from the commission of voluntary and known sin, it does not appear, retaining, as we do, our constitutional tendencies, and remaining subject to constitutional infirmities, that we either have, or can reasonably expect, any such exemption from temptation. We cannot suppose that any of us, in the present life, can be in a better situation than our Saviour, who was ‘without sin ;’ but who, nevertheless, ‘was tempted in all points as we are.’”

A second practical remark, proper to be made in connection with this subject, is this : It is hazardous to estimate lightly, and

to trifle with temptation. The person is greatly wanting in wisdom who undertakes to make sport of them, or who delays a moment under the pressure of their influence when he can possibly escape. "Watch and pray, that ye enter not into temptation," is the command of Scripture. And the question is well asked in the book of Proverbs, 6 : 27, 28, "Can a man take fire into his bosom and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" The Christian who is desirous of securing fully the approbation of his heavenly Father, must be careful not only to do the right, and avoid the wrong, but also to avoid all places and all occasions, which would be likely for any reason to lead him into wrong.

We proceed to observe, in the third place, that temptations will, in general be violent, in proportion to the decided resistance which is made to them. And accordingly, although it is, perhaps, different from what we should naturally expect, the more holy a man is, the more violent, at times, will be the temptations which he is called to endure. A person who yields to temptation, either in whole or in part, which is very apt to be the case with those who are not wholly devoted to the Lord, will not be likely to understand its full power. He does not oppose resistance enough to ascertain the strength of the aggressive movement. Satan has no inducement to show his full strength to the man who yields easily. But he who is determined to sin not at all, who had rather die than commit any known transgression, who opposes the broad and upright energy of his whole being to the assaults of Satan, will know the immense power of the terrible enemy, that wages war upon him.

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DEVOTION.—A devout heart is like a warm spring gushing through an iceberg. As the spring melts its way through the ice, so the spirit of zealous piety bursts through all opposition and worldliness, and pours out streams of holy and permanent influence on the world at large.

## The Missionary Work.

### CIRCULATION OF THE SCRIPTURES.

EXTRACT FROM A SERMON, JUST PUBLISHED BY THE WRITER, ON "THE KINGDOM OF CHRIST."

*The word of God.* Four hundred years ago there was not a printed Bible in existence. In the beginning of the fourteenth century, the wages of a laboring man are said to have been "three half-pence a day." The price of a well-written Bible was thirty pounds. So that a working man, to have been able to purchase one copy of the word of God, must have devoted the entire earnings of *sixteen years*, in order to have obtained it. The Bible was then a scarce book. Indeed, many Monasteries and Colleges were not rich enough to own a complete copy. The Clergy — and even some of the Bishops — were ignorant of the Scriptures, except what of it was contained in their "Missals." Under such pastors the people "perished for lack of knowledge." That book which was able to make them "wise unto salvation," and intended by its Divine Author to be equally accessible to "Jew and Greek, Barbarian and Scythian, bond and free," was locked up from them, and its use in their own tongue, prohibited under the severest penalties. The providential discovery of the art of printing in the middle of the fifteenth century, began to dispel the "gross darkness" which then covered Christendom. It is on record that *Faust*, one of the first printers, sold some of the early printed copies of the Scriptures in Paris, (about A. D. 1470,) for *sixty crowns* each. And *Fox* tells us that in 1521, those who loved the word of God, "gave *five marks* for a book, and some gave a load of hay for a few chapters of St. James' or St. Paul's epistles." And *Townsend* states that in 1429, the New Testament sold "in London for four marks and forty pence," — a sum equivalent to nearly two hundred dollars at present.

Down to the beginning of the present century, the circulation of the Bible was very limited, even in Protestant Christendom ;

while, with a few honorable exceptions, hardly anything was done to promote its diffusion through the heathen world. From Anderson's "*Annals of the English Bible*," and other writers, we gather that in the year 1800, there were, probably, about four million copies of the Bible in existence, in thirty-seven translations; a supply then about equal to five copies for every one thousand persons on earth, leaving the nine hundred and ninety-five utterly destitute of the Word of life. While the amount of Christian literature in general was in no better proportion to the mental and moral wants of the world.

Let us now contemplate the *present* state of the same agency, and see the astonishing contrast. Truly, "the Kingdom of God has come nigh unto" us: and hence the moral wonders God is now working in the earth:

As to the position and prospects of

*The Word of God* in the present day. What advanced ground does this instrument of human salvation hold now, compared to that which it occupied fifty years ago. We hazard nothing in saying that a greater number of the Sacred Volume, and in more languages, have been printed and distributed during the past half century, than all the copies which had previously been circulated since the world began! From data within our reach, we have calculated that from various sources, including the "authorized" issues from the presses of the Universities of Oxford and Cambridge, and those of the "Queen's Printer's," in London and Edinburg, together with the Asiatic, European, and American Bible Societies, there have been issued since 1804, more than seventy-three million copies of the Word of God, in nearly one hundred and ninety languages and dialects! These "laws" of Christ's kingdom, these "leaves of the tree of life, for the healing of the nations," these "fountains of living waters," now flow forth from the consecrated press, in its regular issues, at an average of over eight thousand copies a day, in languages spoken by six hundred millions of our race. And not only has the number been so wonderfully augmented, that wonder has been repeated in the reduction of its *price*. Instead of a time when there were but few Bibles, and little effort to increase the amount,

with a price beyond the reach of all, except the few endowed with wealth sufficient to obtain the precious rarity, we live to see a day in which the Bible can be procured by two-thirds of our fellow men for a shilling; poor and rich among them can now read "in their own tongues the wonderful works of God." And not only so, a greater miracle opens to our view. We have lived to see a day when China, the most numerous nation on earth, containing a third of the human family, have the Holy Scriptures published in their own language, and sold for *six cents* a copy!

O, how the heart of St. Paul would have beat high with holy gratitude and joy, could he have seen the steam presses of our day, in the establishments of the British and American Bible Societies, throwing off his sacred Epistles by thousands every day, to be read, not merely by "all the brethren" of one or two churches, but by hundreds of millions of the race for whom he wrote them. And yet it is probable that more than one half of the time, labor, and money, of the Bible Societies, had to be expended in efforts which were merely *preparatory*, to their more immediate design of placing the Revelation of God in the hands of the people. With over one hundred and forty languages, everything, from the foundations, had to be accomplished; suitable men had to be found and qualified for this service;—they had to master these languages, then reduce and systematize them, then to compile grammars and lexicons, then patiently translate, revise and publish. But now that the Scriptures in these tongues are fully revised and *stereotyped*, the whole energies of these Institutions can be devoted to their propagation and distribution. If against such difficulties, with everything to learn and to do—when societies have accomplished so much for the kingdom of God, during the past forty-eight years, what—with their multiplying resources—shall they not accomplish ere this century closes?

This circulation of the "Gospel of the Kingdom," fulfils results for the cause of Christ, for which nothing else can be a substitute. For want of a printed and circulated Bible, the evangelical light, the harmony of religious views, the Sabbath school and tract agencies, and other facilities, of the modern churches, were all unknown to the Christians of sixteen hundred years ago;—and, hence,

the great anti-christian Apostacy, — “hence the dark ages,” — hence the delay in the coming of Christ’s Kingdom on earth. Printing places truth beyond corruption, and gives wings to the Word of God. In the Bible Societies of this day, the King of Saints is repeating — and, in a sense, exceeding — the wonders of the Pentecost. The Apostles were enabled in that day to publish the Gospel to the representatives of, at most, twenty-five different nations; but here is an instrumentality which publishes “the wonderful works of God,” in the Gospel of His Son, to “every man, in the tongue wherein he was born,” in “every nation under heaven;” — and which is to-day announcing that Gospel in a greater number of “tongues,” than there were persons present in that Christian assembly when the “one hundred and twenty disciples” were thus endowed!

W. BUTLER.

*Shelburne Falls, Feb., 1853.*

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SELECTED.

### A PROTECTION AGAINST EVIL.

It is said that bees and wasps will not sting a person whose skin is imbued with honey. Hence those who are much exposed to the venom of those little creatures, when they have occasion to hive bees, or take a nest of wasps, smear their face and hands with honey, which is found to be the best preservative. When we are annoyed with insult, persecution, and oppression from perverse and malignant men, the best defence against their venom is to have the spirit bathed in honey. Let every part be saturated with meekness, gentleness, forbearance, patience, and the most spiteful enemy will be disappointed in his endeavors to inflict a sting. We shall remain uninjured, while his venom returns to corrode his own malignant bosom; or, what is far better, the honey with which he comes in contact, will neutralize his hatred, and the good returned for evil, overcome evil with good.



## Poetry.

SELECTED.

### ENCOURAGEMENT TO BELIEVERS.

THE following lines are from the pen of William Allen, of London, a minister of the Society of Friends, a gentleman no less distinguished for his piety than his learning. He died December 30, 1845, aged 74.

TRAVELLER through this vale of tears,  
 Art thou tried with doubts and fears ?  
 Does the tempter still assail,  
 Till thou think'st he must prevail ?  
 Do the clouds that intervene  
 Dim the light thou once hast seen ?  
 Dost thou fear thy faith is gone ?  
 And that thou art left alone,  
 A traveller on life's dreary coast  
 Thy guide and comfort nearly lost ?

Hear a fellow traveller's lay !  
 One who hath trod the painful way,  
 Who in the journey he hath passed,  
 Has met with many a bitter blast ;  
 Upon whose head the storm has beat,  
 While many a thorn has pierced his feet ;  
 But matchless mercy hitherto,  
 Hath interposed and brought him through,  
 And hath enabled him to raise  
 At times, the cheerful song of praise.

In patience, then, possess the soul,  
 Stand still ! for while the thunders roll,  
 Thy Saviour sees thee through the gloom,  
 And will to thy assistance come.  
 His love and mercy will be shown,  
 To those who trust in Him alone,  
 Trust, humbly trust, in His defence,  
 Preserve thy hope and confidence ;

To Him apply in fervent prayer,  
 On Him, in faith, cast all thy care.  
 Then will the tempest pass away,  
 Then will the night give place to day;  
 And thou rejoicingly will find  
 Those trials wisely were designed  
 To subject every wish of thine,  
 Completely, to the Will Divine;  
 To fix thy heart on things above —  
 To fill thy soul with heavenly love —  
 And, through the power of mighty grace,  
 To fit thee for the glorious place,  
 Where saints and angels, round the throne,  
 Forever sing, "Thy will be done."

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S E L E C T E D .

C O N T E N T M E N T .

THE following stanzas are two hundred and sixty years old; they were written by Robert Southwell:

My conscience is my crown,  
 Contented thoughts my rest,  
 My heart is happy in itself,  
 My bliss is in my breast.

My wishes are but few,  
 All easy to fulfil:  
 I make the limits of my power  
 The bounds unto my will.

I fear no care of gold,  
 Well-doing is my wealth:  
 My mind to me an empire is,  
 While grace affordeth health.

I clip high climbing thoughts —  
 The wings of swelling pride:  
 Their fall is worst that from the height  
 Of greatest honors slide.

## Editorial Miscellany.

### PRAYER FOR EDITORS.

NOTHING of late has given us so much encouragement in our work, as the assurance received from most of our correspondents that we are remembered by them in their approaches to the mercy seat. To this, and not to any superior qualifications on our part, have we attributed the success and usefulness of the Guide during the past year. We entered upon our work with fear and trembling. Without experience in editorial duties and with the responsibilities of a large parochial charge, we felt that we had ground to fear that one or both of these interests would suffer in our hands. But God hath graciously vouchsafed his aid. Constantly encouraged by the cheerful co-operation of a dear people who delight to remember their pastor at the throne of heavenly grace, and stimulated by the daily augmenting evidence that God is blessing our monthly issues to the enlightening, confirming and strengthening of His dear children in every part of the land, we continue unto this day. Beloved, still plead with God in behalf of your editor. The following which we clip from the "Weekly Message," a paper published in Greensborough, N. C., and edited by a lady, so fully harmonizes with our views and feelings on this subject, that we cannot forbear giving it to our readers. We take pleasure, by the way, in saying that the "Weekly Message" bears good evidence of being conducted by one, who not only seeks but receives help from on high in the prosecution of her labors. Its original matter and selections are excellent, and what is better than all it is deeply impregnated with the spirit of holiness. May such periodicals be multiplied.

### PRAY FOR US.

So much accustomed are we to hearing Christians and ministers ask an interest in our prayers that there is danger of our regarding it as a mere form, but if an editor asks his readers to pray that he may be enabled to conduct his paper aright, we know not but that the prayerless may smile, thinking that natural ability has much more to do in conducting a paper than prayer; and not only the prayerless, we fear, but many Christians, place too low an estimate on prayer, if they do not set too high a value on natural ability.

But if there should unfortunately be editors so talented, that they forget their dependance on him who bestowed on them these talents, we think, there are few if any religious editors but what would feel greatly encouraged, if they knew they had an interest in the prayers of their readers. They, doubtless, often feel it to be difficult to maintain that devotion of heart they desire, when in addition to the usual cares of business, there is the task of suiting the taste of hundreds and thousands of readers, but let the prayers of their numerous readers ascend for them, and the grace of God will be found sufficient *even for* them, and we may then expect to find as meek, humble and perfect Christians in the editorial chair as any where else.

However others may feel on this subject, there is one endeavoring to conduct a paper who needs the prayers of her readers — *one* who feels that it is of the Lord she has been enabled to get on at all, and without prayer — without the blessing which descends in answer to prayer, she would fear to undertake another paper. She believes many have remembered her in their approaches to the mercy seat, but desires every reader to pray that something may be selected or written adapted

to his or her case. Then, although they should possess the wisdom of Solomon, the Lord in answer to prayer would send some message; it might be a plain remark, or the example of some little child related, would affect their hearts so as to improve and incite them to greater diligence. Then let your prayers be joined to ours, for without prayer you would not only fail to receive profit from our paper, but we should sustain spiritual loss, in attempting to conduct it, and *dear* as is this paper to our hearts, it bears no comparison to the smiles of our heavenly Father. But we are confident that there is no necessity for loss here, but rather for gain, as we believe, if we carry on the paper aright, we shall secure the approving smiles of our Father, not doubting but that it is his will that we should in this way serve him. Then aided by your prayers, we hope to be enabled, while we endeavor to please each reader for his good to edification, to do it with an "eye single to the glory of God."

### LITERARY NOTICES.

THE SOUTHERN LADIES' COMPANION.—REV. M. M. HENKLE, D. D., Editor, Nashville, Tenn.

*Contents of February No.*—The Farmer's Daughter; On the Management of Young Children; Miriam; To my Sister in Heaven; The Widowed Heart; To my Uncle Wm. H. S.; Little Willie; Neglect of Health, and other matters; Vegetable Kingdom; Parting Salutations; Self Reliance; Happy Dying; The Beauties of Nature; Musings of an Itinerant; Home-made Sermons on Practical Subjects; The First Cross Word; How to be Miserable; Affection; Methodism; Miscellany.

THE ILLUSTRATED MAGAZINE OF ART for March has been received. It contains nearly forty engravings of surpassing beauty, illustrating a large quantity of useful and entertaining letter press.—A. Montgomery, New York; Redding & Co., Boston.

THE LADIES' REPOSITORY for March lies on our table. It is embellished with two beautiful engravings, one of which represents a scene in rural life and the other a sleeping child. Prof. Larrabee, its former editor, has been succeeded by Rev. Davis W. Clark, D. D., of New York. The doctor enters with facility on his new duties—and we predict will abundantly sustain the reputation of this popular work. It has ever been, and we doubt not will continue to be, a credit to the church under whose patronage it is issued.—Boston, J. P. Magee, Agent, 5 Cornhill.

THE MUSICAL REVIEW AND CHORAL ADVOCATE.—Edited by C. M. CADY, New York: F. J. Huntington, and Mason & Law, 23 Park Row.

We have received from the publishers the January number of this monthly. It is got up in admirable taste, well printed, and on excellent paper. From a cursory examination we should pronounce it just the thing for all lovers of music. Only one dollar per year in advance.

## RECEIPTS FOR THE GUIDE.

FROM JAN. 7, TO JAN. 20, 1853.

\$	PAYS TO	\$	PAYS TO	\$	PAYS TO
1	July '53	Gaylord Nancy	1	Jan '54	Pike Ruth
1	July '53	Gilbert J M	1	Jan '54	Perkins M A
1	Jan '54	Gillet O L	1	Jan '54	Phinney S J
1	Jan '54	How Sarah R	1	Jan '54	Poilon Susan C
1	Jan '54	Hull Wm S	1	Jan '54	Pierce Mrs J
1	Jan '54	Hodgson Mrs J	1	Jan '54	Palmer Nathan
1	Jan '54	Hodgkins Mrs D	1	July '53	Peterson John
1	July '53	Hovey Mrs N	1	July '53	Phinney J
2	Jan '54	Huntley Rev J W	3	Jan '53	Post W
67	Jan '54	Hanson Mrs L O	2	Jan '53	Platt Marietta
1	Jan '54	Hopkins Mrs J	1	Jan '54	Pickett W S
1	Jan '54	Houghton H H	1	Jan '54	Phillips Rev J W
1	Jan '54	Hayden Mary C	1	Jan '54	Rutherford Mrs L A
1	Jan '54	Hillard Rebecca	1	Jan '54	Reynolds Jacob
1	Jan '54	Higgins Lucy J	1	Jan '54	Roomo Phebe
1	Jan '54	Howe Lucy C	1	Jan '54	Rhodes George
1	Jan '54	Hodgkins Delia	1	Jan '54	Reynolds Phebe
1	Jan '54	Horton Lavina M	1	Jan '54	Rose Timothy
1	Jan '54	Hollowell P	1	Jan '54	Rathbin Elizth
1	Jan '54	Holway Mrs S B	1	Jan '54	Rich Sarah D
650	Jan '52	Hunt Mrs	1	Jan '54	Richardson Mrs M
1	Jan '54	Howard Leah C	1	Jan '54	Richardson Rev H
1	Jan '54	Holland Miss R	1	Jan '54	Rockwell J W
1	Jan '54	Hough L W S	1	Jan '54	Smith Harvey
2	July '53	Higley E	1	Jan '54	Seely J O
1	Jan '54	Hill D C	1	Jan '54	Stevens F P
1	Jan '54	Harwood W P	1	Jan '54	Shapleigh Mary
1	Jan '54	Hall N B	1	Jan '54	Smith C N
1	Jan '54	Irwin Agnes	1	Jan '54	Sunson Mrs A C
1	Jan '54	Irwin Mary A	1	Jan '54	Shepherd A J
1	July '53	Ide Olive	1	Jan '53	Strong Nathan
23	Jan '54	Johnson Dr J C	1	Jan '54	Salmon Ruth
1	Jan '54	Johnson Mrs J	1	Jan '54	Seabing Fanny
1	Jan '54	Joslin Edith	1	Jan '54	Stearns Rev G W
1	Jan '54	Jaques J R	1	Jan '54	Spier R P
1	Jan '54	Jones E J	1	July '54	Steward Simeon
1	Jan '54	Knapp Sally A	1	Jan '54	Smith Mary M
1	Jan '54	Kellogg Amanda	1	Jan '54	Small Daniel
1	Jan '54	Keeler Mrs F E	1	Jan '54	Spiedman C
1	Jan '54	Knowis Mary J	1	Jan '54	Shepard R
1	July '54	Kirby Joseph	1	Jan '54	Stanhope Mrs A C
1	Jan '54	Keiley Rev J D	4	Jan '54	Sauflin Susan
1	July '53	Kipp J L	1	Jan '54	Stondumire M M
2	July '54	Knott A B	1	Jan '54	St. John Mrs Z
1	Jan '53	Lewis Luther	1	Jan '54	Smith Jane E
1	Jan '54	Leeman Henry	2	July '52	Saunders R G
1	July '53	Lewis Lucy S.	1	Jan '54	Saunders Presly
1	Jan '54	Lavender C	1	Jan '54	Taylor Mary
1	Jan '55	Long W	1	July '55	Tracy Francis
1	Jan '54	Lathrop Keziah	1	Jan '54	Thurston J
1	Jan '54	Lee Susan	1	Jan '54	Tukey Mrs J W
4	J. '54	Leggett D W	1	Jan '54	Tuller E R
1	J. '54	Marshall J	1	Jan '54	Thompson W H
1	Jan '54	Morrill J E	1	Jan '54	Torison W
1	Jan '54	Miller Nancy	1	Jan '54	Townsend G H
1	July '53	Maddox Rebecca	1	Jan '54	Uphan Geo
1	Jan '54	McAllister Mrs	1	Jan '54	Vanmeter Miss R
1	Jan '54	Martin Rev J B.	1	Jan '54	Walter Mary E
1	Jan '54	McKee Mary J	1	Jan '54	Wakley Mrs N
1	Jan '54	McArthur Wm	2	Jan '54	Worthen Ann S
1	Jan '54	Mears Rev J R	1	Jan '54	Wilmot Mrs J S
1	Jan '54	Mathews Elizth	1	Jan '54	Ward C F
3	Jan '54	Mead Miss H S	1	Jan '54	Westfall G
1	Jan '54	Nute Martha	1	Jan '54	Whipple Mrs D
1	Jan '54	Noble Mrs John	1	Jan '54	Wyatt Rev W
1	Jan '54	Nourse Mrs W	1	July '53	Wise John
1	Jan '54	Naylor C J	1	Jan '54	West Mary J
1	Jan '54	Northrop G W	1	Jan '54	Williams Wm
1	Jan '54	Oustehout Sarah	1	Jan '53	Witt Mary
1	Jan '54	Pratt Rufus	1	Jan '54	Young Hollock

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE  
GUIDE TO HOLINESS.

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MAY, 1853.

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ORIGINAL.

CHRISTIAN PERFECTION.

BY N. BANGS, D. D.

OBJECTIONS OBTIATED — HOW TO GUARD AGAINST APOSTACY.

ONE very common objection brought against the doctrine of Christian Perfection, in its application to individuals is, that many who once professed it, have apostatized, and thereby brought a reproach upon themselves and the cause of God.

Allowing the fact that many such have apostatized from the faith they once professed, it no more militates against the genuineness of their religion, even the religion of "perfect love," than it does against the reality of conversion or justification, because many of the latter, who once were loud in their profession of this blessing, have backslidden, and thereby disgraced themselves and the cause they had espoused. That there have been many such, and are such now, none will dispute. They have made "shipwreck of faith and a good conscience," and have proved by their conduct the dangerous possibility of falling from grace. There were such in the apostles' days, of "whom were Hymeneus and Philetus, who, concerning the faith, have made shipwreck," and thousands of others who have been stranded on the rocky shores of life, and there they have lain as lasting monu-

ments of the just judgment of Almighty God, against those who have "turned aside from the holy commandment delivered unto them." What, then? Are we to conclude that there is no reality in religion? No truth in Christianity? We might as well conclude there is no such thing as success in mercantile pursuits, because some merchants have failed and brought poverty upon themselves, and perhaps ruin upon many of their creditors. But as these apostacies do not prove either that there was no reality in the blessing of justification which they once professed to enjoy, or in the truth of that Christianity on which that profession was founded; so neither does the apostacy of a profession of Christian perfection invalidate the truth of his profession, nor, in the estimation of candid judges, render the cause in which they were engaged suspicious, or unworthy of our pursuit. It is allowed that there have been, and probably are now, those who have professed, and do now profess, this high state of grace, who may have been mistaken, though sincere; and these doubtless will sooner or later exhibit themselves as unworthy of their profession, or they may be convinced of their error, and may by the mercy of God in Christ Jesus, get their hearts again filled with the true love of God. Others, actuated by a vain desire to palm themselves off for something which they are not, under the promptings of pride and unholy ambition, may make a profession of a religion to which they are strangers, and who like *Ananias and Saphira*, may "lie unto the Holy Ghost;" but these will soon shew themselves out in their true character as those unhappy individuals did, and thus prove, not the fallaciousness of the religion which they confessed with their lips, but the pride and deceitfulness of their own hearts which beguiled them into this false profession. "What is the chaff to the wheat, saith the Lord." Let those chaffy, hollow-hearted professors be separated from the wheat, the solid possessors of the holy love for which we plead, and let the former, if they will persist in their deceit, be driven away by the whirlwind of Divine wrath, as they certainly will be unless they timely repent, while the wheat, the sincere and holy professor of godliness, will be gathered into the garner of God. Let, then, these empty professors go for what they are worth, and

they are worth nothing more than "thorns, briars," which will serve to kindle the fire of God's wrath in that day when He shall "make up His jewels," and "burn up the chaff," the wicked, "with unquenchable fire."

There may also be those among the most sincere, and who have "attained like precious faith," with those who actually enjoy the "heights and depths" of redeeming love, who may, by some unfortunate circumstance, have "fallen from their steadfastness," and have gone so far back as to have "forgotten they were once purged from their old sins." Perhaps they may have fallen by the injudicious teachings of those very persons who now make the objections we are endeavoring to obviate. These objectors may have succeeded in making these young converts to the faith of perfect love believe that it is wrong to make an open profession of their experience; and as a pent up fire will soon go out, so those whose hearts were once burning with the fire of this love, were induced to hold their peace, and the fire has ceased to burn in their hearts and to shine out in their lives. But by whatever cause they may have backslidden from God, they no more prove that there is no such thing as loving God with all the heart, and our neighbor as ourselves, than the fallen tree proves that it never stood with its roots fixed in the earth. Neither the hypocrite, the deceived professor, nor the fallen believer proves, that there is no reality in the religion of perfect love. If they did, then there is no reality in Christianity itself, for many have hypocritically professed a belief in its truths, others have falsified its doctrines by the inconsistency of their lives; while some who once embraced it heartily, have since apostatized from it, and brought shame upon themselves and upon the cause they had espoused.— But still it remains an eternal truth that though the church may be shaken by the evil conduct of hypocrites, mistaken professors, and apostates, the "foundation standeth sure," firmer than the pillars of heaven, that God is "able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them." Let then the sincere believer take courage, and not be "removed from the hope set before him," by any objection that may be brought, by any obstacles that may be



thrown in his way, nor yet by any impediments he may find in his own heart, but go to God by faith and prayer, which he may offer up in the following energetic words of the poet : —

“ Lord, if I on thee believe,  
 Thy perfect love impart;  
 With th’ indwelling spirit give  
 A new and contrite heart;  
 If with love thy heart be stir’d,  
 If now o’er me thy bowels move,  
 Help me, Saviour, speak the word,  
 And perfect me in love.”

This prayer answered, he shall go on his way rejoicing, stopping his ears to all the cries of his adversaries, whether visible or invisible, whether they appear in the form of open enemies or disguised friends, saying to them all, “ follow me as I follow Christ.” That there are many such I verily believe ; and if all whose judgments are convinced of the truth, would but seek until they find this “ pearl of great price,” would boldly and meekly proclaim it to their fellow Christians, and urge them on in the pursuit of the same inestimable blessing, and continually exemplify the soundness of their faith by the exemplariness of their lives, the number of converts would be daily increased, and the church would be filled with the glory of God, while they all would march on in the strength of their Divine Head, singing as they go the following words of victorious faith : —

“ Blest, O Israel, art thou !  
 What people is like to thee !  
 Sav’d from sin by Jesus now,  
 Thou art, and still shalt be ;  
 Jesus is thy sevenfold shield,  
 Jesus is thy flaming sword ;  
 Earth, and hell, and sin, shall yield  
 To God’s Almighty Word.”

These things being considered, let us inquire, very briefly, how

#### WE MAY GUARD AGAINST APOSTACY.

1. We must, in the first place, embrace the doctrine understandingly, with all our hearts.

2. We must, after having attained to this purity of heart, continually press forward after more and more of the mind of Christ, "forgetting the things which are behind, press towards the mark of the prize of our high calling of God in Christ Jesus."

3. In order to this we must watch and pray, that we fall not into temptation, shunning every evil, and walking in the good and right way.

4. We must not shun to disclose, on all suitable occasions, what God has done for our souls in washing us from our sins in the blood of Jesus Christ.

5. Above all, we must remember that we are "kept by the power of God through faith unto salvation."

6. This will lead us to "live by faith in the Son of God, who hath loved us, and given himself for us." As he has promised to keep us, we are authorized to believe it; and believing it, we hold on to the promise under all possible circumstances, and so long as we thus hold on by faith, we are safe.

7. "If these things be in us and abound, they will make us, that we shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ." We shall continually "grow in grace," abound in good works, and thus abiding in the vine, "He purgeth us that we may bring forth more fruit."

8. In the midst of all these things, and the ten thousand conflicts in which we shall be engaged, we must remember that the "race is not to the swift, nor the battle to the strong, but it is of God that sheweth mercy." We must not, therefore, depend upon ourselves, upon our own wisdom, or strength, or upon any thing we can do, but upon Him "who of God is made unto us wisdom, righteousness, sanctification, and redemption." And as it is written, "greater is he that is for us, than he that is against us," we need not fear all the adverse powers of earth and hell, because he who is for us, who defends, guides, sustains, and secures us, "will never leave or forsake us." We may, therefore, confidently adopt the language of the poet:—

“Light of the world! thy beams I bless!  
 On thee, bright Sun of righteousness,  
 My faith hath fixed its eye;  
 Guided by thee through all I go,  
 Nor fear the ruins spread below,  
 For thou art always nigh.”

SELECTED.

## VITAL UNION WITH CHRIST.

FROM THE OBERLIN EVANGELIST.

THE doctrine of the New Testament on this subject deserves to be carefully studied, and the more so because there is great reason to believe that the church at large has sadly receded and fallen from the views of it, as taught by Christ and his apostles.

The reasons to which we refer are two-fold.

1. The language and figures employed in the Scriptures to represent this thing are rarely used in modern times. The presumption from this fact is that the thing itself has dropped out of mind. We are aware that sometimes forms of language are changed merely on the ground of taste, other synonymous expressions being substituted in their place; in which case the disappearance of ancient forms of speech does not prove the absence of the idea from the common mind. But in the present case we are not aware that any analogous forms of expression, of nearly equal force, are substituted in the place of the lost expressions. Hence we seemed compelled to infer that here is a truth—a vastly important truth, which has in no small measure disappeared from the current sentiments of the church.

2. A second reason for our fear that the church has greatly receded from the doctrine of the New Testament on this subject, is, the great deficiency in the described *fruits* of this doctrine. In speaking of this vital union, both Christ and his apostles are very careful to state that *it will produce the fruit of holiness, abundantly*. “He that abideth in me and I in him, the same bringeth forth much fruit.” Especially, great prevalence in

prayer ; for our Lord says : “ If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” And the beloved disciple writes : “ Whosoever abideth in him sinneth not.”

It would seem, therefore, that the *fruits* must unfailingly testify to the presence of this vital union wherever it exists. And the absence of the fruit must prove the vital connection broken.

Far be it from us to pass censorious judgments upon professed Christians. Yet even the largest Christian charity must not be blind to the fact that many professed Christians do not bring forth such fruits of holiness as the Scriptures connect invariably with this vital union to Christ. Hence we are pressed to the inference that the doctrine has lost its practical power over many minds. The thing itself is foreign from their experience.

*What is this vital union with Christ ?*

To the sacred word we turn to find it described. Foremost in the passages which describe it stands Jno. xv. 1-11. This remarkable passage makes Christ the *vine*, and his people its *branches*. They are in the vine by a living and life-imparting connection. As the branches cannot live severed from the parent vine, no more can they severed from their Lord. As the branches *do* live when the vital connection is complete, so do Christ's people while they remain in Christ.

This figure is plain ; we do not see how anything could speak more plainly, or reveal its truth more forcibly. It is interesting to note how our Lord dwells upon it, and turns it over and over, to give us all its manifold bearings and applications. If an apparent branch does not bear fruit, the husbandman taketh it away ; it is an incumbrance, and is cut off and piled up for burning. If any branch bears fruit, He prunes it that it may bear more and better. Too many leaves and shoots diminish the fruit-bearing power.

Still again ; the branch cannot bear fruit of itself. Everybody expects a dissevered branch to wither and die. It must remain in the vine, not in appearance merely, but in *reality*—else no fruit can be borne. So of Christ's people.

But remaining under power of this living union, the branches

will produce fruit. So Christ affirms of the believer. "The same bringeth forth *much* fruit."

This remarkable passage, we must suppose, gave rise to that very peculiar, yet very common mode of designating a Christian as one "*in Christ*."

"I knew a man *in Christ*."—2 Cor. xii. 2.

"Andronicus and Junia, who were also *in Christ* before me."—Rom. xvi. 7.

"The churches of Judea which were *in Christ*."—Gal. i. 22.

"That I may win Christ and be found *in Him*."—Phil. iii. 9.

"Whosoever abideth *in Him* sinneth not."—1 Jno. iii. 6.

Corresponding to this, and growing out of the same figure, Christ is said to be *in* his saints. "He that abideth in me, and I *in him*."—Jno. xv. 5.

"Ye are of God, and have overcome . . . . . because greater is He that is *in you*, than he that is in the world."—1 Jno. iv. 4.

By a figure somewhat analogous, Christ is made the head, and his people the various members of the same body. As the nervous influence from its centre in the head imparts vitality to the whole animal system, so from Christ the Head flows the vital power which vivifies his people. Thus Paul speaks: "That ye may grow up into Him in all things who is the head, even Christ; from whom the whole body, well fitted and compacted by each supplying joint, each part acting with energy, effects the growth of the body to the edifying of itself in love." So we render that striking passage Eph. iv. 16. Its basis is the physiological relation of the head to the other members of the body.

In close sympathy with this figure is yet another, brought out in Jno. vi. 35-58. The Jews were boasting of the manna which Moses brought down from heaven for their fathers to eat. Christ replies, *That* came not from real heaven; my Father gives you the true bread from heaven—even my own flesh and blood, which ye must eat or die; and which if ye eat ye shall live forever. How beautifully he dwells on this figure! "Whosoever eateth my flesh and drinketh my blood, hath eternal life; for my flesh is meat indeed, and my blood is drink indeed. He that eateth

my flesh and drinketh my blood dwelleth in Me and I in him.”

Such are mainly the figures of speech under which this vital union with Christ is represented. How well do they deserve to be deeply studied! How rich the meaning they contain and are ready to impart!

The union which they represent is more than merely in name and profession. Indeed it would seem that the Scriptures intended specially to exclude this sort of union, and show us that precisely this is *not* the union intended, and hence that those who are Christ's only in name are not Christ's at all.

Again: it is not a union made by mere ceremonies and ordinances. The idea of vitality, everywhere made prominent, forbids us to apply the language to any relation constituted by any sort of external ordinance. No matter how much you have been baptised or how much you have eaten of the sacramental bread, it cannot be that those things of themselves create and compose this living union.

Moreover, it is plain that this union must be more than any and all mere resolutions on our part. There is a wide difference between resolutions and faith, as there is universally between *doing* in our own strength, and *relying upon the strength of God*, entered within us. Now the branch in the vine actually *receives* vitality from the root and trunk. It does not live and bear fruit by simply putting forth its own independent efforts. “Without me,” said Christ in this very connection, — “without me ye can do nothing.” Whoever, then, is trying to live a Christian life by dint of mere resolution and of mere independent effort — apart from Christ, has yet to learn the power of this union with Jesus.

Yet, once more: this union amounts to more on Christ's part than a pledge to give his people holiness in heaven. For you observe, it distinctly contemplates making them “bear fruit” *here*; making them all prevalent in prayer *here*; causing them here to “grow up to the edifying themselves in love.” It will not suffice, therefore, to restrict it to a guaranty of holiness to be acquired in another world,—for it too obviously involves as the very thing, the production of holiness as its fruit, *here*.

Coming, then, to the affirmative form of statement, we must say that the essential idea is that of a *life-imparting connection* — a relation which transmits *vitality* from Christ to his people — which ensures holiness as its direct and certain result. It gives spiritual life and strength, and produces spiritual growth and fruits. It is something more than having truth about Christ in our minds, for it is having Christ himself there. Truth concerning Christ is by no means excluded ; nay, it must be present, but it is just as true that a divine agent is there with it, giving it a quickening power. *The divine Spirit in the soul*, sought in prayer, cherished with reverence, relied on as our guide, obeyed with most watchful and scrupulous fidelity, communed with as to all the deep and blessed things of God's kingdom,—these seem to be the spiritual elements of this most wonderful relation.

Is it any wonder that such a relation should be productive, should really bring forth the fruits of a holy heart and life? Certainly not—if an indwelling God *can* produce holiness in human hearts.

The subject has an almost unlimited range of *personal application*; but whatever we may say on this point must be deferred to another opportunity.

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SELECTED.

### FAITH WORKING BY LOVE.

FROM JAMES' COURSE OF FAITH.

WE can understand this easily enough by analogy. There is a fellow-creature whom your misconduct has made your enemy. He is powerful and can avenge the insult you have offered, and the injury you have inflicted. You dread him, and in equal proportion is your hatred of him. You shun him, for you are afraid of him, since you imagine he can entertain no purpose towards you but of revenge. But you mistake his character and his intentions. He is generous and forgiving, and out of mere kindness sends you a message that he is willing to pardon you and receive you to his

friendship. At first you cannot credit the assertion, and retain your dread and hate. The message of mercy is repeated and confirmed by evidence you cannot resist: your stubborn unbelief and sullen ill-will relax, and you begin to think more favorably of his disposition towards you, and to feel a change coming over *your* disposition towards *him*. At length you are brought into full confidence in his unmerited and surprising favor. "Yes," you exclaim, "it is really true — he that could have ruined me, pities and pardons me—I cannot doubt it, I believe it. I am vanquished by love. O my benefactor, my benefactor, I thank thee — I love thee — and from this hour I will serve thee." What is this? Faith working by love: and a resemblance of the operation of the grace of faith in the sinner's heart towards Jesus Christ, and his Divine Father. "We love him because he first loved us;" and the cause of that entire change in all our views of and feelings towards God which constitutes conversion, is thus stated by the apostle: "We have known and believe the love that God hath to us. God is love. He that dwelleth in love, dwelleth in God, and God in him."—1 John iv. 16. Herein is verified his own beautiful language to the Jews: "I drew them with cords of a man, with bands of love."—Hosea xi. 4. O wondrous power of love! Mighty conqueror of man's stony heart! How soft, yet how invincible thine influence! But it must be believed to be victorious. Doubts and fears of its reality, or its sincerity, deprive it of its force. Even the infinite, omnipotent love of the eternal God can have no power over the soul that is steeled in unbelief. It is faith that unlocks, unbolts, unbars the gates of "Mansoul" for love, which is besieging it in vain till then, to enter and take full possession. And in every after-stage of the Christian life, it is this same faith keeping up the same lively sense of God's love to us, that keeps up our love to God.

Love being thus brought into the soul by faith, and kept there also, remains not idle or inert, but sets instantly to work. Love is the most active thing in all the world. See it in the conduct of a tender and faithful wife towards the husband of her heart. See it in the mother's sleepless activities towards the babe at her bosom. See it in the devoted servant towards the master of his



choice. What will not love *do* in the way of constant, self-denying, untiring activity, or *bear* in the way of privation and suffering. How hardly, yet how willingly, and cheerfully, and pleasantly, it works for its object. Work is pleasure — labor is delight. Love seems to resemble the cherubic figure, having the courage of the lion, the patience of the ox, the wing of the eagle, and all directed by the intelligence and will of the man.

All this is true of love to God, which is the strongest, the tenderest, and most invincible of all loves. It is the sublime of love, the loftiest and noblest exercise of this master-passion of the human soul. And then it works in the way of obedience, "For this is the love of God, that we keep his commandments." — 1 John v. 3. It is not a mere emotion, but a principle — not only a matter of the sensibility, but of the will; not the mere genial warmth of a soul of softer mould, but the steady, and in some cases stern resolve of a mind that lays hold of the strength of God, and says, "I will serve thee even unto death." The works it performs are all things that God has enjoined. It takes up the moral law, and says, "All this will I do; my delight is to do thy will, O God." It allows of no selections or exceptions, but says, "Then shall I not be ashamed, when I have respect to *all* thy commandments." It makes no stipulations, but surrenders itself to any conditions or circumstances. It covenants for no limitations of time or place, but is eager to serve everywhere, on earth and in heaven — and always, unto death and through eternity. There is one thing, and one only in all the universe it hates, and that it does hate with an intense and unquenchable animosity in all its forms and degrees — and that is sin: and there is one thing it covets, seeks, and prays for, with all its heart, and soul, and strength — and that is holiness. Such is *love*, such the working of *faith* by love.

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O, how heavy is my work, when faith cannot take hold of an almighty arm for the performance of it! Many times have I been ready to sink in this case. Blessed be God! that I may repair to a full fountain. — *Brainerd*.

SELECTED.

## "THE FIRST ITINERANT PREACHER IN WALES."

FROM THE WESLEYAN MAGAZINE.

(Concluded.)

"I WAS led," says Harris, speaking of the year 1743, "to find that every truth, when revealed by the Spirit, is *practical*, and will have its proper influence on the soul by *humbling* the sinner, and exalting the Saviour. And as the glory of God, displayed in our nature, thus shed its divine rays on my soul, I felt that it increased my faith, and that my love became more habitual, my joy more solid, my resignation more entire, my spirit and temper more smooth and quiet; and I had more bowels of compassion and mercy towards poor sinners. I now understood the meaning of several scriptures, which I could not spiritually apprehend before. I came to see much greater depth and more glory in other scriptures than I ever did before; and every moment of time became more precious to me."

Quite as early as this date, the religious state of the "Societies" was reviewed, and arrangements for the regulation of the whole were made, in meetings known among our friends of the Principality by the name of "Associations." Several extracts from the "Minutes" of these meetings, given by Mr. Morgan, show how anxious the good men were to follow the sacred cloud; and they speak, in particular, of "the voice of God's Spirit drawing" them "into a better order." The notes taken in regard to the different "Societies" may be estimated by a sample or two. Of those in the Neath district we read: "They cannot eat, drink, nor sleep with comfort, until they find Him whom their soul loveth. To be without God's presence is most distressing." Of the members in Cwmdru: "They are twelve in number, having one Steward and one Private Exhorter among them. They have so much of the presence of the Lord sometimes, that they cannot refrain from crying out, — 'Lord, it is enough!' They feel so much in private prayer, that they wish not to leave until they depart and be with Christ." Individual experiences are also reported: *e. g.*,—"T. James—full testimony abiding. M. Bowen—earnestly seeking Jesus. J. Jones—in much bondage, waiting. M. Jones—this word sealed to her, 'I have loved thee with an everlasting love.' D. Evans—closely walking with God. M. Evans—in her first love. A. Rice—very legal. E. Williams—

on the borders of glory. K. Williams—justified but in the furnace. C. Jones—full testimony, close walk.”

Mr. Wesley attended an “Association” held in Bristol, January 22d, 1746; when, “after prayer, it was inquired,—

“1. How we may remove any hindrances of brotherly love which have occurred? 2. How we may prevent any arising hereafter?—It was feared that, in consequence of Mr. Wesley’s preaching in Neath, there would be a separation in the Society. He answered, ‘I do not design to erect a Society at Neath, or any town in Wales, where there is a Society already; but to do all that in me lieth to prevent any such separation.’

“We all agreed that, if we occasionally preached among each other’s people, we should endeavor to strengthen, and not to weaken, each other’s hands, and prevent any separation in the several Societies. That a brother from Wesley’s should go with Harris to Plymouth and the West, to heal the breach there made, and to insist on a spirit of love and its fruits among the people. Agreed,—that we should, on each side, be careful to defend each other’s characters.”

From the notes of a similar meeting held in London, September, 1749, the following passage claims to be copied:—“We came to a determination to stand by one another in connection, preaching the Lord Jesus in a catholic spirit to all the churches; but as we are called in an especial manner in the Established Church, we felt it our duty to continue in its communion. Being sensible of our utter inability to perform the duties of love to each other, we trust wholly to the Lord for strength that we may bear each other’s burdens, [and] rejoice in each other’s gifts and graces, having but one heart, mind, and soul. We settled our rounds, being firmly united to one another, to go anywhere with our lives in our hands; having cast up the account to be poor and despised; having nothing in view but to preach Christ crucified to poor sinners, to be apprehended by a living faith, of the operation of God, productive of all the fruits of the Spirit, and Gospel obedience to all the Divine commands.”

During these years, the right hand of the Lord was doing valiantly. From a mass of correspondence Mr. Morgan gleans various statements which illustrates the progress of the work, especially in Wales. We read much of “silent weeping, holy mourning, shouts of joy,” and cries of “Glory in the highest!”—of the congregations of the admirable Daniel Rowlands, as “consisting of far above two thousand, whereof a great part are brought to glorious liberty, and walk soundly and firmly in clear

light,"—of Mr. Whitefield's preaching "to twelve thousand at Llys-y-fran," of whom "most," it was believed, "met with God there,"—of Davies, of Pembrokeshire, who sounded the Gospel trumpet at Capel-Evan in the ears of about four thousand; a multitude of whom were overpowered by the sin-convincing Spirit. "Hosanna to the Son of David!" cries this blessed man. "In the afternoon I preached again, and then met the Society, and had the presence of God with us in a wonderful, ravishing manner. The good wine was kept until the last. Hundreds were so filled with it, that they broke forth with singing, and so continued for some hours; yea, many, all night in their way home, who lived some miles distant. The echo of their praises might be heard almost over the country, and the air rang with their 'Hallelujah!'" "There is such power," Rowlands testifies, "as I never felt before, given me in preaching, and administering the Lord's Supper. The Lord comes down amongst us in such a manner as words can give no idea of. Though I have, to prevent nature mixing with the work, openly discountenanced all crying out; yet such is the light, view, and power God gives very many in the Ordinance, that they cannot possibly help crying out, praising and adoring Jesus, being quite swallowed up in God: and thus I was obliged to leave my whole congregation, being many hundreds, in a flame, — the one catching it from the other. This is our condition generally every Sabbath. The convictions are now more deep and solid than formerly."

In many parts of Breconshire, Radnorshire, and Montgomeryshire, the people were "meeting at five o'clock in the morning, to adore and worship the Lord together." These exercises were resumed in the evenings, and were sometimes "kept up all night in prayer and praise." The ministers were compelled, even generally, to officiate in the open air, "no house being able to contain the people." Several clergymen of the Established Church preached day and night in houses, barns, fields; "all the country being ready to receive the word." "Many were called, and wounded; whilst others were so favored with views of Immanuel, as to be kept up whole nights singing His praises. They were so filled with His love that they were obliged to say, 'Lord, hold Thy hand!'" The enemy raged in several counties; but the soldiers of Jesus were more than victorious. At one time, during the autumn of 1748, Harris did not take off his clothes for seven nights together, "being obliged to meet the people and discourse at midnight, or very early in the morning, to avoid persecution."

In many other instances, alas! the fine gold became dim. The

remarks which follow are monitory. "I saw a spirit," says Harris, "creeping in among us, very different from that which had been before; a spirit of levity, pride, and unwatchfulness. And this appeared to take place immediately after those extensive transports — the effects of nature in a measure — which many seemed to enjoy in hearing the word and singing. The spirit of true seriousness, that had begun to prevail, was at length almost extinguished. The spirit of awakening sinners under the ministry of the word was also lost in a great measure, together with the substantial fruits of it in the hearts of men. Although the number of teachers was increasing daily, I discovered in some of them a desire to be thought wise and popular, and a tendency to please men; while a great many of my dearest friends both in England and Wales, seemed to be losing their former simplicity. Thus the enemy appeared to advance like a flood, and seemed to be now doing, by other means, what he had failed to do by outward opposition. In a word, the spirit that had begun and carried on the work for a while, was gradually dying away. Many saw this, and were, like myself, much concerned: we waited for the Lord's return to renew the work."

The aim of the present paper being simply practical, it is right to add, that Harris himself seems to have been betrayed not only into the use of certain expressions which a pure theological dialect would reject, but into some manifestation of anger also, when his brethren remonstrated against these. They judged that there was a tendency to Sabellianism, though there is no proof of a very distinct apprehension in what that heresy consisted. Mr. Morgan suggests that it is likely, on the other hand, that the people were but very partially instructed in the system of Christian truth. A note of warning is thus conveyed: "One of the old professors told Mr. Charles, of Bala, once in conversation, that he and some others were together in a Private Society for five years, and yet scarcely knew anything, in a theological sense, of the Person of Christ; and that when they heard a preacher referring to that subject, they understood but little of it! He asked the old Christian, what did they preach to them? He answered, that they heard of nothing but the evil of sin, hell-fire, and damnation, until they trembled with great fear and heart-felt consternation!" Discords arose; and the flame was fanned by "talkative, mischief-making professors," — a generation, alas! still surviving. This painful chapter of the history we need not now pursue. It is more pleasant to copy from a letter written by Harris, in the summer of 1748, a couple of sentences which breathe of contrition and reviving love: —

“MY VERY DEAR BROTHER ROWLANDS,—We have all grieved the Holy Spirit, who has so highly favored us; and we have greatly provoked the Holy One of Israel to expose our nakedness. O, my brother, it is well for us that he is indeed God over all, clothed with our nature. To the dust let us go, and fall low, even to nothing. Let us recover our first love, and go forth united in our hearts, words, and actions.”

Of the establishment at Trevecca, founded in 1752 for the residence of Harris's followers, Mr. Morgan gives an account in chapter xiv. The example of Professor Francke was, doubtless, in the eye of the ardent Welshman, who is said to have had at the time of the founding “neither friends nor money.” Yet the building was completed; numbers flocked to Trevecca; farms were taken in the neighborhood, and manufactories were established. Husbandry and trade were pursued, however, for the benefit of the common stock. “The institution continued to flourish until some time after Harris's decease. His people were considered as good farmers, intelligent and industrious in business. The produce of their fields not only supplied the wants of the establishment, but furnished a large surplus for the market. The members of the community also manufactured, beside other articles, large quantities of fine flannels, which were in high request in the country around, and large orders were executed for Bristol.” Harris, meanwhile, preached here twice or thrice a day, and regularly held private meetings for Christian fellowship. All the members of his large family were wont to meet before dawn to pay their homage to the Most High.

At a later date, when the Missionary conscience of the church had been stirred, he seriously thought of going to proclaim Christ “in regions beyond.” He was restrained only by a sense of his unworthiness, and of the necessities of Wales. But the sacred fire was kindled. Many felt its glow; and Williams, one of Harris's sons in the Gospel, touched a sweeter string of his Christian lyre:—

“Let the Indian, let the Negro,  
Let the rude barbarian see  
That Divine and glorious conquest  
Once obtain'd on Calvary:  
Let the Gospel  
Loud resound from shore to shore.

“Fly abroad, thou mighty Gospel,  
Win and conquer, never cease;  
May thy lasting, wide dominion  
Multiply and still increase;  
Sway the sceptre,  
Saviour, all the world around.”

“I must declare,” writes Harris, on the brink of the grave, “I die weeping over Wales, especially over those who once appeared to run well; and who, as I thought, would be my crown of rejoicing forever. O professors, let me speak to you when I am dead; let these my dying requests sink into your hearts. Let my death be a means of awakening you, and making you sensible of your spiritual state, which is more naked, wretched, and poor than you imagine. You are in danger of falling, as the Israelites did in the wilderness: I have reason to fear lest the enemy should blind you, as he did the Jews. God is the same now as he was then, and the enmity of fallen nature the same; only the sin of unbelief is now greater, since we have their fall before our eyes. God pities, forgives, and receives none but those who are poor, self-condemned, broken-hearted and sincere. If you would have peace with Him, throw down your weapons, cease from your own wisdom, become as little children, and receive the truth in love.”

“I take leave of you all, wherever you are, for a little while. It is enough that the Lamb is on Mount Sion, and has all your cares and burdens on Himself. While others are distressed about many things, you have but one thing to mind, even your interest in Him, who, though He is your God, is also your Brother and Friend. He will not leave you long before he calls you to share in that glory which he is now preparing for you. The cry of my soul is, ‘Come, Lord Jesus, come quickly!’ O how I love the glorified spirits, and long to be among them, because they have no guile, no self, no corruption, no slavish fear; no wisdom, or righteousness, but that of the Lamb!”

“I find that my Saviour’s will is my heaven, be it what it may. And I think I have from him insatiable cries to go home to my Father, Saviour, and Comforter. I adore Him for giving me leave to hope that my work is done, and that I shall soon come into His presence. My soul is like one at the door, waiting to be called in. I feel my spirit leaving all places, things, and men here below. O let me eat no more of the bread that perisheth; be Thou my bread forever. Be Thou my sun, and let me see this no more. O take me where Thou showest Thy glory.”

“I am already on Mount Sion. I have seen great glory in that God-man before, but nothing in comparison of what I now behold in Him.”

This pilgrim was taken to his everlasting home, July 21st, 1773, in his sixtieth year. Not fewer than twenty thousand people assembled on the occasion of his burial. *Nine* sermons were addressed to these multitudes; and the presence of him who is “the resurrection and the life” made the place glorious, especially

when the Lord's Supper was administered. "Many old Christians," says Lady Huntingdon, giving Mr. Romaine an account of this solemn occasion, "told me they had never seen so much of the glory of the Lord and the riches of his grace, nor felt so much of the Gospel before.

"Zion shall yet look forth, 'fair as the moon, clear as the sun, and terrible as an army with banners.' I doubt not but the light of the Gospel-sun shall yet increase as the light of seven days; for the mouth of the Lord hath spoken it. 'Even so, come Lord Jesus, come quickly!'"

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## Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BY E. D.

DEAR BRO. DEGEN:—For the past two years, I have been impressed with the conviction that I ought to confess, through a medium more extended than any I have heretofore employed, what God hath done for me, one of the most unworthy "of all who e'er his grace received." As for several days past the impression has been growing stronger, I have undertaken, in reliance, I trust, on the aid of the Holy Spirit, to give you some account of my experience. I submit it entirely for your disposal, and shall feel in no wise aggrieved if it be rejected. I have taken the Guide nearly three years, and I purpose, Providence permitting, to take it as long as I live. It ought to be in the hands of every one who intends to glorify God, by living the life of a Bible Christian.

It is now nearly thirty-four years since God spake peace to my soul. I was then fourteen years of age. About five or six weeks after my conversion my mind was directed to the subject of higher attainments in religion, by the following circumstance. While at school one morning, a cloud arose, attended with strong wind and severe thunder and lightning. The teacher having given us permission to lay aside our books till the cloud had passed, I was returning to my seat when my attention was arrested by an old book, lying on the writing table. Curiosity led me to look into it,



and, notwithstanding the fury of the storm, I crept behind the door, and began to read. The sentiment of the author which most deeply impressed me was, that justification being the beginning of the work of grace in the heart, we are not to rest there, but go on to entire sanctification, "perfecting holiness in the fear of God," for "without holiness no man shall see the Lord." I did not recollect of ever having heard anything on this subject before. Conviction fastened itself on my mind, and I there resolved that I would without delay seek this higher state of grace. Thanks be to God, who enabled me by his free grace to keep that resolution. On leaving the school, I went directly to my boarding house, without saying anything to any one — and retiring to my chamber, I fell upon my knees, and began to pour out my heart to the Lord, believing that he was both able and willing to supply my lack, and that he would do it *then*. I continued all day fasting and wrestling with God in prayer. I had no thought of leaving the room where I was, until I should have the evidence that the work was done. I had not learned in theory whether the work was gradual or instantaneous. The Holy Spirit who was my only teacher, seemed to point to the *present* — "*now* is the accepted time—*now* is the day of salvation." About sunset, as I was lying on the bed, (for I had struggled, and wept, and fasted, till I was very much exhausted in body,) the company below stairs commenced singing that (to me) ever precious hymn,

" My God, my portion, and my love,  
My everlasting all," &c.

I listened till they reached the verse,

" And whilst upon my restless bed,  
Among the shades I roll,  
If my Redeemer shows his head,  
'Tis morning with my soul."

When such a stream of light and glory came into my soul, and with such power, that I was unable to raise myself from the spot. My soul was *full* of glory — and it seemed to me that the room itself was filled with the Divine presence. With all the remaining strength I had I shouted, Glory! The sound of my voice

was like electricity on those assembled below stairs. In the language of Mr. Bramwell, "Heaven came down to earth; it came into my soul, and holy power came on every one in the house." They came running to where I was; and while some shouted, others fell upon their knees, crying for mercy. They continued in these exercises till about one o'clock. There is no event of my life which remains so vividly on my mind, as the circumstances of that glorious period. O, what blessedness I enjoyed! No language can describe it—

" 'Tis more than angel tongues can tell,  
Or angel minds conceive."

I would by no means undervalue a justified state—for at the time I was pardoned, my happiness was unspeakable. Nor did I seek a higher state because I expected that it would increase my joys, for it seemed to me that I could not be happier in this world. But O how little did I know of what was in reserve for me! True it is that "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Yet God did reveal them unto *me* by his Spirit! And to my mind, the difference between the happiness I enjoyed at the time of conversion, and what I experienced when God bestowed this last blessing, was as great as that of day break in the morning, compared with the brightness of the sun at noon-day. Glory be to God! I feel the holy fire while I write.

" O that the world would *taste* and *see*  
The riches of his grace;  
The arms of love that compass me,  
Would all mankind embrace."

Weeks elapsed after the events above recorded, and I returned home. Here I had no one to guide me in the way, as those who professed religion neither seemed to know or care anything about sanctification. Then again there were none among the young people in the neighborhood that made any pretensions to religion at all,—so that having many temptations and adverse influences, I gradually declined, before I was sensible of my danger. My

associates, though irreligious, were a harmless, good sort of people, and I did not anticipate danger until I found myself insensibly led to imbibe their spirit. Being deprived of the public means of grace, I became more and more indifferent, and neglected my secret devotions, till, with sorrow and shame I confess it, I lost all my peace and joy. But, blessed be God! though I forsook my Saviour, and basely yielded to the tempter, he did not give me up, but led me to feel, and that most deeply, from what height I had fallen, and kindly bade me rise again. After six or eight months, the most wretched of my life, I returned to the Lord, and he returned unto me. He restored to me the joys of my first love in July, and in the September following as I again came relying wholly on the mercy of God in Christ, he once more imparted the blessing of sanctification.

For years I went on rejoicing in the King's highway, frequently filled "unutterably full of glory and of God." How earnestly did I long at this time, to depart and be with Christ, which I felt would have been far better.

Since that time, however, I have at different periods, owing to various causes, lost the witness of the Spirit. But I am never at rest, nor can I be happy without it. I have been in very feeble health for many years, which together with a natural tendency in my disposition to despond, has contributed greatly, no doubt, to this irregularity in my experience; but still, had I been more faithful, I might have retained the witness of my acceptance more uniformly.

About twelve years ago, after a long gloomy season, at times hoping, and then again despairing, I received the Spirit's witness very clearly, and my mind was deeply impressed with the duty of confessing it. But the tempter suggested that I had better wait and see whether the expected fruit would appear. I yielded; and again my comfort was withdrawn. Shortly after, I fell into a very unhappy state of mind, by giving way to various reasonings. The enemy came in like a flood, and for a time I was left to his cruel power. Though I continued to search the Scriptures, and call upon the Lord day and night for help, all appeared in vain. Long and painful was the struggle.

For six years I made no visible progress. But thank God, the captain of my salvation has again triumphed. One day, as I was reading the Bible, I came to these words, which were applied with power to my poor unworthy heart: "From this day will I bless you." I was strengthened to lay hold on the word of the Lord; and that very night, while at secret prayer, he did indeed bless me with an overwhelming sense of his love. O cursed unbelief! that separated me from my Saviour, and caused me to grieve him so long. Justly have I deserved all I have had to suffer, and a thousand times more. I think I have discovered a great error in the past in looking for the witness of the Spirit, apart from the written word. I find we must take God at his word, and *resolutely* believe the promises. We are told that "God is no respecter of persons;" then why should we not lay an unyielding claim to all the promises, which are indeed yea, and amen in Christ Jesus, to every penitent seeker of salvation.

Here, I think, was my real difficulty; and I doubt not the difficulty of many. I trusted in Christ, and was sincere; but I did not come *boldly* to the throne of grace, and claim the promises my own. In all my reading and searching for these many years, I never saw this exhibited so clearly as I did during the session of the Tennessee Annual Conference, held in Shelbyville, 1849. Dr. Wadsworth preached from Heb. vii. 25: "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them;" and it pleased the Lord to speak to me through his word, by the mouth of his servant. My case was exactly described. The exceeding great and precious promises came rushing in to my mind, till like a boat that has been fast upon a sand bar, floats off upon the rising of the waters, my soul was wafted on into the ocean of peace and love. But all is of grace through faith. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Therefore I would say to all who may read these lines: —

"Be as holy and as happy,  
And as useful here below,  
As it is your Father's pleasure;  
Jesus, only Jesus know.

Spread, O spread the holy fire!  
 Tell, O tell, what God has done!  
 Till the nations are conformed  
 To the image of his Son."

March 10, 1853.

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## The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRISE.

BY REV. W. BUTLER.

NO. XIV.

A MOVEMENT has commenced in Sierra Leone which is justly distinguished as remarkable, in which numbers of idols have been given up or cast away by those who had hitherto been addicted and enslaved to their worship.

It is a sign of the times, being a clear result of the dissemination of Scripture truth among the people. The knowledge of God thus communicated, has, by the Divine Spirit, produced its proper effects in the abandonment of idolatry, and in the adoption of the worship and service of Christianity. A supplement to the "Wesleyan Missionary Notices" for February has just been brought out, which is devoted to this movement in Sierra Leone. It appears to have commenced at the settlement of Aberdeen, about the 17th of November, and from thence to have spread, within a few days, to Murraytown and Freetown. We take the following extract from the letters of Rev. Messrs. Fletcher and Gilbert, under date Dec. 24, 1852:—

"The Committee will be glad to hear that the idolaters of Sierra Leone are casting their idols 'to the moles and to the bats.' The kingdom of Satan is falling as lightning to the ground. A few weeks since, Mr. George, our schoolmaster at Murraytown,

came to the mission house, and requested that one or two missionaries would come immediately to Murraytown, as the idolaters were giving up their idols. As it was past five on Sunday evening when he came, we postponed it until the next day. On the following morning, Mr. Reay and myself rose at four o'clock, and started off to this village. We arrived there just as it was getting light. We at once proceeded to the constable's house; and we were rather surprised to find his piazza full of idols and other superstitious stuff, which had been brought to him the day previous. He very kindly took us to the houses of these idolaters. We talked to them about their souls, and exhorted them to look to Christ as their Saviour, Redeemer, and God. One man, who voluntarily gave up his idol to us, said that he had been an idolater twenty-five years, now he intended to go to chapel. On Sunday, the 12th of this month, I went to Murraytown, and preached to those people who had lately given up their idols. The chapel, which has been lately rebuilt, was crowded; all paid great attention while I enforced these words: 'Little children, keep yourselves from idols.' On the same day, I baptised twenty-eight males and females, twenty-five of whom were adults; and I received forty-seven as members on trial; but some of these were backsliders. As I looked upon these people as they knelt down to be baptised, my feelings overcame me." At Freetown, such a number of idols were given up as no one suspected the place to have contained. The people took the matter into their own hands, and became such enthusiastic iconoclasts that Mr. Fletcher tells us all other work was suspended. In crowds, but not tumultuously, they paraded through the streets, carrying the heathen deities in procession, to deliver them up to the Magistrates and missionaries. Mr. Fletcher turned his apartments into a museum for the exhibition of these unsightly abominations, and he informs us that he cannot estimate how many thousands of people came to view them. Day after day his rooms "were thronged with spectators; many came from a distance of fourteen miles, and a few even twenty miles, to investigate them; and the fame of them has spread along the coast for many miles. Hundreds expressed their astonishment at what they saw."

The work is extensive and spreading, and is another of those illustrations which frequently occur to show how powerful and efficient are the resources of Him in whose hand are the hearts of all men, and before whose powerful Spirit every obstacle must give way. The salvation of the world is a fixed purpose in the mind of God. The pace may be slow and unequal, but the tendency is onward, and the result may be eventually rapidly developed; and such, it is our firm conviction, will be the effect of what is now in progress not only in Sierra Leone, but also in Liberia, and at the Cape Colony in the South. A large proportion of the labor hitherto has been prospective, but its effects are already in incipient operation; and on all ordinary principles, a power once in motion is calculated to gather velocity and momentum by its own career. (Tennent.) When the time shall have arrived for the mighty masses of Africa to move with a more simultaneous impulse, it is impossible to calculate the effect; but looking to the magnitude of the operations which have been so long in process, to the vastness of the agencies which have been organized, it is not unreasonable to suppose that the last conquests of Christianity may be achieved with incomparably greater rapidity than has marked its earlier progress and signalized its first success; and that in the instance of Africa, "the ploughman may overtake the reaper, the treader of grapes him that soweth the seed," and the type of the prophet be realized—"a nation shall be born in a day." The proximity of Sierra Leone to Liberia invests this great work with an additional interest and importance;—as both those colonies bear a relation to the evangelization of Africa, the value of which cannot be overrated. The time hastens when—no longer prostrating her imploring supplications to idols that cannot save—"Ethiopia shall stretch out her hands unto God."

The Wesleyan missionaries in Feejee pursue their labors amid scenes of varied hope and fear. As an instance of the daily scenes through which they pass, we give an extract from a letter of Mrs. Binner, wife of one of the missionaries, under date of July 28th, 1852. She says: "You can form no conception at home of the work that wants doing among these naked cannibal

murderers. To give you some idea, I will tell you a circumstance that has occurred under my own eyes. A Feejeean, named Keppa, living at an island opposite, called Makanai, had a grudge against Tui Livuka, (our chief,) and got permission from the King of Feejee to kill some of the Livuka people. He then came and borrowed Tui Livuka's canoe and above twenty men; he then made up the number to forty, with men of his own town that he disliked, and sent the whole to a town at a distance to buy *masi*, having previously given instructions for them to be killed. Thirty-three were *killed and eaten*; two were saved, because related to a great chief, who would have revenged their death; but they were compelled to assist in cooking their companions. The other five escaped." Such scenes are of common occurrence; and she gives other instances in her letter. But even in this land of blood the Gospel of Christ is gaining its triumphs; a native ordained ministry is being raised up, and over 2,000 of its people are enrolled in the membership of the Methodist Church.

In the island of Hayti, the Wesleyan Missionary Society has established five circuits, under six missionaries. They have nearly 500 church members, with nearly 1,000 scholars. Of late God has granted them great encouragement. The missionaries write that prejudice against Protestantism in general, and Methodism in particular, is gradually giving way, and evangelical truth is commending itself to the minds of the population. Although in one or two instances they had just reason to complain of a painful bearing toward religious intolerance. Yet, upon the whole, the continent of Europe might learn highly-useful lessons on this subject, even from African-descended Hayti; nor are we without hope that these fine feelings of religious liberty which are known to exist in that country, will be in the end fully and happily developed, and long-afflicted Hayti rise in piety, intelligence, and prosperity.

Shelburne Falls, March, 1853.

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LIVE not so much upon the comfort of God, as upon the God of comforts. — MASON.



## Editorial Miscellany.

### FAMILY GATHERINGS.

SUCH is the name which has been given, and we think very properly, to meetings, held in the city of New York, by the friends, and for the promotion of holiness. We have long been persuaded that meetings of this kind, if rightly conducted, might be made of incalculable benefit in the spread of this holy leaven. Objections, we are aware, have been made on the ground that they tend to promote an *exclusiveness* which in time may lead to a severance from the church. Now no one could deprecate such a result more than ourself; but we have yet to learn that there is any other foundation for such an objection, than a *fear* that it *may* be so. Not long since, we heard an esteemed brother in the ministry cite a number of instances where persons who had promoted gatherings of this kind, had failed to maintain the spotlessness of their profession in after life; and he urged these instances as a proof of the dangerous tendency of such meetings. But does this follow? We admit that individuals may through unwatchfulness and unbelief, fall from even the high state of entire sanctification; but surely no one will affirm that an affiliation with those who enjoy like precious faith, and a frequent meeting, for the purpose of promoting its extension, tends to bring about such sad results. Our own experience and observation are decidedly in favor of these "gatherings." Two or three years since, while stationed in Boston, we had the privilege of attending a few such meetings, and we can truly say, as far as we had an opportunity of judging, they were occasions of great spiritual profit. Congregationalists, Baptists, Episcopalians, and Methodists there blended together in delightful harmony, as they unitedly sought that

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

Nor did they seek in vain. Many witnesses were then and there raised up, to the sufficiency of Christ's blood to cleanse from all sin. These meetings were discontinued only for the want of some suitable person to take charge of them, the dear brother who had assumed this responsibility having been removed from the city. In New York they have been continued for many years, and we are glad to learn with the happiest results. A private letter from our beloved sister Palmer, relating to this and other topics has so deeply interested us, that we cannot forbear giving it to our readers. By whatever means this blessed cause is promoted, we do, yea, and will rejoice.

*New York, March 31, 1853.*

DEAR BRO. DEGEN:—Our Family Gatherings are occasions of remarkable interest to the lovers of Holiness in this city. I had been writing to one of our ministers an account of our last gathering, when it occurred to my mind that the same intelligence might be pleasing to the readers of the Guide. I send the extract. I will also send you another article, which, if you think well, you may copy. It contains truth which has been greatly blessed to me in my own

experience—truth which if it might be generally and experimentally apprehended would exert an influence most important on the experience. Thanks be to God, the “Christian has an altar.” How wonderful the condescensions of God in that he has made truth so tangible to the perceptions, that the wayfaring man, though a fool, shall not err. When I was a very little child, I had thoughts which I dared not utter, for even my infant heart chided me and told me that such longings were wrong. Before I was aware the longings of my heart would be going out thus. O that I had lived under the Mosaic dispensation, for then I would know how to present such a sacrifice to God as I might know to be acceptable. I would take pains, let the cost be what it might, to get just such a sacrifice as God had described as acceptable in his law; I would then go and see it laid on God’s altar, and then I would know that the offering was acceptable, for it could not be otherwise than “holy, acceptable” if it were just such a sacrifice as the law required, and were laid on the altar. As often as these longings of my infant heart would obtrude, I chided them, and would have put them far away from my infant heart, for I knew that it was my *duty* to believe the present dispensation far exceeding in glory the former dispensation. But O how my childish heart pined for something *tangible* in religion. How shall I sufficiently adore the goodness of God in opening the eyes of my understanding. For many years past have I found all these longings satisfied. Now, faith is to me the *substance* of things hoped for. The Holy Spirit through the Scriptures reveals Christ as the Christian’s altar. In presenting myself through Christ, the offering is “holy, acceptable.” An offering presented to God through Christ must be “holy, acceptable,” for the blood of Jesus cleanseth from all sin. But my pen is running on wholly beyond anything I intended. If you should be in this city, let me invite you to a meeting held at our house at 3 o’clock every Tuesday afternoon. This meeting is held particularly for conversation and prayer on the theme of holiness. It has been held for the last nineteen years, and I do not doubt but hundreds in the eternal world will testify of the sanctifying influences received through its instrumentality. Here, in a more emphatic sense than under any other circumstances I have known, the words exemplified,—

“Names, and sects, and parties fall,  
And Christ alone is *all* in ALL.”

We seldom, if ever, convene but there are individuals from various denominations present, both of the ministry and membership. We seldom have less than half a dozen ministers present. Last week there were three or four Methodist ministers present, and two Presbyterian ministers. Dr. Bangs and Dr. Bond were of the former. Dr. Bond in the midst of of the meeting, broke out in singing,

Our souls by love together knit,  
Cemented, mixed in one, &c.

While he was singing the Chorus,

“A rill, a stream, a torrent flows,”

it seemed as if the Lord poured floods of salvation upon his waiting disciples. Bro. Henry Moore rose and praised the Lord that Dr. B. was there, and had sung those words. Sister Shipman, amid tears and praises, exclaimed, “as Dr. Bond sang those words,

‘A rill, a stream, a torrent flows!’

it seemed as if a fresh stream from the throne of God was let down into my soul.” And O how the stream did indeed, through every vessel flow, in purest streams of love. The interest on the subject of holiness has been most evidently rising. And for months past the interest has been more intense than ever. Our parlors are crowded to excess, so that we find it difficult to accommodate all that come to these meetings.

May the Lord greatly bless you in your work—spreading Scriptural holiness through these lands. Surely it is a work which Gabriel might covet.

Yours in the bonds of perfect love,  
PIEBE PALMER.

The following is the article to which Sister P. refers:—

### WE HAVE AN ALTAR.

BY THE AUTHOR OF FAITH AND ITS EFFECTS, ETC.

“Bound on the altar of thy cross,  
Our old offending nature lies;  
Now, for the honor of thy cause,  
Come and consume the sacrifice.”—Wesley.

God has so constituted the human mind that it seems to require that truth should be made tangible to its perceptions. The old and New Testament Scriptures are strikingly adapted to meet this necessity. The types of the Old Testament prefigure the good things developed in the New, and in proportion to the magnitude of the truth to be developed, is the type kept in imposing attitude before the mind. Hence the importance of the divine admonition, “Comparing Scripture with Scripture.” The God of the Bible never gave one unmeaning type, and the pious Bible reader should not be satisfied until all the great leading truths of the Bible are made tangible to his mind. No one subject was so prominently kept before the mind, under the old dispensation, as the altar and its sacrifices.

From this we may infer that some truth of remarkable magnitude is involved and prefigured. And now the question with every one, earnestly desiring to know of the most important truths connected with his salvation, should be, What great truth does God intend to make tangible to my perceptions by the altar and its sacrifices?

*Has the CHRISTIAN an ALTAR answerable to the type so continuously kept before the mind under the old dispensation?* Let an inspired apostle answer, “We have an altar, whereof they have no right to eat who serve the tabernacle.” If the first was taken away in order that the second might be established, where then may the *Christian’s* altar be found? Christ says, “For their sakes I sanctify *myself*, that they may be sanctified through the belief of the truth.” “Sacrifice and offering thou wouldst not, but a body thou hast prepared me.” “By the which will we are sanctified, through the offering of the *body* of Jesus Christ, once for all.” Paul, immediately after declaring the fact, “We have an altar,” directs the attention to Christ, and says, “Let us therefore go forth to him,” &c. — Eminent Commentors do the same. Benson says, “CHRIST, who also is the only Christian altar, to which we bring all our sacrifices and our services.” Dr. Clarke says, “the Christian’s altar is the Christian sacrifice, which is Jesus Christ with all the benefits of his passion and death.” All true Christians belong to “a holy priesthood, to offer up spiritual sacrifices acceptable to God *by Christ*.” And if of the royal priesthood, not only an altar, but sacrifices are implied, if he would be answerable to his sacerdotal prerogative. Dr. Clarke says, “In all metaphors there is something in the natural image that is illustrative of the chief moral property in the thing represented. And how strikingly and tangibly has the thing prefigured by the altar and its sacrifices been apprehended by Christians of all ages. Where is the earnest believer, who has not, in the exercise of his holy vocation, exclaimed, “I lay all upon thine altar, O Lord.” “I present myself to thee, a living sacrifice.” These utterances were not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth, and were induced as the spontaneous effusions of the gracious soul, as the legitimate language of the heart accustomed to compare spiritual things with spiritual. The comer unto the Christian’s altar is constrained, by the mercies of God, to present himself a living sacrifice, and from the fulness of his heart exclaims, “I now lay all upon thine altar.” So David says, “Even upon thine altar, O Lord.” Where shall he present his sacrifice but upon the altar which God has erected, whereupon the polluted may come and be made clean — the unholy, and be made holy?

“FOR WHETHER IS GREATER, THE GIFT, OR THE ALTAR?”

And in what was the foolishness and the blindness of the scribes and Pharisees displayed, so justly calling down the denunciations and woes of the Son of God? We may infer that they made far greater account of their poor, puny offerings

than they did of the sanctity and claims of the *altar*, upon which their offerings were laid. The Jewish altar, being subjected to various symbolical cleansings — the offering of a bullock upon it by way of atonement, &c., seven days in succession, was anointed and sanctified, and was ordained to be an altar most holy — “Whatsoever toucheth the altar shall be holy.” This altar was now the Lord’s in such a peculiar sense, that whatsoever touched the altar became holy by virtue of the touch. From the moment the gift touched the altar it became virtually the Lord’s property. These scribes and Pharisees were comparatively unmindful of the great sanctity of the altar, thinking much more of the gifts which they brought to the altar than they did of the altar and its claims. The claims of God for the services of the altar had been clearly described, which were the choicest of the kinds designated. When that which was blemished was offered in sacrifice to God, such as the lame, torn, sick, or blind, it was an abomination to him; and however earnest or tearful the offerer might be, his offering was not regarded, and those who attempted to present such were charged with the awful, sacrilegious act of polluting God’s altar. But these scribes and Pharisees were not here rebuked for sinning after this similitude. It was because they lightly regarded the sanctity of the altar upon which their offerings were laid, as though the *gifts* which they brought to the altar were a matter of greater consideration with them than the altar upon which their offerings were laid, which God had ordained to be an altar *most* holy. It was therefore they said, “Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is guilty.”

DO YOU REGARD THE GIFT GREATER THAN THE ALTAR?

Do you set a lighter estimate upon the altar than upon gifts which you bring to the altar? Thousands sin after this similitude, and bring woes upon themselves, as those pronounced upon the scribes and Pharisees. Christ, who has redeemed you wholly unto himself, now has, and ever has had, an all commanding claim upon all your ransomed powers. Body, soul, time, talents, influence and reputation already belong to him. Have you rendered all up to him, or are there points of reservation in relation to one or all of these gifts with which God has intrusted you? God has given you that body which now enshrines your spirit? do you think more of that gift than the claims which Christ has upon it? Have you said in your heart, How can I give up my body as a whole-burnt sacrifice, to be so laid upon God’s altar as to preclude my ever again resuming it, as though I were my own, or at my own disposal? Or have you said in relation to other gifts — your time, reputation, or talents — how can I devote my time so exclusively to holy service? And must I sacrifice my talents without reservation, so as to manifest an entire absorption in the work of God? And then, my reputation, how can I surrender it, and become of no reputation for Christ’s sake? To the degree you have been shrinking from the surrender of these gifts, and thinking more about them than about the altar upon which they ought long since to have been sacrificed, to that degree you have been sinning after the same similitude as the scribes and Pharisees. And yet more surely will you bring down the displeasure of God upon you than they. For the *altar* to which you come is *infinitely* holy, and its demands on *all* your redeemed powers are *infinite*.

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BANVARD’S PICTORIAL QUESTION BOOK.—We have been exceedingly pleased with the arrangement and plan of this little work. It is designed as a transition book between the “Infant Series” and the “Topical Question Book.” The subjects are well chosen, and the questions admirably adapted to the capacity of those for whom they are intended. We regard the pictorial illustrations as not among the least of its excellences.—*Boston: Heath & Graves, 79 Cornhill.*

## RECEIPTS FOR THE GUIDE.

FROM JAN. 20, TO FEB. 15, 1853.

	\$	PAYS TO		\$	PAYS TO		\$	PAYS TO
Apa M J	1	Jan '54	Giles Ann E	1	Jan '54	Rico Miss N	1	Jan '54
Aplin N J	1	Jan '54	Gommaway Rev R	1	Jan '54	Rich Miss E	1	Jan '54
Ayer Ada D	1	Jan '54	Hollinshead W H	1	Jan '54	Robinson J T	1	Jan '54
Andrus Miss M	1	Jan '54	Hastings Miss H	1	Jan '54	Rice George	175	July '53
Armstrong Ada	1	Jan '54	Hill Julia A	1	Jan '54	Rowell G W	1	Jan '54
Bement S T	1	Jan '54	Hager Amos	450	Jan '54	Riley Eliz	1	Jan '54
Bailey Geo	1	Jan '54	Hyatt A S	1	Jan '54	Roe Huldah	1	Jan '54
Bordwell M.	1	Jan '54	Hunt Benj	1	July '53	Smith T S	1	Jan '54
Brigham Miss E	1	Jan '54	Hill Louisa M	1	Jan '54	Stiles H B	1	Jan '54
Beckwith J B	1	July '53	Halsey Mary	1	Jan '54	Strong Joel	1	Jan '54
Bryant Abby L	1	Jan '54	Hoyt Mrs C	1	Jan '54	Skinner Franklin	1	Jan '53
Blackburn W S	3	Jan '54	Higgins Mrs W	1	Jan '54	Stevenson L	1	Jan '54
Bajus Mrs J	1	Jan '54	Higgins Mary E	1	Jan '54	Speed R A for 7 new and 7		
Barrows Rev F Q	67	Jan '54	Higby Mrs S	1	Jan '54	subs.	14	all to Jan '54
Brown Rev A	1	Jan '54	Hall B C	1	Jan '54	Sedgwick Mrs E H	1	Jan '54
Brown Sarah A	1	Jan '54	Hawley T B	1	Jan '54	Slack Charles	1	Jan '54
Brayton Rev H	1	Jan '54	Hiland Dr J	5	Jan '54	Sheed John	1	Jan '54
Bouvie Maria L	1	Jan '54	Jolly Mrs A E	1	Jan '54	Shields Maria	1	Jan '54
Badger Lavina for 10 subs.			Jenkins C W for 9 subs. from			Shaw N D	1	Jan '54
Jan 4th	10		Kingston	9	all to Jan '54	Scott Mrs A E	1	Jan '54
Baker Mary	1	Jan '54	Knowlton N	1	Jan '54	Stratton Mrs A	1	Jan '54
Burch Maria	1	Jan '54	Knowlton Sarah	1	July '53	Stewart Sarah E	1	July '53
Buck Irena M	2	Jan '53	King Amanda	2	Jan '54	Sulleck Mrs B	1	Jan '54
Bigelow Sarah	1	Jan '54	King George	1	Jan '54	Sweet Clarissa	1	Jan '54
Brown John	1	Jan '54	Keener J Jr	1	Jan '54	Seran Rev J W	1	Jan '54
Ball Mrs E M	1	Jan '54	Kynett Rev A J for 6 subs. from			Sheldon Anna R	1	Jan '54
Campbell C	1	Jan '54	Davenport	6	all to Jan '54	Stevens D M	1	Jan '54
Curtiss J Jr	1	Jan '54	Livesey Rev W for 13 subs. from			Trowbridge S	1	Jan '54
Coffin E G	1	Jan '54	Provincetown	13	all to Jan '54	Tooke Rev J E	1	Jan '54
Carpenter E J	1	Jan '54	Leggett E	1	Jan '54	Taylor Sarah	1	Jan '54
Coombs Sarah H	1	Jan '54	Littleton Rev O	1	Jan '54	Tinkham M	1	July '53
Chandler James	1	Jan '54	Leebrick Mrs E A	2	Jan '53	Thurston S	1	Jan '54
Chaplin R W	1	Jan '54	Litchfield H S	1	Jan '54	Tabor C	1	Jan '54
Copeland Sister	1	Jan '54	Leach L W	2	July '53	Tutt Mary	1	Jan '54
Clark Mrs D	1	Jan '54	Lary Mary A	1	July '53	Thompson J J	1	Jan '54
Clay Lucinda	2	Jan '53	Mudge Rev Z A	1	Jan '54	Thompson Lucy A	1	Jan '54
Clark Mrs B F	22	on ac't	Manly Ann	1	Jan '54	Turner Hannah	150	July '53
Crofoot Mrs B P	1	Jan '54	McMurray S for 15 subs. from			Thompson A C	1	Jan '54
Cutler Sarah J	1	Jan '53	Halifax	15	all to Jan '54	Tabor Sarah	1	Jan '54
Cook Wm B	1	Jan '54	Macfarlane J	1	Jan '54	Taplin Mrs H C	1	Jan '54
Coggin Geo	1	Jan '54	Mills A D	1	Jan '54	Van Deusen A M	1	Jan '54
Carr Amelia M	1	Jan '50	McMaster R	1	Jan '54	Vangordon Rhoda	1	Jan '54
Collins L C L	1	Jan '54	Moody Emily	1	Jan '54	Wilcox Susan	1	Jan '54
Dutter Mrs E	1	Jan '54	Malcom Rev W D	1	Jan '54	White L	1	Jan '54
Donaldson J	1	Jan '54	Myers George	3	Jan '54	Webber Mrs F*	1	Jan '54
Daniel Rev W V	2	July '53	Markley D	1	Jan '53	Workman John	1	Jan '54
Doherty Mary C	1	Jan '54	Mallett G B	1	July '53	Wheeler Sally	1	Jan '54
Dickerman M M	1	Jan '54	McAnn Rev I	50	July '53	Whitley R B	2	July '54
Dunkle D H	2	Jan '54	McNeil Mrs H S	1	Jan '54	Ward T D	2	Jan '54
Demary Mrs N	2	July '53	Mitchell Eliz	1	Jan '54	Wilcox A	1	Jan '54
Davis A G	1	Jan '53	Moore Mrs H W	1	Jan '54	Wadsworth C	1	Jan '54
Dayton J N	1	Jan '54	Nichols Emily	1	Jan '54	Waring Mary H	1	Jan '54
Davis Mrs E	3		Nye Rebecca	1	Jan '54	Warner Mather	1	July '54
Esselstyn H	1	Jan '54	North Sarah	1	Jan '54	Ward M M	1	Jan '54
Ely Lucy	1	Jan '54	Nash Mrs A	1	Jan '54	Willis S	1	Jan '54
Ebey Matilda	1	Jan '54	Olmstead Emily	1	Jan '54	Whitmore O	1	July '52
Emerson S	1	Jan '54	Parmale Eliza	1	Jan '54	Wayno Miss E L	1	Jan '54
Faimer John	1	Jan '54	Pitford Mrs M	1	Jan '54	Woodruff E S	10	Jan '54
French Polly	1	Jan '54	Perry Ellis	1	Jan '54	Washburn Exa	1	Jan '54
Fuller E G	233	Jan '54	Paul James	20		Weld Mrs C	1	Jan '54
Fowler Mr	1	Jan '53	Parker Sarah	1	Jan '54	Wheeler Salmon	1	July '53
Fisk Alice	1	Jan '54	Powoll Mary	1	Jan '54	Willis E I	1	Jan '54
Fletcher Emelino	1	Jan '54	Patch W W Jr	1	July '53	Williams C	1	Jan '54
Fry John	1	Jan '54	Pease Mrs S L	2	July '50	Wheeler Rev T	1	Jan '54
Foster I H	1	Jan '54	Pent Mary E	1	Jan '54	Wellborn J D	1	Jan '54
Farrington S	1		Parker Miss C A	1	Jan '54	Westervelt M	1	July '53
Griffin Betsy W	1	Jan '54	Pressey Ann E	1	Jan '53	Worth Mrs Chas	1	Jan '54
Gilbert Lucy E	1	Jan '54	Ramsey Mrs F R	1	Jan '54	Worster Harriet	6	subs. from
Gray Miss I M	1	Jan '54	Ross Miss A F	1	Jan '54	Adrian	6	all to Jan '54
Goodnow Horaco	1	Jan '54	Rowe Rev J	1	Jan '54	Young Wm	1	Jan '54

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE  
GUIDE TO HOLINESS.

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JUNE, 1853.

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ORIGINAL.

TO PROFESSORS OF PERFECT LOVE.

BY JESSE T. PECK, D. D.

THE FRUITS OF ENTIRE SANCTIFICATION MUST VINDICATE THE PROFESSION.

SUCH amazing grace cannot be hid in the heart. A light so pure, and bright, and constantly increasing, will shine out to the view of men. A tree so good will bear good fruit.

*The spirit* which characterizes the man wholly sanctified, is a clear and steady vindication of his profession. It is the spirit of love — of perfect love. There is a marked difference between the love which is the fruit of partial, and that which is the result of entire sanctification — love which may co-exist or alternate with fear, and “perfect love which casteth out fear.” It is much weaker, and hence more easily overcome. It is indeed warm, and fresh, and glowing, when the soul is first converted; and would seem to be able to contend with men and devils. But the time of its trial comes on. It has a rival within. Love of self (I use the term in a bad sense) is only conquered, not destroyed. And this springs up with its strong importunate demands, in a thousand forms. It seeks, and, to the grief of the Spirit, not unfrequently gains, the ascendancy. Love to God resists it, struggles against it, and, by the help of grace, puts it down. Otherwise condem-

nation would arise. But the contest reveals the feebleness of the power. God knows how fearful, and often doubtful, is the strife. How the soul's affections are held in equipoise, hardly knowing which way the scale will turn. The vibration is alarming, as *self* on the one hand, enlarges and increases in our esteem, as we gaze upon it, see its beauties, and feel its cravings, and gradually, almost imperceptibly, add the weight of *consent* to its demands — and *our Saviour*, on the other, by the charms of his character, the pleadings of his tears and blood, appeals to the heart he has claimed, and received, and renewed, for its undivided love. Who has not felt this vibration? Who has not been conscious of this rivalry within him? and the world with its wealth, its honors, its pleasures, has come in with its claims, its demands to be loved even in comparison with God, and in opposition to him, and has found its response in the soul not sanctified wholly, conspiring with remaining love of self, to rival and overpower the Christian love which has been kindled within. It must battle moreover with the fears of the heart. The way is new, and apparently adventurous. What wonder that the unpractised Christian should fear a false step, and tremble lest a fall from this giddy height, should dash him to ruins. And the foes he must meet — alas! they are not unknown to him. Until a few days since, they were his intimate friends! The world, the flesh, and the devil — he hailed them brothers, until God opened his eyes; and he may well fear the power of their fascinating friendship. It is natural that his heart should flutter at the prospect of meeting them face to face, under solemn orders and covenant to renounce them, and abandon them forever, despite their tantalizing smiles, and menacing frowns. And much more certainly will the spirit sink with fear for the conflict, after it has tried the power of their combined malevolence and skill, and perhaps been left again and again bleeding and dying from its wounds in the strife. This is the revelation of its feebleness. And it must needs be further tried by “the lusts of the eye, the pride of life, and the lusts of other things.” A fearful array of antagonist feelings will arise from within, to oppose, mingle with, and if possible overwhelm it. And the weakness and foibles of men will try it. The wickedness, the

meanness, and the opposition of men will provoke it. Untoward circumstances will expose it to defeat, and even utter overthrow, while yet its habits are unsettled and its power is undeveloped.

Let now this unholy love of the creature, *self, and the world*, be utterly eradicated; let the cleansing power of the Holy Ghost remove all inward vileness, all resistance to Divine love, all fear. Let the consecrated soul in its intellections, its passions, and its will become once more a unit. Let love — “perfect love” — dissolve, pervade, and control the whole man, and wield every power of body and mind, in contest with the two remaining foes, the devil and the world, now straining every nerve with tenfold energy, and you shall see what we mean by *the Spirit* which vindicates the profession of holiness. We have now before us a realization of that matured, consolidated, and well developed power of the Christian religion, expressed in Heaven’s holy law, “thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself.” And *this is the Spirit* which is revealed in the life.

How truthful it is in its representations of God’s moral law. It proposes no amendment to that stringent code, which exacts every thought and feeling, every word and action, for the glory of God. It would abate nothing of these high demands, nor vary in the slightest degree, the will of Jehovah. With this will it harmonizes sweetly and perfectly, though it reveals crosses, and perils, and sufferings, more terrible than ever seen before. The spirit breathed in the sanctified state says, “it is the Lord, let him do as seemeth him good.” Under this rule, how firm and uncompromising is the soul, however constitutionally timid and shrinking, in meeting its foes, and condemning sin, in whatever form it appears, whether in “high places” or low. It is the spirit of moral heroism, which trembles at nothing but the frown of God, and turns aside for no foe, however terrific in countenance, or formidable in power.

But at the same time what meekness, what humility, what tenderness, it reveals. How conscious of the utter weakness of all human power, how utterly dependent upon the might of God,



how solely confiding in the blood of Christ, and the cleansing, vitalizing energy of the Holy Spirit. No loftiness in bearing, no self-conceit in countenance, no boasting of its own purity or achievements, no severe denunciations of the less experienced children of God, nothing harsh or censorious in word or temper. Kind, and gentle, and forgiving to all, compassionate even to the vile and the ungrateful ; seeking all occasions to return good for evil, and paralyze an enemy by the power of love. A spirit so sweet, so invariably pure, is the noblest similitude of God on earth. *It is* God living, and breathing, and acting in the soul of man, and through these organs of clay.

And this spirit carries itself into all the social relations and business of life. He who is thus the embodiment of love is not, it is true, the less alive to a sense of justice, is no better prepared to give his tacit sanction to the attempts of iniquity to defraud a fellow man of his equitable rights. He is not thereby slack in his estimate of business laws, or quiescent amid the arch deceptions of a grasping world. His stern love of the right, will allow of nothing which could compromise it, without firm remonstrance and vindication. But his sense of justice passes over to the account of his fellow, as well as of himself. No longer anxious to get the advantage in trade, he is as sincerely interested for the rights of the one party as the other — and then so transparent in his words, his looks, his actions, that he disarms suspicion, and vindicates confidence. When he meets his friends in social life, he reveals nothing of the ascetic, or the bigot, or the mere enthusiast. He is simply, there and on all occasions, a Christian — a man of God. The deep repose of his countenance, shows him proof alike against the sullen gloom of monasticism, and the trifling levity of the man of pleasure. Cheerful in the enjoyment of the purest bliss and highest hopes that ever glowed in the bosom of a mortal, and solemnly earnest, in the accomplishment of the loftiest mission that ever commanded the heart, or nerved the energies of mind, he diffuses everywhere joy to the good, and terror to the bad ; and all this by the spirit which God has given him.

His is the work of benevolence, in all its conditions. No form of humanity so low that he despises the priceless germ which it

encloses. No labor of love so humble, so offensive to a creature of sense, so exacting upon the sensibilities of the heart, or the muscles or nerves of the body, or the means in his hands, as that he shrinks from its performance, or becomes weary of its burdens. An angel of mercy, by the couch of the sick and the dying, in the abode of poverty and helpless wretchedness, and the very hand of the church in its deep-reaching after low, degraded, but immortal man.

In the prayer meeting, in the class meeting, in the conference room, the sweetness of his spirit, the dissolving power of his love is the life and soul of the whole. Hard hearts melt under his prayers, the feeble wax strong under his exhortations, darkness flees before the burning glories of the cross, seen and felt in *the spirit* of the consecrated one. O, what loveliness and power it reveals! but we can say no more. *Whoever possesses this spirit may safely profess to be perfect in love.*

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ORIGINAL.

LETTERS TO A FRIEND.

BY IDA.

NUMBER ONE.

MY DEAR C——— :

I received your letter last night, and hasten to reply. I felt grieved by the intelligence it contained, for I had hoped that it would convey the glad tidings of your redemption from all iniquity. Aided by the influence of the Holy Spirit, you said in your heart, upon the perusal of my letter, "I will be the Lord's, and wholly his, at the loss of all things else." Satan, who is ever on the alert, ready to dispute every inch of ground contended for by the Christian, and those also who would become such, saw your motive; and well aware that if your resolution were carried into effect, he would be defeated, and his power over you be taken away, he presented to your mind past failures, and then very

plausibly says, "It will be just so again; better not vow, than vow and not perform." For a moment you listened to the tempter, then yielded; and the result of this was, a "decision to delay yet a little longer." By taking this false step, your purpose was greatly weakened, so that you could not, as you say, "again resolve," and Satan has since been holding you in the chains of unbelief, and I wonder not that you are so "very miserable." Had you but carried out your resolve, how different now would be your state. Instead of feeling "unhappy" and being in "darkness," you would be enjoying peace with God, freedom from condemnation, and the light of the Divine Spirit. O why, dear sister, did you suffer the adversary thus to gain an advantage over you? Just examine for a moment his false suggestion. If the argument be a sound one, will it not be just as weighty at any *future* period, as the present? Would it not be perfectly consistent for you to come to the decision *never* to submit to God, as to come to the determination you have? Are you prepared to form such a resolution as this? By no means! methinks I hear you reply. But permit me to inquire again, if you suppose that you will have more strength at any future time than now? Would you not be just as liable to break your resolution? I think that you will see the inconsistency of the suggestion, when you carefully reflect upon it. Remember, dear C——, that when you become the Lord's, grace sufficient to keep you from falling stands pledged in your behalf; you have the strength of Omnipotence upon which to rely, and while you take hold upon this, your feet can never slide. Do not suppose that you are to contend with your own weapons against the foe — for this is not the case. A complete armor is provided; with this you are to be equipped; and with it you can successfully "fight the good fight" of faith, and put to flight the powers of darkness. Never, O never, again listen to the suggestion, "I cannot retain the blessing if I obtain it." You can, thank the Lord! I do know from experience that it is just as easy to *retain* as *obtain*; and the one is done in the same way as the other. As we *receive* the Lord Jesus, even so are we to *walk* in Him—walk by the *same* rule, and mind the *same* thing. By laying all upon the "altar which sanctifieth," we are

sanctified; and by perpetuating the offering thereon, we continue to be sanctified. God help you, sister, with a fixed purpose of heart to bind the sacrifice with cords to the horns of the altar, that you may henceforth be consecrated to the service of the Most High, and enabled with all his saints, to know the love of God which passeth understanding, and to be filled with all of his fullness! But I will now return to your letter. You say: "Yet I dare not refrain from seeking, for without holiness I am undone forever." It is true, that without holiness you are lost; but permit me, dear C., to inquire, of what avail is your seeking, while refusing to give God your heart? The word of God assures us that "many will *seek* to enter in at the strait gate, and will not be able." We must therefore do more than *seek*, we must *strive*. It is in vain for you to seek without decision. The first step to be taken is submission. You ask, "what shall I do?" I reply: give thyself, thy *all*, to God. You refer to a passage that was presented to your mind. Here you again rejected light. Again you say, "Some days I dare not pray at all—at other times, dare not refrain; but yet no comfort—cannot feel that my prayers are heard," &c. This looks perfectly reasonable to me. The word to you is this: "Submit yourself to God" — this you refuse to do; how then can you claim the promise that immediately follows the requisition—"Draw nigh to God, and *He will draw nigh unto you?*" While you refuse to yield obedience to the claim of God, are you not turning away your ear from his law? And what saith the Bible respecting such? "*Even his prayer shall be abomination.*" Think me not harsh, dear sister, because I thus address you. I mean it for your good; I wish you to understand your true position. "But would you have me leave off praying?" perhaps you may inquire. By no means! I would have you submit to God, and thus be prepared to offer the prayer of faith, which alone is acceptable with Him. There is no access to God—no saving faith in Christ—no progress in holiness, without being first submitted to the will of God. "Whosoever he be among you that forsaketh not all that he hath, cannot be my disciple." Let this declaration of the Saviour be engraven upon your inmost soul! Dear C., will you forget the things that are behind, and

now give God your heart? He says, "I will receive you, and will be a Father unto you." Let your heart now reply, "I will be the Lord's from this moment! I resign all into his hands! Now, Lord, I *am thine!* Thou hast promised to receive me — thou dost. I venture upon thy word, and reckon myself thine; dead indeed unto sin, but alive unto God, through Jesus Christ!" If this be the language of thy heart, then art thou the saved of the Lord; and instead of saying in your next letter, "I am miserable," you will say, "I am happy; God now hears me pray, and Jesus saves me." That it may be thus is the sincere prayer of your sister in Christ.

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ORIGINAL.

### REVIVALS IN WESLEY'S DAY—HOW PROMOTED.

BY REV. J. HARTWELL.

BRO. DEGEN:—Many of your readers doubtless would peruse the following quotations with interest and profit. For this article, I shall quote only from Wesley's Works, Vol. iv. The following will show the connection of sanctification with the promotion of revivals:—

"*Monday*, 30, and the two following days, I examined the society at Bristol, and was surprised to find fifty members fewer than I left in it last October. One reason is, Christian perfection has been little insisted on; and where this is not done, be the preachers ever so eloquent, there is little increase either in the number or the grace of the hearers." p. 220.

"*Feb.* 4. — I preached at Bradford, where the people are all alive. Many have lately experienced the great salvation, and their zeal has been a general blessing. Indeed, this I always observed, — wherever a work of sanctification breaks out, *the whole work of God prospers*. Some are convinced of sin, others justi-

fied, and 'all stirred up to greater earnestness for salvation." p. 437-8.

" *Wednesday, 24.* — I went on to Otley, where the word of God has free course, and brings forth much fruit. This is chiefly owing to the spirit and behavior of those whom God has perfected in love. Their zeal stirs up many; and their steady and uniform conversation has a language almost irresistible." p. 451.

" We had afterwards a love feast, at which the flame was soon kindled; which was greatly increased while Mr. Cundy related the manner how God perfected him in love: a testimony which is always attended with a peculiar blessing." p. 458.

" *Wednesday, 14.* — I preached at Tiverton; and on *Thursday* went on to Launceston. Here I found the plain reason why the work of God had gained no ground in this circuit all the year. The preachers had given up the Methodist testimony. Either they had not spoken of perfection at all, (the peculiar doctrine committed to our trust,) or they spoke of it only in general terms, without urging the believers to 'go on unto perfection,' and to expect it every moment. And wherever this is not earnestly done, the work of God does not prosper." p. 459.

" Thence I went to Otley. Here also the work of God increases, particularly with regard to sanctification. And I think every one who has experienced it, retains a clear witness of what God has wrought." p. 505.

" *Thursday, 17.* — I examined the society. In five years I found five members had been gained! Ninety-nine being increased to a hundred and four. What, then, have our preachers been doing all this time? 1. They have preached four evenings in the week and on Sunday morning; the other mornings they have fairly given up. 2. They have taken great care not to speak too plain, lest they should give offence. 3. When Mr. Brackenbury preached the old Methodist doctrine, one of them said, 'You must not preach such doctrine here. The doctrine of perfection is not calculated for the meridian of Edinburgh.' Waving, then, all other hindrances, is it any wonder that the work of God has not prospered here?" p. 510.

" Perceiving they had suffered much by not having the doctrine

of perfection clearly explained, and strongly pressed upon them, I preached expressly on the head; and spoke to the same effect in meeting the society. The spirits of many greatly revived; and they are now 'going on unto perfection.' I found it needful to press the same thing at Stockport in the evening." p. 557.

"I have not for many years known this society in so prosperous a condition. This is undoubtedly owing, first, to the exact discipline which has for some time been observed among them; and next, to the *strongly* and *continually* exhorting the believers to 'go on unto perfection.'" p. 632.

"The work of God prospers among us here: I never saw any thing equal to it. The last time I was at St. Just, the leaders gave me an account of seventy persons who had found either pardon or perfect love within the last fortnight; and the night and morning I was there, twenty more were delivered." p. 558.

After a description of a most remarkable revival, we meet with the following: "The rise of the late work was this:—William Hunter and John Watson, men not of large gifts, but zealous for Christian Perfection, by their warm conversation on the head, kindled a flame in some of the leaders. These pressed others to seek after it; and for this end, appointed meetings for prayer. The fire spread wider and wider till the whole society was in a flame." p. 378.

Several pages of the Guide might be filled with quotations from Mr. Wesley, illustrative of the tendency of sanctification in the church, to result in the salvation of sinners. And why not, since the church is ordained to this work, and "holiness is the measure of power?"

Auburn, N. Y.

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WOULDST thou have the lamp of assurance which God hath kindled in thine heart burn steadily and shine brightly? Let there be much diligence, much holy confidence, much prayer; these, like the oil of the sanctuary, shall make it do so.

SELECTED.

## VITAL UNION WITH CHRIST.

(Concluded.)

FROM THE OBERLIN EVANGELIST.

IN our last number we aimed to show that, *scripturally*, the relation of Christ to the believer is that of a *vital union*. The Christian is *in* Christ as the branch is in the vine — by a life-imparting connection.

Assuming this to be true, it follows,

1. That the Christian should have no heart-fellowship with the world. To be in heart-union with the world is to be heart-divorced from Christ, for between the spirit of Christ and the spirit of the world there can be no fellowship. "The friendship of the world is enmity with God." The spirit of earth is selfish—the spirit of Christ is holy; and the Christian whose soul does not intuitively distinguish between the one and the other, knows nothing of holiness yet, as he needs to know it, and *must* know it, ere he can "see the Lord." There are no elements in common to the spirit of the world and the spirit of Christ. All is contrariety and antagonism. On the one side, sin; on the other side, holiness:—the one is of earth, the other of heaven; the one holds self supreme; the other, God. The Christian, therefore, who is *in Christ*, cannot be in the same sense *in the world*. He cannot be at the same time a branch in Christ the vine, and also a branch whose invigorating roots and sustaining trunk are the ambition, the avarice, the sensuality, or any form of the selfishness of earth. "Ye cannot serve God and Mammon." It is all vain to serve two opposite masters. You will certainly hold on to the one, and despise the other. If you hold to the world, you inevitably despise God. Therefore, being *in Christ*, is *not* being in earthliness and self. The one state, of necessity, forbids the other. Whoever is *in self*, devoted to self, and living for self, may know beyond mistake that he is not *in Christ*.

2. It follows also that being in Christ is synonymous with being a Christian. It was so considered in the apostolic age beyond all



question. And what was true then, cannot be otherwise than true now. By no possible ingenuity can it be made out that piety is a different thing now from what it was then. No power of public opinion, or of church opinion, or church practice, can change the nature of the Christian spirit — can make worldliness any more like piety now than it was eighteen hundred years ago. The world may or may not be more civilized, or more moral; it certainly is not any more imbued with the spirit of Christ.

Hence the question, *am I in Christ?* is a perfect test of true discipleship now, as really as then. It marks the real Christian, and excludes the self-deceived, as truthfully now as then. *Now*, as well as then, it is only self-delusive and self-ruinous to hope for salvation without being *in Christ*.

3. Again, it follows from this Scripture doctrine that there can be no deficiency of divine nutriment to sustain the Christian life.

If its roots lay in philosophy, even the most profound earth ever produced, we might expect it to wither. If the Christian life was rooted only in self-prompted and sustained resolutions, we should see its leaves grow sickly and its blossoms fall. It might have the best cultivation that human appliances could afford; you might plant it under the genial shadow of the best church organizations, nurture it with the selectest influences of church rites and ceremonies; — all must come signally to nought. Nothing will suffice but Christ. Rooted in him, branching forth from him, all is life and perpetuity.

But the special point to be urged now is, that this branch-connection with Christ the vine being perfect, there cannot possibly be any lack of sustenance. It is not possible that currents of death, not life, should flow from Christ into his branches. It is not possible that the life-currents should be so languid as to cause decay and death to the still inhering branches. No *blight* ever sent its silent, deadly influence from Christ, the parent stock, into the branches — the hearts of his people.

Nor was there ever any such phenomena as a failure in the regular supply of nutriment in this spiritual vine. It never yet was the case that the branches called for sustenance, but called in vain. Faith never yet sought for sustaining power, and it came

not in the hour of need. This fountain was never known to be dry. If branches fade and blossoms fall, say not that this vine-stock is sickly and its life current dry; but rather know thou that the vital connection is broken; — is only apparent, and no longer real.

Who believes that the spiritual power of Jesus Christ is inadequate to sustain the spiritual life of his trusting children? Or who believes that, being able, and withal sought unto and trusted, he yet fails to bestow the blessings sought? Nay, verily, let no such thing be thought by any of the dear ones of his flock, for He is not *such* a shepherd! He never *starves* his flock!

4. It equally follows that those who are *in* Christ shall have no lack of spiritual joy. The attentive Bible reader must have noticed that when our Lord states for himself the *design* he had in view in teaching his disciples how the branch is in the vine, (John xv. 1-11) and how, so abiding, it will bring forth fruit, and will ensure to them his permanent love, he says: "These things have I spoken unto you, that my joy in you may remain, and that *your joy may be full.*"

No doubt the end Christ had in view will be answered. Those blessed truths which he spoke for the purpose of causing his people's joy in him to be full, are adapted to their purpose, and if faithfully applied, cannot fail to secure it. They must secure a fullness of joy because they secure a permanent spiritual life and a steady productiveness in the fruits of holiness. Such life and such fruit lie at the foundation of substantial joy. A joy that is transient may have root (such as it has) in other soil, but no permanent joy can be had otherwise than by abiding in Christ.

Let those who seek for spiritual joys take notice of this. Such joys are attainable; your joy may be made and kept *full*; but can be so only as you abide in Christ, and consequently abide in his love.

5. Let the reader notice another unfailing result of abiding in Christ; — "*ye shall bear much fruit.*" There can be none barren or unfruitful who truly remain *in-Christ*. Is not this a blessed truth?

Let it be for our encouragement, since it reveals the secret of

sure and abundant fruit-bearing. The vineyard of the Lord — O, how will it bloom in fragrance and beauty, and its clusters load each branch with the choicest grapes — provided only that they abide in Him who is their life and their strength!

This truth, so good for our encouragement, is not less useful as a *test*. Art thou a living and fruit-bearing branch? Then thou art *in Christ*. But dost thou bear *no* fruit unto holiness? Nothing could so clearly prove that thou hast no living connection with Christ the vine! The result may grieve thee, it may astound thee — it may smite down thy dearest hopes; — but it cannot be gainsayed, or doubted. Happy is he who admits the inference and hastens to apply the remedy.

6. No greater calamity can befall the church than that she should lose the living power of this truth.

Such a result is no doubt possible. It may occur by substituting reliance on forms and ceremonies, instead of reliance on Christ—as the Romanist does. Or the substitution may exchange reliance on Christian instrumentalities — the well-preached gospel, the imposing architecture, the splendid music, and the social appendages — in place of him in whom alone reposes the vital power of spiritual life. Nor is it impossible that the church should retain this truth in theory, yet disown it in practice. She may even retain it in her creeds and in her theological tomes, when it shall have dropped out of her actual experience, and meet with no favor or sympathy if it should appear in some of her neglected little ones. It would certainly be a dark symptom (would it not?) if leading men in the church should come to look with disfavor and even suspicion upon those who modestly and humbly testify of themselves, — “I think I am *in Christ*, and find all the Scriptures say of this state fulfilled continually in my own experience.” Such testimony as this has been brought before the churches to some extent within the few years past. There is no need that our columns should say how it has often been received. On this point, it were fitter that we should weep than speak. Tears are more in place than words.

But it cannot be thus always — we trust it cannot be so long. Those gospel truths which embody more vital power than any

others, cannot long sleep in neglect—cannot long be dropped from the living experience of God's people. We cannot believe that Protestant Christendom is given up of God to a night of spiritual excision from her Lord, and therefore we have all confidence that Christ will return and reveal himself in the experience of his people, their life and their strength.

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ORIGINAL.

OUR LAST FAMILY GATHERING.

EXTRACT FROM A LETTER TO A MINISTER.

BY THE AUTHOR OF THE WAY OF HOLINESS, ETC.

WE had one of our "Family Gatherings" at the Vestry St. Church last evening, and were favored with the transforming, joyous, soul-uniting presence of the Sanctifier. A large number witnessed for God; and nearly all who testified from their own heart realizations, spoke of the power of Christ to save from all sin. If from these "Family Gatherings" we were to infer the effect that the distinguishing doctrine of Methodism—"Holiness to the Lord"—has had on the Methodist community in this city, we have abundant reason to thank God and take courage.

Over thirty churches are here represented; and from the testimonies given, one might suppose that the experience of perfect love was the general experience of the membership in this city. Scores of earnest intelligent witnesses, well known for the usefulness and devotedness of their lives, testify on these occasions to the enjoyment of the witness of entire sanctification. Yet though I believe that there may not be a place near or remote, where so many consistent witnesses of perfect love may be found as in New York; yet I dare not leave you to infer that the enjoyment of the clear witness of entire sanctification is the general experience of our people. But these "Family Gatherings" seem to be a sort of a jubilee for the ardent lovers of Holiness. It is here the tribes of the Lord, from their many stations, gather. And I need

not speak of the clinging of heart that those who, through the blood of the everlasting covenant, enter into the holiest, feel toward each other. The Son of God in his memorable prayer says, "that *they* may be *one*, even as *we* are *ONE*." If "both He that sanctifieth, and they who are sanctified are *all ONE*," then we will not wonder that such a multitude of witnesses are by the power of the sanctifier drawn together. We will not wonder at the clinging of soul, that brings together from various points of our large city and its environs so many of those who love to "praise the beauty of Holiness." And we will not wonder as they get together at these "Family Gatherings," as in the more immediate presence of the Sanctifier, that their hearts flow out as *one* in united soul-thrilling testimony in praise of their glorious Head — their Divine Sanctifier.

And so you are also to have a Family Gathering on your charge on Thursday evening. I almost feel as if I should be present in spirit with you, though I may not respond to your invitation, and be present in body. But of this my heart is assured: there will be *One* (the ever blessed *ONE*) standing among you, who baptizeth with the Holy Ghost and with fire. And he will be there for a specific work. On every one who will specifically present himself upon the altar as a whole burnt sacrifice, for the sole object of being ceaselessly consumed, body and soul, in the self-sacrificing service of God, He will cause the fire to descend. And He who standeth among you will not delay to do this for every waiting soul, for He standeth *waiting*; and the moment the offerer presents the sacrifice, the hallowing, consuming touch will be given. Why may we not ask that scores may receive the full baptism of the Holy Ghost at your union love feast. Then may they go forth, endued with power from on high, to work mightily for God, and you will witness such a work of God on your station as never before. One shall chase a thousand, and two shall put ten thousand to flight.

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CHRIST sweetens all our comforts, and sanctifies all our crosses.

## The Missionary Work.

ORIGINAL.

### LETTER FROM A MISSIONARY IN INDIA.

OUR friend, Mrs. Palmer, has kindly furnished us with the following, from a brother now laboring in Bombay. We give the accompanying correspondence, embracing Sister Palmer's letter, and another from a Sister of the Missionary, both of which will invest the original communication with additional interest.

DEAR BRO. DEGEN:—I have long thought that the principles set forth in the Guide to Holiness, if experimentally apprehended, would soon bring about the salvation of the world. Through the courtesy of a Presbyterian lady who within a few days has received the blessing of Holiness, I herewith send you an extraordinary example of the power of holiness as exemplified in the case of her brother Rev. Mr. B., and the Rev. Mr. C., Missionaries, now laboring with much success in Bombay, India.

I also enclose a document containing Rev. Mr. B.'s reasons for declining the acceptance of his salary as a missionary. It is a remarkable document, and breathes a Christ-like spirit to an extraordinary degree. I leave it to your option whether to publish it or to withhold. To my mind it presents a most inspiring view of the faithfulness of Christ. When he first commissioned his disciples to go forth as sheep among wolves, without money or scrip, he asked them on their return,—“Lacked ye any thing?”—their ready answer, “Nay, Lord,” was an acknowledgement of the *faithfulness* of their Lord. Some might object to the course of Mr. B. in view of its furnishing a precedent from which few missionaries might act, or may conceive that the prevalence of such sentiments might operate disadvantageously on missionary organizations. But why should such consequences result? Rev. Mr. B. could not have entered upon his field of labor, had not the efficient aid of the American Board for Foreign Missions been tendered. It took him to his destination and sustained him there during his first year. The American Board placed him there in order that he might exemplify the spirit of his Master in saving souls. He found that he could best serve the purposes of his mission by exemplifying the spirit of Christ, in that he “made himself of no reputation and took upon him the form of a servant.” And so, more efficiently to serve the purpose for which the Board sent him out, he declines equipage and servants, and resolves to live in a way that does not make his acceptance of a salary needful. How efficiently then does he serve the interests of the missionary organization through whose aid he has been ushered into his field of labor, while the salary which he might otherwise receive, may be expended in sending others into the field, which may be like minded.

Yours, in the promotion of the practice and principles of Holiness,

PHOEBE PALMER.

April 6th, 1853.

My brother was once an Infidel, rejecting the Bible. At a circulating library "Paley's Evidences" was given him one day by mistake. He read it, and became convinced of the authenticity of the Old and New Testament. He immediately felt the imperative necessity of accepting all they teach. He now commenced the study of the Bible, and his obedience kept pace with his knowledge. He became a member of the Presbyterian Church, and soon after entered the Theological Seminary to prepare himself for the ministry. Two years after his commission, he felt the necessity of a higher experience of Christianity, and seeking it earnestly, obtained it. From this time, his constant effort was to incite Christians to holiness. He believed that it was commanded and promised by the Bible, and might be gained through consecration and faith. During his Theological course, the greater part of his time was spent in the reading of the Bible. He meditated much with prayer, believing that God thus taught him. In August, 1847, he sailed for Bombay, as a missionary of the American Board. Almost from the moment of his conversion, his heart had been turned toward the heathen. He went with the resolution of never returning; his family parted from him for life. He also went without a wife. He was at this time, thirty-one years old. During his first year in Bombay, he resided at the Mission House with several other missionaries. In February, 1849, he left this abode, resigned his salary, and adopted the manner of living of the native converts; for, as he says, "I found a wall in my path, and a vault of brass above me, and God told me that I would in vain beat against that wall, and my prayers in vain assail that vault, till I obeyed the word of his gospel, and destroyed the discrepancy\* which the natives saw between my life and my preaching." The fear of giving pain to his missionary brethren had kept him silent a whole year, but he concluded it was better to give them pain than to give it to Christ. He took a small and humble house in the midst of the native population, and there, upon bread and water, and rice, and fruit, and tea, has he lived without servants and without equipage for four years. During this time, his spiritual blessings have been ever increasing in intensity and amplitude. His income is five dollars a month, all that he will consent to receive, from an English gentleman whose children he instructs. He takes his breakfast with this family, leads their devotions, and spends an hour in instruction. Whenever the providence of God has called for any additional expense, the means have been unexpectedly and liberally provided by friends. He has thus made several journies. There are wealthy Englishmen in Bombay, who would sumptuously support him if he would allow them to do so. His maxim is, that if a man cares not for himself, all the world cares for him; and his own experience amply proves this. His brother missionaries and other friends, knowing how indifferent he is to his own comfort, are continually watching over him, and studying his wants. The same year in which he adopted this new mode of life, a Scotch missionary at Poonah, in India, Mr. Cassidy, following his example, renounced a salary of three hundred and forty pounds. In the beginning of the year 1851, he came to Bombay and took up his residence with my brother. Since then, they have lived together, sharing each other's labors, pains, and pleasures. My brother says, he knows no such man in the Christian church as Mr. Cassidy. He takes up his cross daily, but does it as though he were going to a marriage feast. He makes the greatest sacrifices, but is willing that no one should know them. He has

\* The discrepancy here referred to, is that of living in style so much beyond the natives, that he must of necessity appear in their eyes, as of a superior race, rather than to exemplify and to set forth the teachings of Him, who though he was rich, for our sake became poor, that we through his poverty might be rich.

a heart full of love, and a manner which shows it. His manner of speaking is fervent and eloquent, and the natives listen to him with delight.

Thus, do these two devoted brothers, united in the Lord, renounce all common pleasures of sense and of opinion, and in return receive from their munificent Master a joy of the soul, ever full and yet ever increasing.

It may be well to add, that Mr. B. regards the diet he has adopted, as best suited to the climate. He has found his self-sacrificing habits best suited to the exigencies of his health, &c. He finds himself able to travel on foot from ten to twenty miles per day. His physical endurance is remarkable.

### WHAT IS THE TRUE MISSIONARY LIFE?

DISCUSSED IN A LETTER FROM A MISSIONARY TO HIS BRETHREN.

DEAR BRETHREN IN THE LORD:—My mind has been much at work of late upon this question:—What mode of life should a Missionary adopt in order to have the full approbation of his Master? Believing that Christ would not willingly have us remain in the dark, concerning a question of this kind, I have studied the word of God in the sure expectation of finding the needed light. The conclusions to which I find myself tending are so different from those which I suppose to be entertained by my brethren in the ministry, that it has seemed best before definitely making up my mind as to what is duty, to submit to them my views so far as they are formed, and solicit an expression of their opinion concerning them. I have felt considerable pain while revolving this matter, in view of the pain I might possibly give you by adopting a new standard of Missionary life; but this is in a measure removed by the reflection, that in adopting your present style of life you have acted on principle and conscientiously, as truly as I now am in addressing you; and that it will be no more difficult for you and less painful, to give the reasons why your style of life is what it is, than for me to state the thoughts which have arisen in my own mind. Light is as much an object to you as to me; by an amicable and earnest discussion light may be evolved, and cannot possibly be extinguished or diminished; and I conclude that you will welcome this discussion, and spare me a portion of your time sufficient to read, digest, and perhaps reply to the following considerations.

The question more fully stated is this:—Shall the Missionary live as a rich man or as a poor man? If as a poor man, shall it be according to the European idea of poverty or the Hindoo? Shall his style of living be luxurious, or comfortable, or self-denying? Shall his salary be large, or moderate, or as little as possible? Shall he have an expensive equipage, or a plain one, or none at all? Shall he have many servants, few, or none at all?

Perhaps the opinion of some may be, that this question is an unimportant one. The things upon which the Bible lays stress are of another and higher character. The great scope of the Bible is to lead Christians to set their affections upon things above, not on things on the earth; and if they live with their affections detached from these things, it is a matter of comparatively little consequence, whether they detach these things from their lives or not. Two persons may live together in the same style and participate in the same comforts; but God, who sees the heart, may know that the one is bound up in these comforts, while the other disregards them and has his treasure in heaven. There is a wide interval between their spiritual natures; this interval if not represented in their use of worldly goods, is in many more important things; and this suffices to God. I have at times been disposed to entertain this opinion, but recent study of the scriptures leads me to reject it.



The Bible does not represent the externals of a Christian life as unimportant. When Christ sent forth the twelve (see 9th of Luke), he with remarkable conciseness bade them preach the kingdom of God, and with equally remarkable amplitude instructs them as to the mode of life they were to follow, taking up successively the questions of a scrip, a staff, gold, silver, brass, coats, shoes, food and lodging. The same thing is observable in his directions to the seventy. Whether these commands related exclusively to the disciples of that day, or otherwise, is a question I do not here agitate. I quote them to show that the question—What sort of life is suited to the Missionary? is one considered by the Lord Jesus Christ not unimportant. He has expressly declared it to be important, even in all its particulars and to its minutest details. He has caused these instructions to be recorded no less than four times in the everlasting gospel (see Mat. 18:—Mark 6:—Luke 9 and 10.) He has taken care to notify us concerning his own mode of life, that he hungered, thirsted, and had not where to lay his head. The mode of life of the apostles is described with a particularity and a frequency, and an emphasis, that utterly forbid the supposition that this is a matter of inferior importance. It seems to have been the earnest endeavor of Paul to exhibit himself to the church as a model minister of Jesus Christ; and it cannot escape the notice of any one who contemplates his picture as it is portrayed in the Epistles, that the details of his manner of living have a prominent part in that picture. In 1 Cor. iv., 11, he writes: "Even unto this present hour we both hunger and thirst and are naked and are buffeted, and have no certain dwelling place, and labor working with our own hands." And that this was voluntary appears from the 9th Chapter, where he says: Have we not power to eat and to drink? Have we not power to forbear working? We have not used this power, but suffer all things, lest we should hinder the Gospel of Christ." And to the Thessalonians he writes: "Not because we have not power, but to make ourselves an example unto you to follow us." In 2 Cor. 6, he gives a catalogue of the proofs by which he substantiates himself among men as a true minister of the true God; and among them appear "necessities, distresses, poverty, utter destitution." "As poor, yet making many rich; as having nothing, and yet possessing all things." See also 2 Cor. xi. 27. It is impossible for me, in view of these and many similar passages, to escape the conviction that the question which I have introduced is one of consequence. We are, I think, to believe, upon the testimony of God's word, that there is a style of life peculiarly adapted to the Missionary, and which Christ, for reasons well-known to himself, whether obvious to us or not, greatly desires to see his servants adopt.

What now is that style of life? It is that style which is best calculated to convince an ungodly, sensual world, that a divine power has been at work within us, transforming us, so that we are no longer like them engrossed by the pleasures of this world, but are possessed of a something that satisfies us independently of what this world can give. Men are carnal, and as carnal God addresses them. We would give them sensible proofs of the Christian religion. The eloquence and logic of an angel would fail to arrest them, for the very reason that he is an angel; but let a servant of God give full proof of deadness to the world, that world to which they are so enslaved, and their attention is arrested. They are amazingly under the power of their appetites and lusts; and the sight of a man having all these in perfect subjection must startle them. But the inward victory shall never be known to them, till its trophies are exhibited to their senses through the medium of the life. The high aims of the Christian can only be known to them by a demonstration parallel to their senses. So long as there is the least

supposable foundation for skepticism, they will be skeptical about those high aims; and will refuse to believe the minister of Christ indifferent to comforts, and luxuries, and the gratifications of sense, and reputation, and distinction, until they see him throwing these all behind his back, and signifying by his treatment of them the disesteem in which he holds them. Until that moment, though the spirit be really in his heart, though he be truly seeking the glory of God and the good of men, though his affections be truly alienated from the objects of sense, yet the world will not believe in his transformation, or impute to him any principles superior to those that govern themselves. And if it should so happen that the very things they seek after, which they feed their imaginations on when alone, dream about at night, converse about among themselves, labor year after year by fair means or foul to obtain, if these very things should happen to be found in the Missionary's life, will they not be fatal to the production of that evidence which the Gospel is aiming to produce? Let a man with one hand offer the Gospel to a crowd of heathen, and at the same time be handling a purse of gold in the other, will they give much heed to his message? No, he must put the gold out of sight if he would have them listen to his words. There is a fascination to them about the gold which binds up all their senses, and baffles all attempts to secure their attention to the Gospel. Money is their God; they worship it and the things which it procures. If when they come to see us, they find their gods with us, viz: money, authority, luxury, distinction, they will honor us because their gods are with us, and will envy us.

But their respect will not be of a kind favorable to religious influence; nor will they be ready to discover the evidences that we are transformed from our original natures, or that Omnipotence dwells in the bosom of the Christian Church. It is not sufficient that we do not idolize the things they idolize; we must openly and unequivocally disown those things. It is not enough that we can use those things without being contaminated by them; we are to reject them because they contaminate others, and because others will not reject them while we retain them. Men are carnal; and the evidences which spiritual persons can detect, are hid from them. Therefore, the style of life which Christ enjoins upon us, is that which will tend to flash upon their very vision the evidence that we are born of God, and are looking to things unseen and eternal. This species of proof should come first, in itself insufficient, but indispensable as a preliminary. When they have received this, they will be ready to inquire for others; but till then, they will be indifferent to others. The glory of the Christian religion is not only in the purity of its law, but in the sanctions of that law; not only in the beauty of its morality, but in its power to engrave that morality in the hearts of its believers. There is much excellent morality to be found in some of the sacred books of the Hindoos, but then their religion is utterly impotent to enforce the observance of that morality. There is but one religion that can really transform; and Christ would have the transformation it effects exhibited to the eyes of men. "Let your light so shine before men, that they may see your good works, and glorify" not you, but "your Father which is in heaven." It is not enough that God is the witness of our renewed nature; that the spiritual in heaven and earth behold it; but an ungodly, carnal world must see it. The apostles would say, "We are made a spectacle unto the world, and to angels, and to men."

The style of life which is adapted to give proof in favor of Christianity, is also adapted to exhibit it, and make beholders acquainted with the great characteristics of the gospel. In 2 Thess. iii. 8, Paul says, "We wrought with labor and travail, night and day, not because we have not power, but to make ourselves an example unto you to follow us." Paul was not necessari-

tated to support himself by his own hands there; and seeing that he was a solitary representative of Christ, and depository of Christian truth in the midst of that heathen city, seeing that his time as a minister of the gospel was of unspeakable, incomparable value, it is a thing to be wondered at that he did not avail himself of the means of subsistence furnished him in the providence of God. It would seem that if ever there was a minister of the gospel called upon by his position to let work alone, and give himself exclusively to the gospel, it was Paul, in Thessalonica. If, then, he could so profusely sacrifice his time, how much importance must he have attached to the end in view, viz: the exhibition of a model life. I do not cite this in favor of the notion that ministers should support themselves by their own hands; but as showing in what great account he held the outward exhibition of those principles which Christ had implanted in him. Though filled with the Holy Ghost, he left off preaching and went to work; and what for? Why, he aimed at no other thing in working than in preaching. In fact it was a part of his preaching, and regarded by himself as indispensable. It was, as it were, the interpreter of his oral preaching, without which the latter would not have been understood by the people. And we may preach the gospel for hundreds of years, in India, by word of mouth, and by the printed page; but until it be incorporated in our life, and that too in a way adapted to the dull apprehensions and sensuous nature of the Hindoos, they will not understand it. The power of the human mind to remain ignorant of divine truth under the most vigorous and long-continued efforts to enlighten it, is one of the mysteries of human depravity, and one which will continue to meet us and dishearten us till we adopt the apostolic way of blending the language and the life. Whether we will it or not, our manner of life is the great interpreter of our gospel, to the people we dwell among. They hear us say — “Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;” and to know the meaning of these words they look to our life. If its true interpretation is not found in these, then its true interpretation will never reach them. If they see then, instead of a vacuum of the things they covet, an abundance of them, the words have at once lost all their life and power. Five times, speaking by the Holy Ghost, Paul enjoins upon us to follow him, as he followed Christ. To Timothy he says, “Be thou an example of the believers.” To Titus — “In all things showing thyself a pattern of good works.” The Missionary must be a pattern man; and render his life an irresistible sermon on the words — “Love not the world, neither the things that are in the world.”

These considerations lead inevitably to the conclusion, that Christ would have us exhibit in our mode of living, to those we preach to, and in a manner comprehensible to them, the principles of the gospel which are susceptible of being so exhibited. And here one remarkable feature in the position of a missionary to the heathen, presents itself to our notice. He may go so far in self-denial as to exhibit this grace to the circle in which he was brought up. He may go farther, even so far as to exhibit it to the Church at home generally. He may go farther, even so far as to exhibit it to his brother missionaries. Yet after all this, he has not even begun to exhibit it to the heathen. This is owing to the great poverty, plainness of living, and absence of comfort of the heathen, compared with Christian nations. That style of living which would be decidedly moderate at home, is princely in the eyes of the natives of India. A hundred pounds or two hundred pounds a year, makes a man a nobleman in the estimation of the mass of these natives, and they are utterly without a faculty to discern in the life of such a one, the exhibition of self-denial. There exists between the *Sahelblock* and the natives a vast interval; and the former are virtually, in respect to the position they

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THE  
GUIDE  
TO  
HOLINESS.

REV. H. V. DEGEN, EDITOR.

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VOLUME XXXIII.

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occupy, the nobility of the land. To see them the people must look up. In their hands are the treasures of the land, at their disposal the offices, and in their favor, reputation; and those whose aspirations are for these things, look to them. They occupy one level and the people another. Now, if the Missionary of the Gospel be identified with them, he will be clothed with a certain external superiority, altogether in the way of his exerting such an influence as flowed from the life of Paul and his fellow-laborers. When the Missionary Sahab goes into the Bazaar to make known the Gospel, he will be as one standing on a pedestal. The people will look upon him as one who is above them in the worldly scale; and while he and they occupy positions so unequal, they will remain ignorant of the true principles of the Gospel. It may be, that in order to reach a position which seems to them elevated, the missionary has really descended much; it may be that in leaving his native land and the bosom of his loved Church, to take up his abode among heathen, he has made a sacrifice greater than they can conceive of; but it is not a sacrifice palpable to their apprehensions; and they will simply view him as occupying a position which they would love to occupy. He must destroy that pedestal from under him, if he would embody to their eyes the doctrine which Christ made so prominent, "Deny thyself, and take up thy cross and follow me." As he has renounced his native land, he must renounce his *Sahabship*. In the providence of God, there is given him this opportunity of showing to the heathen the all-sufficiency of Christ, and the indifference felt by Christians for those things which constitute the elysium of the world. Those steps in his course of self-renunciation, which preceded his arrival among the heathen, are hid from them; but this is one that will meet their eye, and deeply impress their minds.

If it be said that there is something in these adventitious distinctions that give us an influence over the native mind, and that we have no right to throw away this influence, I would in the first place suggest that no account is made of this sort of influence in the Bible; and in the next place ask whether any thing in actual experience shows it to be of value. How long and in what plenitude have we enjoyed it, how ample the experiment made; yet what are the results? Those who have been attracted to us by means of the worldly advantages connected with our position, how insensible have they remained to the religious influences we have sought to exert. How common the remark that those who have served us longest, and derived the largest emoluments, are those who appear least affected by the Gospel. And if from this number in the course of many years, one, two, or three converts be gathered, the mixture of worldly and religious influence to which they have been subjected, manifests itself in a vitiated and obscure piety.

Our true weapons are not carnal. If we have worldly ends to accomplish, then this worldly influence is valuable; but if we aim at gospel ends, it is at the best worthless. It may be favorable to false religion, but is doubtless adverse to the true. We conquer by renouncing such advantages. When we are weak, we are strong.

If it be said that the church at large, even the most pious and devoted portion of it, demand no such things at our hands, and pass no censure upon our present manner of life, I admit it; and beg in reply to present the following consideration. Missionaries are placed by Christ in the van of the church; and he does not expect that the main body of the church will be keener-sighted to discover truth than they, but on the contrary that they, as true pioneers, will be first to see what is yet unseen, and afterwards instruct the church to see it. In the body of the church there exists no power to redeem the church from a low state of piety to a higher. How to



affect this, is the problem of problems. The tendency in the world is for each man to model his conscience upon that of his neighbor; and this tendency is of overwhelming power and universality. The same tendency exists in the church; and the members of it generally, cannot possibly find in the word of God any higher standard of Christian duty, than is reflected in the lives of the more pious of their number. How stupendous the measure adopted by Christ at the beginning of our dispensation, to recreate the conscience of the church. Having become a man, he selected twelve from the lower walks of life, separated them from the mass of believers, and, taking them into closest intimacy with himself, proceeded to delineate before their eyes in his own life, the true standard. Finally, having by his example and instructions, and by the Holy Spirit moulded them to his liking, he gave them, and in them, a new and right Christian conscience to the Church. How unspeakable the gift! And what vast consequences depended on the careful perpetuation of that standard. For when, after a century or two it was lost, it remained lost. For more than twelve centuries a darkness brooded on the church, which she was impotent to remove. There appear to have existed some few true Christians in the Roman Church, as Thomas a Kempis and others, but these good men, though lovers and students of the Bible, could study it to the end of their lives without even surmising that popery with her monstrous errors was not in it, or that it contained doctrines immitigably hostile to the system of popery. And let us hearken to Luther: "Learn from me," he says, "how difficult a thing it is to throw off errors confirmed by the example of all the world, and which through long habits have become a second nature to us. Though I had been seven years reading and publicly explaining the Holy Scriptures with great zeal, so that I knew them almost by heart, I yet still clung with obstinacy to popery." And what a striking illustration of this have we in the utter and universal disregard shown for fifteen centuries to the last great command of our Saviour. During all that time this ponderous command lay lightly as a feather on the conscience of the church, and good men could live and die without ever once suspecting their obligations to evangelize the heathen. It was by the word of the Holy Ghost upon the conscience of individuals, that God effected the Reformation; and it was in the same way that Christ brought again to the understanding of the church his last command. And in all probability this piecemeal resurrection of the word of God has but begun, and magnificent truths are lying there, as in a mausoleum, undreamt of by us; yes, doubtless there are discoveries of Christian duty, as well as of the riches of Christ's grace, yet to be made, no less startling than those we now rejoice over. Therefore it will by no means do for us to adopt the conscience of the church as the measure of our own, but rather resist it in its poverty and narrowness; and with great ardor seek to vivify and embody in our own lives, those principles which are yet uncomprehended in it. All things considered, it were a burning shame for us to be satisfied with that meagre view of our responsibility which the church entertains. And if the church makes a disproportionate estimate of the comparative responsibility resting on her and us, with that mistake we have nothing to do; the great mistake which it concerns us to verify is in the defective notion entertained of our responsibility compared with that which Christ entertains, and so abundantly displays in His word. He has written our responsibility in the lives of Paul and Peter and John; has promised us grace as unbounded as they enjoyed; and will expect us to answer for any falsification or reduction of the Apostolic standard, brought to pass through our lives. The leaders of the church and the main body of the church are connected by a chain, and by the full length of that chain are separated. She considered it her privilege to be at a certain dis-

tance from them; and while so much of her pristine corruption remains, she will use that privilege. They, seeing her inferior standard, make war upon it; but in vain. There is but one way in which they can elevate her; it is by going higher themselves. She will rigidly maintain the existing interval and the existing connection; in order to maintain them, she must reach a higher consecration. Then will be fulfilled the word of the prophet Isaiah: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron."

The gospel is represented as something swift-moving and powerful. It is compared to fire, to a runner, and the wings of an angel flying in the free heaven are given to it. But what has it been in India? Like an eagle shorn of its wings, a smothered flame, a sword all hacked and rusty. To account for this modern paralysis of our glorious gospel, we have had recourse to the strength of human depravity on the one hand, and on the other the sovereignty of Him we serve. But the glory of the gospel is in this very thing, that it is omnipotent in the face of human depravity, and of the allied forces marshalled under Satan; that it is omnipotent with respect to the very maturity and perfection of sin. As respects the divine sovereignty, I acknowledge that it becomes us blind mortals, led in a path we know not, greatly to reverence this attribute of God. But until we have made full proof of the measures indicated in the gospel, until we have done the things commanded us, we cannot conscientiously account for the apparent decrepitude of the gospel by referring it to a decree of God. There are decrees of God which relate to our present conduct; and there is good reason to believe that by obeying these we shall fulfil the conditions upon which success is depending. I do not suppose that by conforming to apostolic simplicity and self-renunciation, we shall necessarily convert souls. We might make all the sacrifices mentioned, and without the descent of the Spirit, things would go on as they have heretofore done. But the great argument is this, that we would thereby honor the Word, and Him that gave it, and secure a larger measure of the approbation of our Master than we now enjoy; and would consequently be justified in expecting the answer to our prayers for an outpouring of the Spirit. Our Saviour, though the Lord of all grace, is an absolute Master. In all his dispensations from the foundation of the world to this present time, we clearly discern this controlling principle, namely, a withholding of the blessing until the appointed conditions be fulfilled. Though we believe not, he abideth faithful. If we dishonor his word, he will honor it. With all his boundless compassion to a dying world, he does not hesitate to stretch a heaven of brass over the whole circumference of a disobedient Christendom, until his servants arise and loose the Bible from its convent chains. He leaves the heathen under the unbroken sway of the prince of this world, for fifteen centuries, till individuals present themselves in the church and reutter the long-lost words: "Go ye into all the world and preach the gospel to every creature." If then it appears that the standard of self-denial in the primitive church is in any sense a standard given to us, we may well believe that the decree concerning the salvation of the heathen is a decree postponed to that which requires our conformity to that standard; and that this our conformity will be the signal for the outpouring of those treasures which have been hitherto detained so unwillingly upon the throne of grace. The exceeding great and precious promises that stand out upon the front of God's word, how long have they refused to yield virtue to our touch! They have seemed to say to us: "Jesus we know, and Paul we know, but who are ye?" Our garb and lineaments are strange to them; in vain we protest that Christ is in our hearts; "we know you not," they say, and add: "He that saith he abideth in him, ought himself also to walk

even as he walked." To show that Christ is in us, we must put on Christ, as one puts on armor; we must be found in him; we must bear about *in our bodies* the dying of the Lord Jesus; we must be conformed to him in his terrestrial and mortal image, that we may hereafter wear his celestial and incorruptible likeness. As there was a two-fold transfiguration of Christ one downward, from glory to deepest abasement, and the other to glory again; so there is to be a two-fold transfiguration on our part, first, through the deposition of the world's paraphernalia, and afterwards by our glorification in the likeness of the heavenly Christ. If we suffer with him, we shall also reign with him. Therefore did Paul so passionately desire to experience the fellowship of his sufferings, to fill up that which was behind of his afflictions, and be made conformable to his death. "Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and became obedient unto death, even the death of the cross."

Let this mind be in us.

This objection may be made. We are in a hostile climate, and a due regard to the preservation of health demands the observance of the habits we have adopted. But this objection fails, if there is any force in what has been urged. The adoption of the primitive standard has been urged on the ground that it has been authoritatively enjoined, that the command—"Go preach the Gospel," cannot possibly be fulfilled without it, that it is essential to the triumphs of the Gospel. We are under obligations to preserve our health as we are to love father and mother, and wife, and children, and brethren, and sisters; but in Luke, xiv. 26, Christ has subordinated these obligations to a higher. Our great end is to be the glory of Christ; where the preservation of life and health may be a means to that end, we are to preserve them; when the sacrifice of them may be a means, we are to sacrifice them. "Christ is to be magnified in our bodies, whether it be by life or death." Christ and his glorious characteristics must be manifested; this is necessary, and nothing else is.

Beloved brethren, as we are to stand before the great God and our Saviour in the day of account, let us remember the words of Christ: "The servant is not greater than his Lord." It is to be feared we have made ourselves greater than our Lord. The servant who labors less than his master, consults ease, comfort, luxury, more than his master does, moves in a social sphere higher than that in which his master generally is found, refuses to be partaker of his master's penury, ignominy, and danger, such a servant makes himself greater than his Lord, such a disciple makes himself greater than his Master. The relations are thereby severed, and every one would be ready to exclaim at a glance, that the master is the servant, and the servant the master. Is it not enough that the world disdains Christ, desires his abasement and humiliation, and would be content to have him for its galley slave? is it not enough that the world has a hand to smite him with? a rod to scourge him with? a mouth to mock him with? has thorns for his head, nails for his hands and feet, and a spear for his side? but must we too lord it over him? must we sit, when he stands, ride, when he walks, live in fine mansions, when he has no place to lay his head, and fare sumptuously, when he hungers and thirsts? O! shall we not, my brethren, in the midst of this apostate, Christ-despising world, manifest a generous and true-hearted devotion to our Master? Shall we not take up the language of John, "He must increase, but I must decrease." "If any man serve me," said Christ, "let him follow me; he that hateth his life in this world, shall keep it unto life eternal; except a corn of wheat fall into the ground and

die, it abideth alone; but if it die, it bringeth forth much fruit." Here is a precious promise of much fruit; but it is at the other side of a certain death to be accomplished, the death of self, of honor, of distinction, of ease. Let us die this death; let us be crucified unto the world, and the world unto us. A master commits no injustice when he says to the servant who is come from the field, make ready wherewith I may sup, and gird thyself, and serve me; and surely Christ makes no unjust requisition when he says, "the disciple shall be as his master."

Other arguments which will present themselves to your mind, I forbear to dwell upon. One, respecting the influence our manner of life will have in determining the tone of piety and consecration in the native Church of India, seems to me of incalculable weight.

My dear brethren and fellow-servants, are the views I have stated erroneous? Are they without a proper warrant in Scripture? And, am I chargeable with rashness or arrogance in thus making them known to you? I hope I may not incur this censure. I have gone warily and reluctantly about this business, chastised to it, as it seems to me, by the Spirit of God. May that Spirit guide us into the truth, and make us mighty in the Scriptures, those Scriptures which were given that the man of God might be perfect, thoroughly furnished unto every good work. And whatever opinion you may form of the views I have expressed, believe that my earnest desire and unceasing prayer shall be for your most intimate union to Christ, and your much fruitfulness in Him.

G. B.

*Bombay, January 8, 1849.*

### LITERARY NOTICES.

**THE PAULINE QUESTION BOOK**; or Questions on the Life, Labors and Writings of the Apostle Paul. By D. W. Phillips. Vol. II. Boston: Heath & Graves, N. E. S. S. Union, No. 79 Cornhill.

The character of this book is sufficiently indicated by its title. The first chapter relates to the doctrines of the Apostle as developed in his writings; and the second, to his life and labors as contained in the Acts of the Apostles. Copious notes are found in the latter part of the book, to aid the student in those questions which are not immediately answered by the sacred text. We think it well adapted for Bible class instruction.

**THE POPULAR EDUCATOR.** New York: Alexander Montgomery, 17 Spruce Street. Lowell: Frederick Parker.

We take pleasure in calling attention to this new periodical, the first number of which lies on our table. Its design is thus set forth, in an introduction to the reader.

"It is our intention to make this periodical the medium of conveying a large amount of information, on all subjects coming within the limits of an ordinary education. It is a well known fact that the acquisition of knowledge must be in every case the work of the pupil himself. In schools and colleges, the teacher and professor do little more than explain, direct, and stimulate. Whatever the teacher can do with the living voice we can do with the pen. Much, however, as may be done by us, more must be done by the reader himself."

We have only room to add, that the present number contains a portrait of Washington, and appropriate articles in the following departments: Language, Natural History, Mathematics, Physical Science, Industrial Science, Fine Arts, Anthropology, History, Philosophy, Political Science and Civilization. Each article is well illustrated and bears evidence of having been prepared by a skilful hand. It contains 44 pages.

## RECEIPTS FOR THE GUIDE.

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☞ SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE  
GUIDE TO HOLINESS.

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JULY, 1858.

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ORIGINAL.

TO PROFESSORS OF PERFECT LOVE.

BY JESSE T. PECK, D. D.

INCREASED USEFULNESS MUST VINDICATE THIS PROFESSION.

I AM aware that there is no coercion in religion. Mind is free, and can, if it will, resist all kinds of saving influence. Voluntary unbelief, baffled the skill and power of the Savior, while upon earth; and every day, sinful men depart to hell, because they resist the Holy Ghost. Christians can never therefore, in the absolute sense, be held responsible for the salvation of others. And yet there is ground of a most fearful responsibility, in behalf of the Church and the world. If we cannot absolutely save men, we can influence their salvation. And whatever we can do, to rouse them from their slumbers, to pour light upon their darkness, to guide them to the Savior, to secure them a home in heaven, we are bound to do. For the full extent of our possible influence over the moral destinies of the world, we shall unquestionably be held accountable at the judgment. Whatever God has given, he will undoubtedly require; and this rule is clearly applicable to those who have been washed from all impurity in the blood of the Lamb. Mark, my brethren, the Divine announcement of this stern and equitable law of responsibility — “unto whomsoever much is given, of him shall be much required.”

Now it is not mere teaching in the abstract, however correct it may be, that is the efficient instrument of salvation. More depends upon the spirit, which prompts and pervades it—upon the degree of grace, of holiness, of religious power from which it comes. Doubtless the warmth, the freshness of early love, the temperament of the individual, his talents, learning, experience, zeal, all come in to modify particular effect. But the controlling power, the grand pervading influence of usefulness, is piety; and it must be true that increase of piety, in every case, will give increased usefulness. “The tree is known by its fruit,” is a Divine maxim of universal application. The state of grace which you profess, if it really exist, cannot conceal itself. Its fruit will appear. “Every branch *in me*,” saith the Savior, “that beareth fruit, he purgeth it that it may bring forth more fruit.” I must therefore state plainly, that where no more than ordinary power of usefulness appears, when no marked religious effects are realized, there is strong reason to doubt whether entire sanctification exists. I utter so stern a rule with trembling. I know I must myself be tried by it. I know not who may be cut off by it. I know not what loved ones will be thrown into agonizing doubt by it. God forbid that it should do harm. I would not write it, if I did not feel that its truth imperatively binds me.

But let us see. You are supposed to have greatly increased your power with God. Faith, with you, is not the product of emergency. It is not called up by special exertions, sometimes strong, and sometimes so feeble that you tremble with fear that it is lost altogether—sometimes distinctly beholding Christ your Savior, and sometimes unable to penetrate the veil, which obscures him—sometimes grasping the promises, and sometimes unable to trust them. This was, once, the style of your faith; and even then, you could sometimes take hold of God, and command a power which made Satan tremble on his throne. Frequently perhaps you called down, upon saints and sinners, a measure of Divine influence, which filled them with comfort and praise, with awe and terror.

Now, faith is your life, your breath, your easiest, strongest, most habitual mental exercise. Not that you are unchangeable,

like God. Poor enfeebled human nature must have its variations. But they must not paralyze the faith of the perfect Christian — must not break its hold upon the Crucified, nor produce distrust of what Jehovah says. There may be “heaviness through manifold temptation,” but no letting go the hold upon the tempter’s conquerer. There may be clouds and darkness around the cross, but the trust in him who bled, is firm and unflinching. Faith, clear, strong, steady, and commanding, is the very life of perfect love. And the effect of this upon your power in prayer, is marked and decisive. With this unyielding faith, you pray for the brethren. And are they to feel no special grace in answer? You plead with God to rouse the slumbering, convict the impure, and create the immortal thirst for full redemption, which will not, cannot rest, until it is realized; and may you expect to see no movings of the mighty deep? Will no pungent sorrow for inbred sin, no weeping confessions of unfaithfulness, no groanings for liberty, follow these fervent constant pleadings of such prevailing faith? Impossible! God will not deny himself. There’ll be trouble somewhere, conviction for impurity somewhere, a struggle for clean hearts somewhere, just as sure as the “faith that works by love and purifies the heart” is in lively exercise. There may be stout resistance — brethren may speculate, criticise, and even unjustly censure — may doubt, fear the effects, postpone the consecration, or treat the cause of holiness with entire neglect; but, in answer to the pleadings of that faith which supports perfect love, the Holy Spirit will disturb their repose, and there surely will be somewhere a crying out for full salvation. I therefore put it down as a fact inevitable, that *if holiness is enjoyed and lived, it will spread.*

And the same, I am certain, must be true in regard to sinners. They cannot, all and forever, remain quiet, when this power with God calls for His awakening spirit. The entreaties of Christ’s own loved ones — of those who are honored with rest upon His very bosom, the very throbbings of whose hearts He feels, and who “plead with Him as one would plead with a friend,” must prevail. Heaven will be moved by the power of faithful prayer, and some gracious results will be seen abroad — the same perhaps *in kind* which are frequently seen in the Church when only ordin-



any grace is felt and brought to bear. The same *in kind*, but vastly *more*. It is not possible that perfect purity exists where none is felt — where none is operative. I might appeal to facts. I have them, within my own limited observation, to fill a volume. But I have not room to introduce them here. I will throw myself upon the unalterable assurance of the adorable Savior: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." Would to God that these words of power, were *realized* by the Church.

And there are other means than prayer, to be increased in efficiency by the blessing of holiness. The spirit of the sanctified cannot be inoperative. It is felt and acknowledged, wherever it exists. Without a word, it reproves sin so directly, so forcibly, that the sinner trembles under its stern rebukes. It leads the wanderer back to God. It persuades with silent, but pathetic love, the regenerate to seek for holiness. It draws, like the heart of Jesus, by its powerful attraction, the souls of believers upwards, and of guilty sinners away from the devil. Religion, "pure and undefiled," so enters the person, the bearing, the words, the business transactions, the daily life of the wholly consecrated, that all men see it, and hear it, and feel it, when they mingle with them. And then, this heart of perfect love, is moved to every good word and work. This spirit is seen in pity and relief for the poor, and the distressed, by the side of the sick and dying. It shrinks from no crosses, no sacrifices, no sufferings, in the cause of the Master. All this *must* have its effect — must *add* to the fruit that is borne by the ordinary Christian, so that all the world may see it. As the mountain stream that glides through the vale, reveals its humble track by the freshness of the verdure by its side, this fertilizing spirit exhibits its power by the thrift and vigor of the graces wherever it moves.

And there is immense additional force in the living testimony, in the word of exhortation and warning that comes up from these purified hearts, and drops from these consecrated lips. If they come from the sacred desk, they burn, and glow, and dissolve,

wherever they fall. If they come from the most obscure and illiterate, they go *home*, with a power that no man can evade.

Yes, we must vindicate our profession, by the *moral effects* of holiness — actual, visible, practical. And if we are bearing no “more fruit” than before we were purged, it is time to *beware*. I have now, beloved, concluded my address.

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ORIGINAL.

WILT THOU BE MADE WHOLE?

BY S. J.

A LARGE proportion of the human family seem, after reaching middle life, to have some bodily weakness, giving present inconvenience, and threatening more serious results. How glad would all such be, to hear the voice of the Savior, saying, “Thou art loosed from thine infirmity!”

But have not many of God’s dear children some spiritual malady, which greatly impairs the healthy action of the soul? something which they long to be rid of. Some of them are inclined to be anxious — “careful and troubled about many things;” others are inclined to impatience; others to sloth and self-indulgence; others to worldliness, or pride, or covetousness, or levity, or despondency.

How gladly would each of these sufferers hear a voice, saying, “Thou art loosed from thine infirmity!” Listen, and you shall hear it. Yes; that very same voice, which uttered these words to the woman who had so long been bowed together, speaks to you. What was the effect of his words on her? “Immediately she was straight, and glorified God!” If He is now saying the same to *you*, why are you not made straight? Either you are not so much in earnest to be rid of your infirmity as she was, or you do not take the kind Physician to be in earnest. He *is* in earnest. He looks upon you, this moment, as tenderly as he did on that infirm woman.

Suppose that when he laid his hand upon her, she had replied to him, "I have been bound by Satan lo these eighteen years, and it is impossible for me to lift myself up." Instead of answering in this way, she took the strength and the command together, and found herself once more erect! This is just what you must do; "*Take sweetly the grace and the command together,*" and at once you are strong, where before you was weak.

How inconsistent, how unreasonable, how wrong, to go bowed down for years under the weight of spiritual disease, when all the while those same kind eyes are bent tenderly on you, those same hands are stretched out to touch you! If you would only meet him with an answering faith, in a moment, the same voice would be saying to you, "*thou art loosed from thine infirmity.*"

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ORIGINAL.

LETTERS TO A FRIEND.

BY IDA.

NUMBER TWO.

MY BELOVED C———:

I have just received your letter of the third inst., and I assure you that I perused it with no ordinary interest. The expression, "I have once more endeavored to consecrate myself to God," rejoiced my heart, but I regret that you are so "very fearful." What do you fear? Do you fear to believe, and "reckon yourself dead indeed unto sin, but alive unto God, through Jesus Christ," lest you should be mistaken? I think that I perceive the cause of your fearfulness. I should judge from some expressions in your letter that you were making the feelings and experience of others the criterion of your own, instead of the Word of God; hence not feeling all that marked change, and not experiencing those inward emotions that you anticipated; you query in your mind whether the work has been indeed accomplished. Is it not so, sister? Now suppose you set aside entirely the experi-

ence of others, and take the Bible alone for your guide, will you not be led to a different conclusion? Your first inquiry should be, "What does God require of me as an individual?" The answer is explicit and comes direct to your heart, "Submit yourselves therefore to God!" What is implied in this requisition? Why that I yield myself unreservedly to God, to be now, and henceforth his property; taking his will for the law of my life — my one rule of action. But if I do this, how shall I know that I am accepted? "To whomsoever ye yield yourselves servants to obey, his servants ye are, to whom ye obey." "But must I believe with no other foundation for my faith than this?" Is not this sufficient? Is it not dishonoring to God, to require any other evidence than his own immutable promise?" But how shall I feel if I do thus venture upon the Word of the Lord?" perhaps you may inquire. "Believe in the Lord Jesus Christ and thou shalt be saved." "Being therefore justified freely by his grace, we have peace with God, through our Lord Jesus Christ." "Unto you who believe, He is precious." Peace, rest of soul, always succeed the exercise of faith. Christ becomes very precious — exceedingly lovely to the believer. It is true that many are filled to overflowing with joyous emotions, but these do not necessarily follow. No two individuals have an experience alike. Paul saw a light from Heaven, above the brightness of the sun — he heard an audible voice addressing him by name. Jesus himself spoke to him. He was without sight three days, and then had it miraculously restored. The jailor heard an earthquake, that unloosed the prison doors. Cornelius was visited by an angel. The Ethiopian is riding in his chariot, reading the prophecy; an evangelist beholds him thus employed, and is directed by the Spirit, to go and bear him company. He does so, and enters into conversation respecting the scripture which he was reading. He shows its application to Christ. The Ethiopian believes, and forthwith is baptized. Now there were different circumstances attending each of these conversions. There were none of a *remarkable* character attending that of the Ethiopian, yet his was as genuine as that of St. Paul. O let us simply take God at his Word, and leave the *manner* in which he shall communicate his saving grace to the soul, entirely with him.

Again, you remark, "My feelings are not different from what they have been many times before." How different did you expect them to be? I hope my sister is not like Naaman. He went to the prophet to be healed of his leprosy. The simple command is given him through a messenger sent by the man of God, "Go wash seven times in Jordan, and thou shalt be clean." How different this simple announcement, from what Naaman had anticipated! "Behold I thought, he will surely come out to me, and stand, and call upon the name of his God — and strike his hand over the place, and recover the leper!" Here the manner in which his cure would be affected, is all marked out by him, and a far different course being taken, he doubts the efficacy of the simple prescription and indignantly turns from the dwelling of the prophet. He is however persuaded by his servant, to obey the requisition, and becomes consequently healed. The language of the servant to his master is applicable to many who turn away from the simple way of faith; "if the prophet had bidden thee do some great thing, wouldst thou not have done it?" What we have to do is to obey God — abandon ourselves to his disposal, and leave entirely with him the method he will adopt, to cleanse us from all our filthiness and idols, or rather the particular effect it may produce upon our feelings. Let the resolution be fully fixed in the heart, and carried out in the life, "I will trust in God at all times, and under all circumstances, *irrespective of feeling*," and thus thou shalt become established. You further remark — "I have not that lively evidence of my acceptance with God that I wish." "Faith is the evidence of things not seen." Your evidence will be clear, or obscure, in proportion to your faith. If you look at the promise *alone*, and unwaveringly believe that God accepts you, simply because he says, "I will receive you," you will have sufficient evidence of the fact. God's word is the evidence — faith brings it to your own soul. Again; — "I feel that my will is opposed to the will of God, and to serve him is a continual struggle with self." The old man, my sister, must be crucified with all of his deeds, for he is "not subject to the law of God, neither indeed can be." He will strive hard for life, and the last struggle will always be the most violent. But bind him

to the cross and there let him remain, while you continue to reckon yourself dead indeed unto sin, and alive unto God. In the performance of any duties we feel a degree of peace, but it is not until the whole soul is surrendered up to the receiving, and relying on the promises of God, that we enter fully into rest, and become established in peace and quietness. Then and not until then will the yoke of Christ be easy and his burden light—his commands not grievous, but joyous.

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ORIGINAL.

SANCTIFIED WHOLLY AND PRESERVED BLAMELESS.

BY S. A. L.

MANY are more ready to believe that we may be “sanctified wholly,” than to admit the possibility of being “*preserved blameless.*” Let us not so dishonor our God, by limiting his power. It is written, “faithful is he that calleth you, who also *will* do it.” How specific the assurance in that word which declares, “the Lord is faithful who shall establish you, and keep you from evil.” “God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.”

Shall we not then come boldly to a throne of grace, “in full assurance of faith,” “not wavering,” and *now* claim — *take* the promised, the purchased, blessing? “I will sprinkle you with clean water, and ye shall be clean, from all your filthiness, and from all your idols will I cleanse you.”

There is a sense in which *we* must *cleans*e ourselves from all filthiness of flesh and spirit, and perfect holiness in the fear of God.

Why may not I? Why may not the one whose eye now rests on these lines, be a specimen of the power of God to *save* unto the

*uttermost?* Precious soul, trust in God from *this* moment; for *yourself* test the power of "Him that is able to keep *you* from falling, and to present *you* *faultless* before the presence of His glory with exceeding joy."

"But is it possible that I  
Should live and sin no more?  
Lord, if on thee I dare rely,  
The faith shall bring the power."

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ORIGINAL.

"BEARETH ALL THINGS."

BY A STUDENT.

CHARITY beareth all things. It must be perfect charity that can bear all things. Love, abounding without intermission to the exclusion of all the variations of the opposite element, and nothing less, this charity must be. The import of "all things" takes in an almost endless variety of cases and circumstances; and who can know that he is in possession of that degree of love that will enable him to bear the trials that are awaiting him in the future of all things? I have heard the disciple, newly baptized with the Holy Spirit, say, "now I am ready. I am ready to do anything, I am ready to bear anything, only let me be kept in the state of mind that I am now in. I could bear contradiction, I could bear reproach;" and perhaps he felt as if he could give his body to be burned. We have heard Paul say that he could do all things through Christ which strengthened him, and that he was ready not only to be bound, but to die at Jerusalem.

If to be able to bear all things is the test by which we may know whether a state of perfect love is the state in which we stand or not—and where is there evidence of perfect love in a state that falls short of this attachment—we wish to ask how we may know that we can bear all things. How did Paul know that he could do and bear all things when his soul inquired of itself if it was able, if it was ready? The consciousness takes cognizance only of the states of feeling produced by present events; how could it then speak concerning future events? In the first place,

many future things are present with us in reality ; that is, the same that we shall have in the future, we have now, to a great degree ; and the imagination brings many more into the present, concerning which the consciousness-speaks as if they were present.

But there is yet unknown, unthought of ground ahead of us in our journey ; how can we know that we shall pass over it safely ? We can know it only on this principle, that if we have grace sufficient to make us righteous in the performance of present duties, and the bearing of present troubles, while we retain this grace our faithful Creator will let no greater burdens come upon us than are proportioned to the increase of grace which he is giving to meet the case. The great object of care with us then is, after having once obtained a preparedness for all things then demanded of us, that we never lose that ground. It is not hard to find where failures in doing and bearing originate. If our lot in life is clothed with continually increased severity, the increase of that strength in God which beareth all things would keep alongside with the increase of trials ; so that we should walk the road of everlasting triumph through this world, did we never yield up any ground that we had once taken in consecration and faith. And it is especially in our faith that we are liable to lose strength. It appears to me to be not so easy a thing for one who has been pungently convicted for the unrighteousness of withholding from God what is due to him, and who has been made to cry out " O, my Father, if I cannot live wholly unto thee I would not live at all ; let me be made right and then let me die before I get wrong again ; " it is not a very easy matter for the force of circumstances to draw such a soul away from its consecration to God. But it is the faith ; that exercise which is voluntary only in part in a direct sense ; and is more or less dependent for its existence upon collateral exercises of the mind, it is this that we are first found to lose strength in. I once heard a devoted woman who was feeling the pressure of cares and duties new to her, say, " It seems to me that if I could have a longer time in the morning to be alone with God, I could be more sure of going aright through the day ; but as soon as I am awake in the morning my children are awake, and I have but a few moments in which I can pray for patience and peace."

A man of God who heard these remarks answered her and said, " if you only believe as you look up to Heaven in the few minutes you have, that you *will* be guided safely — that you *will* be kept in the right spirit in all your ways, and continue to so believe at every step you take through the day, you are as sure to be kept right and receive all comfort as if you had a longer time to



supplicate for it." At the time this idea was not appreciated by the woman. Yet in her few moments of morning and noonday prayer she would remember this remark, and that it is faith that quenches fiery darts — that it is through faith that the weak are made strong, and that it was through faith that Enoch pleased God. Two or three years after this, she said she understood the matter clearly. "Faith with but few words of entreaty, or none, effects more than much entreaty with less faith; and if there is faith it supersedes the necessity of entreaty; for it has the assurance of what it desires."

"But," said a listener, "it is plain philosophy that the more the mind is held in direct communion with God, in contemplation of his character and in acts of adoration, the more will it imbibe his Spirit; and hence the greater the certainty that it will be saved from wrong. And unless the philosophy of faith will show that in it there is greater power for the keeping of the soul, than in that contemplation which leads to adoration and desire and entreaty, I cannot see how the believing we shall be kept holy through the day can be a greater means for accomplishing that object than a long time of abstract communion with God in prayer." The woman, experienced in the process replied, "there is a power in faith beyond that of the contemplation which leads to desire and entreaty be it ever so lengthened. It includes the same exercises of the soul with that, and goes a step beyond it. It not only contemplates the good, and longs for it, and holds out the hand for it, but grasps it with a tenacious hold that straightens up every cord and muscle of the soul."

In the exercising of faith for what we feel to be so desirable to us, without a long process of contemplation, we condense into a shorter space of time, and carry through with greater energy, what we would carry out into longer time if we could have it free from other employments; that is, a contemplation of God's character and his law; and a desire to be conformed to him, and a determination to be, by his help; and further, a belief that he will help us. That faith which is the instrument of safe keeping to the soul, presupposes a love for abstract contemplation of God, and a readiness to embrace with joy every opportunity of breathing into his ear its strong desires; inasmuch as it is a step beyond all this, and cannot be exercised without these states of feeling co-existing with it. It communes amid the busy activities of life with Him whom it trusts for safe keeping; and its communion is in that very exercise of trusting. We are so mercifully constructed that there are no shackles of business that can be hung upon us which can keep the soul from its upward soarings. The mind may

be sometimes depressed by the disease of the body, its habitation, or by the fatigue of its organs, so that its exercise of saving faith at such a time may not be accompanied by these other exercises of thought; yet the feeling of unabated desire lies there, and the heart is conscious of it, so that when it believes that God will keep evil far from it, it knows that it desires this above everything else.

And besides all the rest, God does show an especial honor to the faith of his creatures. He does not let one trust him in vain. They may contemplate him in vain, they may entreat him in vain, for they may be standing on ground where he would not meet them; but if they believe him scripturally, truly, they must have come on to right ground, and there he will work with them and for them with the might of his right hand.

But the question comes—how does charity bear all things? By what means it does it we have seen; but in what manner? we ask now; or what is it to bear all things in a scriptural sense? How does love bear with evils that are remediable? Does it supinely sit and say, all that I have got to do is to be patient—to keep quiet? Or does it say, I must remedy this evil if I can, but in doing it I must be calm while I am resolute, and patient while I am active? When an evil habit is ensnaring a child, shall the parent, whose heart feels no sentiment opposite to Divine love, merely say “don’t, my son—don’t, my daughter,” and there stop, while the evil continues? or shall he or she resolutely head the progress of the evil, and forbid any further practice of it, on fear of penalty? Will any one think that this cannot be done with that composure and tenderness that perfect love implies? such a course need have no other element or aspect but a share of that awfulness which surrounds God’s law.

Must he or she who beareth all things keep in the house a false-hearted, impudent servant, who is breathing around the pestilence of sin, because through some oversight such a one has got into the family? or shall the wicked servant be expelled from the family upon refusal to go on fair terms, after proper time and means for reformation had been given before coming into the family or while there?

Must he that beareth all things let the fraudulent hand of the covetous, snatch away the earthly goods which his Creator’s providential hand has given him? or shall he calmly and clearly show what is light and what is darkness in matters of earthly negotiation; and if moral force cannot avail to make a man do right, call on the “powers that be,” that are ordained of God to do it? In this process as in any other, the holy man beareth the wrong that

could not be avoided, and the wrong intended which he did avoid by the help of wholesome laws, without a desire of retaliation, without petulance or unavailing denunciation; his mind being perfectly at ease in letting things rest until the last judgment. He that beareth all things, not only has no fretfulness at petty annoyances, nor tumultuous angry passion at insult and abuse, but he hears the opinions of others that oppose his own, and sees the actions that proceed from such counter opinions with perfect composure. He bears the too slow and too quick movements of those around him, and those under his direction too, without any uneasiness that agitates his own soul, or that brings hasty reproof. And when his sense of propriety — that feeling that is keenly alive to the fitness of things; a fine instinct concomitant with the enjoyment of perfect love; (where there is no lack of natural sense) when this combined wish of the mind and heart is tortured by the inappropriate plans and expressions of others, he bears it in silence, or rebukes it with words and actions which bespeak an entire freedom from selfishness, and from that fiery emotion which perpetuates an evil while trying to end it. The holy man or woman bears with that patience that waits for judicious words and a right-toned voice the short-sightedness and folly of children, and of others too. Thoroughly patient souls bear the petulance and fault-finding of unsettled souls with whom they may have some conventional connection, as sweet gentle birds bear with the coarseness of hawks and ravens that fly about in the same region of atmosphere with them. The holy man and woman bear the hardship of over-working in the midst of weakness; and bear pain of body and pain of mind — such as the ingratitude of those whose accommodation they try most carefully to secure — and scores of unenumerated grievances, with that holy magnanimity that never speaks a cutting word, nor gives a wounding stroke, for its own sake; that is, never with a desire to inflict a wound as an equivalent for the evil suffered; but with that patience which stops to reckon and see if probably good can be done by a timely incision — by a stroke from the hand of justice at the right time. And inasmuch as an evil tendency rarely receives reproof with profit in the very time of its exercise, and especially from those toward whom it is exercised, holy people seldom rebuke the wrong done to themselves personally, and more seldom yet, do it at the time when it is committed. Keeping this position, they are never in unhappy collisions and broils.

But there are many who are saying “I can bear all things that I am called to bear but this one trial.” With some, it is the un-  
dutifulness of children. With others, it is the stupidity of ser-

vants, or the disagreeable habits of some with whom they have to associate in domestic or business life. But we must have *no exception*. If there is anything that we cannot bear with patience, we are imperfect at the heart. Our souls must be superior in their strength to the force of any circumstances, else we are at the mercy of what occasions we know not. We must be patiently tenacious, calmly energetic, and quietly vigorous. Many of us have not only to bear all things, but to do almost all things that are righteous. We have not only ourselves to keep in motion that is almost perpetual, but we have to be moving upon others to set them in motion and keep them moving each in their circle. O! the combination of characteristics which it requires to be both doing all things and bearing all things that we meet in our pathway. I have known those who felt as if they could do wonders;— they would storm their own castle and the world too, if it were not for having to bear so much,— to be so patient. But all this storming is doing things in a wrong way, which is often worse than not doing them at all. How many I have heard say, “once I could bear all things. I could say of all things around me, none of these things move me, but now I have more to perplex and try me, and sometimes I am overcome.” But if there had been no relinquishing of faith on your part, my consecrated friend, would you not now be as strong as your burdens are heavy? Remember that first day when you began to say “I am afraid that some of these things will move me; they will jostle me aside out of my steady gait in the narrow way.” It was then that they did begin to jostle you, and it is no wonder if now they push you hither and thither.

O! God my Father, and Jesus Christ my Lord! help me that I may be able to bear all things. O! may I approach thee in the purity and majesty of thy nature so much as this, as to be able to bear all things disagreeable to me, as thou bearest the sins of this wicked world! May I with perfect patience, bear pain; pain of the body and pain of the mind may I be able to bear. The reproaches of enemies or thoughtlessness of friends; household annoyances or troubles met with in the great thoroughfare of the people; may none of these things move me to unrighteous feelings. May I meet the flighty conduct of children with perfect patience, so that I shall use the best mode as well as the best motive with them. May I bear delinquencies without worriment, so that my strength of soul and body shall be kept to do the work which thou hast given me to do.

## HOLY LIFE.

THE beauty of a holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow creatures ; but none so efficacious as leading a virtuous, upright, and well ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness, beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ ; that holiness which enshrined in the four brief biographies of the Man of Nazareth has done more, and will do more to regenerate the world and bring it to an everlasting righteousness, than all other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity. — *Dr. Chalmers.*

LOVE TO THE SAVIOR. — The Rev. Samuel Whitney labored twenty-five years as a missionary at the Sandwich Islands. When the physician who attended him in his last illness bade him farewell, he grasped his hand and said, "Doctor, Jesus Christ is the star of the universe ; he is my hope, my life, my all. Thirty-six years ago I set my affections on him, and nothing has made me swerve. Nothing can separate me from him. The devil tried to baffle me, but Jesus Christ was near to help me. Jesus Christ is here." His last words were, "Christ is precious."

SELECTED.

## A HOLY MINISTRY.

BY JESSE T. PROX, D. D.

EXPERIENCE will furnish the impulse to preach the doctrine of holiness. It may be preached because we find it in the Bible, or because it is a recognized doctrine of the Church; but then it will be more a matter of form than of feeling — more of duty than of choice. But when the rich enjoyment of perfect love pervades the soul, it is a well-spring of purity in *utterance*, as well as in life. Holiness becomes the most natural, truthful, and energetic outward expression of the inner man. It is not then hard for the minister to bring himself up to the conclusion to offer perfect love to the children of God. He will not seek apologies for delaying to preach on the subject. The holy fire burns within, and it must flame out to the sight of the world. The blood that cleanseth from all sin is in the thoughts, and it is at once commended to the church. The sanctifying, witnessing spirit, pervades the soul, and impels its action, and His divine energy is proffered to all who “hunger and thirst after righteousness.

EXPERIENCE GIVES UNCTION AND POWER TO THE PREACHING OF HOLINESS. Such is the constitution of mind that it can give *force* only to that which it *feels* to be true. Mere assent to a doctrine will impart no warmth — no impressiveness to its announcement. It must therefore be far less effective where it is preached without the inward reality. Conviction of deep-felt sincerity in the preacher; of a warm and glowing love for the Church; of an inward and powerful realization of the truth and paramount importance of the doctrine, will give great force to the preaching. We have all marked the difference, in effect, of these two modes of presenting truth. How often have we deeply regretted that the most sound principles of religion and the most fundamental practical teaching should suffer for the want of inward experience in the preacher, while the fresh and lively interest, the over-

whelming pathos and power, imparted to the same instructions, by a deep and glowing experience, have fixed our attention, melted our hearts, and stamped indelibly upon our very souls, the truth of God. We *must* have the whole anointing to do this work. We can use nothing in the stead of it. We may argue in the use of the profoundest logic; we may adorn our discourses with all the beauty and grace of rhetoric; we may utter the very words and combinations of orthodoxy; we may vociferate until our strength of lungs is exhausted, but if the truth does not well up from within us — if it be *echo* merely, it will so appear. There is no concealing the fact. It represents itself. It speaks to the ears of men in its own intelligible language; and all feel, if they do not say, “there is something wrong. The words are all very well, but they seem to be hollow — empty — powerless!” The presence and agency of God’s Spirit in the preaching will remedy this, and just in proportion as its influence has been admitted and made effective in the soul. The experience of which we speak is the work of the Holy Spirit. The soul is sanctified wholly by the Holy Spirit, and His divine presence. His pervading energy in the heart alone can sustain the soul in its higher, holier life. The living experience, therefore implies this very presence, and secures its holy power, in the exertions which the soul makes to diffuse its own purity and joy. Ministers of God who in this state proclaim a full salvation, not only can say, “we speak that we do know, and testify that which we have seen;” but a power from the living God dwelling within them, will accompany, attest, and send home the truth that is uttered. — *Beauty of Holiness.*

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LOOK on sin with a penitent eye, on Christ with a believing eye. Weep for sin that slew Christ, but hope in the “Lamb slain,” by whom sin is taken away.

CHRISTIANS should be diamonds for the lustre of their graces; loadstones, to attract others to Christ.

# Christian Experience.

ORIGINAL.

## PERSONAL EXPERIENCE.

BY J. S. K.

DEAR BRO. DEGEN:— There are none, perhaps, who have not sought for lessons of wisdom and profit in the authenticated records of human experience. Indeed, the entire history of our common humanity, in all its phases, is but a continued narration of personal experience. Hence it is, we very properly seek for instruction and guidance in the light of its pages, abounding as they do with developments so full of interest and comfort to the human mind and heart. I frankly confess my indebtedness to that quarter, for much, very much of what I know, believe and enjoy. If, then, in your judgment, the following plain and concise statement of what the Lord has done for me may prove of the least advantage to those whose minds and hearts have been exercised and interested upon the subject of entire holiness, I humbly submit it to your disposal.

The circumstances of my birth and early childhood training inclined me to a religious life from my youth. The first decided religious impressions were received at a Methodist Camp Meeting during the latter part of my fifteenth year, which resulted in a full purpose of heart to be a christian. For months I sought God alone, weeping over my sins, and lamenting God's absence from my depressed, sin-stricken soul.

On Sabbath, the 29th of July, 1842, I was born from above, born of God, while attending a revival then in progress at —— it being the first occasion on which I gained the consent of my heart to seek the Lord publicly. I felt then the realization of that sweet promise, — “A new heart will I give you, and a new spirit will I put within you.” It was, of course, an occasion of great rejoicing, and one which I hope to celebrate in heaven through all eternity. After that memorable event in my religious history I lived more or less in the enjoyment of religion, and realized many glorious seasons of “refreshing from the presence of the Lord.” Sometimes, for days and weeks continuously, my peace in God flowed on as a river.



And yet, again and again, I had occasion bitterly to reproach myself for ingratitude and unfaithfulness, for poverty and barrenness in the divine life, and for the want of a more perfect conformity to the divine will. While a student at College, in 1848, I was licensed to preach the Gospel of Jesus. The assumption of ministerial responsibility, and the character of the work it enjoined, led me more seriously and prayerfully to consider my qualifications for that high and holy vocation. I discovered my wants and felt their pressure. The conviction often came home with great power — “you are not what it is your duty and privilege to be.” Thus at several periods in life, I was considerably awakened and interested upon the subject of entire sanctification. Meeting with obstacles, however, and having no one (who professed to enjoy the blessing of “perfect love”) with whom to converse, and from whom to obtain light and encouragement in regard to holiness as a *living and experimental verity*, my good desires and awakened interests were soon allowed to subside, and thus no material vantage-ground was gained.

Still, I heartily and fully believed it to be not only a Bible truth, but a positive duty, and a blessed privilege. This conviction I could not shake off, and I resolved to obtain the blessing; though at that time I had not very correct views of it. Scarcely any one preached it or talked about it, but to question its truthfulness; and none professed to enjoy it as a living and soul-inspiring reality. But Providence changed my position in life, and I fortunately became associated with some at ——— College, who professed holiness. With them, especially the Rev. Mr. A. (then the stationed minister there) I freely conversed, and soon again was awakened to see and feel its necessity and importance.

Accordingly, I resolved to seek it at once; and to this end entered into a solemn covenant with God, formally drew up a series of resolutions, in which I consecrated all that I was and all that I had, soul, body and spirit, fully, perfectly, unconditionally and eternally to God and his service. After much internal struggling, I gained the consent of my will to subscribe to those resolutions; and in devout prayer, I invoked God and heaven to attest the solemn pledge. This was done on the 29th of April, 1852. And

here, I may remark, (in my humble judgment), lies one of the chief difficulties in seeking the blessing of entire sanctification. It is an exceedingly difficult matter for one to bring the soul to that point, in which it can deliberately and honestly make a full, an unreserved, and unconditional consecration, or dedication of itself and all its ransomed powers, (especially *its will*) for time and eternity, to God, and his entire control; and yet no duty is more explicitly enjoined. "I beseech you therefore, brethren," says Paul, "by the mercies of God, that ye *present your bodies a living sacrifice*, holy, acceptable to God, which is your reasonable service," Rom. XII, 1. Again: "Ye are not *your own*; for ye are *bought* with a price; therefore glorify God in *your body* and in *your spirit* which are God's," 1 Cor. VI. 19—20. It cost me a struggle to accomplish this important step. But by the grace of God, the effort was made; and success crowned that effort in producing a consciousness that the victory so far, had been achieved over self, and that now I had only to believe in the Lord Jesus Christ, and be saved fully, and forever more. The consciousness that I had given myself to God, was immediately followed by a pleasant persuasion of mind, that God *would* (as he had promised) most certainly accept and sanctify the consecrated offering; yet it seemed, in my approaches to God in prayer, (while the blessing as it were was in full view), that the hand of faith was too short to reach it, and that I could not venture so freely and fully upon Christ, as my great atoning High Priest as to realize that his blood cleansed me from all sin, — from all the "remains of the carnal mind." Still, I wrestled on in prayer, longing to be made pure, to be made perfect in love.

This deep and earnest internal struggling of soul for full redemption from the guilt, power and inbeing of sin, was at once succeeded by the *clearest and most overwhelming convictions of inherent corruption and spiritual deficiency I ever realized*. Never before had I felt so *powerfully and convincingly* what it was to be unholy, and without the *entire mind* of Christ. The effect this produced upon me was characterized by deep, intense sorrow of heart, and much weeping over my former, spiritual barrenness and want of progress in the divine life. It seemed to me, that I could

weep days and nights away in grieving over the past ingratitude and unfaithfulness of my life, when contrasted with God's unspeakable goodness and love as exhibited towards such a vile wretch as I felt myself to be. I was deeply humbled and abased before God. My tears and confessions were mingled however with praises to God, that I was even what I was, by his grace. While thus struggling to be delivered from "all my enemies," the world and the devil appeared to be united against me in harrassing, vexing, disturbing me in every possible way. Impatience would develope itself in spite of me, and my whole soul, at times, seemed restive and turbulent. "Alas!" I cried, "how can these things accord with holiness of heart? what must I do?" I had given myself to God and was resolved at all events that the offering should not be withdrawn. The first two weeks were truly a season of "fiery trials." On the third week, the devil suggested — you are good enough, — it is folly to burden your soul with works of *supererogation*, which can bring you no essential good." I felt somewhat inclined to listen to the voice of the tempter. Difficulties sprung up on every hand. Could I be *preserved* in a holy state, if I attained it? Could I maintain my integrity &c.? But my vow had been made unto the Lord, and I could not go back. I resolved then to fight on, and trust the issues to the Lord.

During all this time, I was frequently made very happy, and enjoyed more religion than usual, feeling no sense of condemnation whatever. But yet I could not think, and dared not say, I was wholly sanctified, although still believing, as before expressed, that the Lord would (at some future time) complete the work. The chief difficulty in my case was that my faith was a faith in the *future* fulfillment of God's promises. I lacked *present, self-appropriating faith*. My zeal began somewhat to abate; yet I went again for the third time to the "Sanctification Meeting," as it was called, determined still to strive, and to believe that God would *then* sanctify me. Thus I reasoned. All has been given up to God. Nothing, that I know of, has been withheld. Upon this condition has Christ promised, that if we would come unto God by him, "*he would save us unto the uttermost.*" "Him that

cometh unto me," saith he, "*I will in no wise cast out.*" Why then should I any longer doubt? "*I will not,*" was the involuntary response of my heart. It was with these feelings that I entered the room, and at once my mind and heart seemed to be wholly absorbed with the subject of a full salvation through faith in Christ. I neither thought of the place or persons present. My soul went out to God in prayer and faith, and I held sweet communion with Christ. I felt unspeakably happy; nay more, a profound, calm, sweet, indescribable peace. It was a season of heart-felt joy and gratitude. "*The light of the knowledge of the glory of God in the face of Jesus Christ,*" seemed to be all around and within me. There was no unusual excitement, but *a rest, sweet, precious, subduing, deep.* "Can this be sanctification, thought I? Can this be "perfect love?" Surely it must be, I responded. Every doubt vanished, and I could only exclaim,

"What wondrous love is this, O! my soul."

I rejoiced, loved, promised, adored, and thought of what the Lord had said, "Come unto me, all ye that labor and are heavy laden, and *I will give you rest.*" "Blessed are they which do hunger and thirst after righteousness, for they shall be filled;" yea, "with all the fullness of God."

Indeed, I can never forget Friday, the 14th of May, 1852, when, by the grace of God, I was enabled to believe and realize that Christ had truly been made unto me, "*wisdom, righteousness, sanctification and redemption.*" 'Twas then for the first time, I was enabled by an act of *present faith* to reckon myself to be *dead* indeed unto sin, but *alive* unto God through Jesus Christ our Lord." My spiritual vision seemed much clearer and more distinct than ever. God's promises appeared in a new light. Faith had become more active; it could now take hold of the promises at once, carry them up to a throne of Divine grace, and claim, and confidently expect their fulfillment. To the unclouded vision of faith, God appeared as if speaking directly through his word.

Since then (just 11 months) I have had some seasons of doubt, and have been sorely tempted "to cast away my confi-

dence." But, blessed be God, I *now* feel that I still am wholly the Lord's, and that He is mine. Christ is yet a present, perfect, and full Savior. His blood avails to make me clean. Oh! the depth of the riches of his grace. God grant that I may be kept in perfect peace, always at the foot of the cross, where, under the healing streams of Jesus' blood, we may be ever preserved alive unto God and dead unto the world. May I ever enjoy —

" A heart in every thought renewed,  
And full of love divine;  
Perfect, and right, and pure, and good, —  
A copy, Lord, of thine."

Mecklenburg Co., Va.

LOVE. — You say you love every body. If so, why do you indulge in revengeful feelings? Why do you turn away from a poor brother or a fallen friend? There is no love in revenge or anger, none in selfishness or pride. You but deceive yourself, and are made to believe a lie, when you speak of your love to everybody. If you had the true spirit of love within you, you would be an entirely different person. Never would we behold the glow of anger on your cheek, hear a passionate remark, or witness the least unkindness to the poor and distressed. With love in your bosom, you could not do a selfish act, you could not speak against a neighbor, you could not hate those who despitefully use you. There are but few hearts imbued with the true spirit of love. But when it lives in the heart, you will behold the true Christian and the real friend.

ASSURANCE. — Assurance establisheth the Christian in troublesome times. He is the likeliest to bear witness to the truth who hath the spirit of God bearing witness to his heart.

CARE adds much to our grief, nothing to our comfort.

## Poetry.

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S E L E C T E D .

### PRIMITIVE CHRISTIANITY.

HAPPY the souls who first believed,  
 To Jesus and each other cleaved,  
 Join'd by the unction from above,  
 In mystic fellowship of love !

Meek, simple followers of the Lamb,  
 They lived and spake and thought the same ;  
 Brake the commemorative bread,  
 And drank the Spirit of their Head.

On God they cast their every care :  
 Wrestling with God in mighty prayer,  
 They claim'd the grace, through Jesus given ;  
 By prayer they shut and open'd heaven.

To Jesus they performed their vows :  
 A little church in every house,  
 They joyfully conspired to raise  
 Their ceaseless sacrifice of praise.

Propriety was there unknown,  
 None call'd what he possess'd his own ;  
 Where all the common blessings share,  
 No selfish happiness was there.

With grace abundantly endued,  
 A pure, believing multitude !  
 They all were of one heart and soul,  
 And only love inspired the whole.

O what an age of golden days !  
 O what a choice, peculiar race !  
 Wash'd in the Lamb's all cleansing blood,  
 Anointed kings and priests to God.

Where shall I wander now to find  
 The successors they left behind?  
 The faithful, whom I seek in vain,  
 Are 'minish'd from the sons of men.

Ye different sects, who all declare,  
 "Lo, here is Christ!" or, "Christ is there!"  
 Your stronger proofs divinely give,  
 And show me where the Christians live.

Your claim, alas! ye cannot prove,  
 Ye want the genuine mark of love:  
 Thou only, Lord, thine own canst show;  
 For sure thou hast a Church below.

The gates of hell cannot prevail,  
 The Church on earth can never fail:  
 Ah! join me to thy secret ones!  
 Ah! gather all thy living stones!

Scatter'd o'er all the earth they lie,  
 Till thou collect them with thine eye,  
 Draw by the music of thy name,  
 And charm into a beauteous frame.

For this the pleading Spirit groans,  
 And cries in all thy banish'd ones:  
 Greatest of gifts, thy love, impart,  
 And make us of one mind and heart!

Join every soul that looks to thee,  
 In bonds of perfect charity:  
 Now, Lord, the glorious fulness give,  
 And all in all for ever live!

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For ever with the Lord!  
 Amen! so let it be;  
 Life from the dead is in that word—  
 'T is immortality.

# The Missionary Work.

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ORIGINAL.

MISSIONS OF THE CHURCH OF ROME.

BY REV. W. BUTLER.

THE Missions of a church are a test of its condition, just as an offspring is of that of a parent. A diseased parent will give birth to a diseased child, and the child's premature decline will exhibit the decay which was sapping the life of the mother. So, likewise, if any particular characteristic predominate in the system of any church, it will naturally show itself in the progress of its missions, and influence all its movements. Thus the state of missions becomes a question of the deepest interest not merely as exhibiting the progress of Christianity, but because the mission reflects the condition, and forms a criterion of the system in actual operation in the older church from which it springs.

We propose to apply this enquiry to the case of the missions of the Church of Rome. The Papacy has long displayed extraordinary energy in propagating her system. Accordingly, we find that, for a long period subsequent to the Reformation, the most extensive and most energetic missionary movements were made by the Church of Rome. Such undoubtedly was the heroic progress of Francis Xavier, who twice traversed the provinces of Southern India, twice crossed the sea from Cape Comorin to China, and even to Japan, and brought thirty Kingdoms under the dominion of the faith, in the space of eleven years, so that his name acted like a spell over the minds of men throughout the Indian seas. Three, in particular, Travencore, Ceylon, and Japan, successively joined the Church of Rome, and her faith was embraced by multitudes through other vast and most populous nations of the East. Somewhat later, the Church of Rome extended itself wonderfully



into China. The education of the heir of the throne was committed to the Jesuits. Some of the most influential stations in the Imperial government were in their hands, and large bodies of the people are said to have been converted. The missions of Rome spread likewise into the neighboring kingdoms. In Tonquin, Cochinchina and Siam great numbers were added to the Romish communion. We have omitted any especial mention of Hindoostan; but the remnants of Goa, its once magnificent churches, and its extensive monastic institutions, with their splendid fabrics and rich demesnes, still mark the unsparing devotion, and the powerful sway with which the Portuguese Church sought to establish the dominion of Rome. Turn now to the West, and we see similar grandeur of design, and the same untiring zeal characterizing her progress in that direction. Missionaries of the strictest religious order, the Capuchins, followed the track of Portuguese conquest along the Western coast of Africa. Great establishments and noble churches sprang up on the banks of the Congo. Kings of powerful states, together with their subjects, were led to embrace the faith, and for two hundred years, Rome brought all her power to bear on the numerous tribes occupying the neighboring coasts. As soon as another world opened before the enterprise of Europe, the Roman missionary thither sped his way, swift as the vessels that bore the victorious troops of Portugal and Spain. Amidst the terrible carnage in which the new European empires of South America were founded, Rome everywhere sought to infuse, for the healing of the nations, her system and worship. The reductions of Paraguay were the chief and most famous scene of her operations, and they seemed to form an oasis in the waste, a paradise of a christian people, at which the world wondered. For above a century and a half, in the very heart of the Spanish and Portuguese dominions the Roman system, under the rule of the Jesuits, was in full operation, with every means of influence that power, wealth, combination and untiring zeal could give. "A hundred and fifty thousand Indians were reclaimed from their wandering life, grouped into families, instructed and provided for in common as children of a household." Now, if the promise of perpetuity which our Lord has given to His Church be regarded,

and if we consider the profuse array of means and appliances, which Rome possesses for its extension, we might have expected that, having such numerous centres of operations, having gained such powerful hold on the government of so many empires, and having such wide-spread communications, and such immense bodies of devoted men, who evidently "counted not their lives dear," so that they might advance their faith, Rome would have been destined to establish over these new worlds of christian enterprize that dominion, which she has so long struggled to retain over Europe, and would have been, in fact, the great missionary teacher of the heathen races. She had the great opportunity; she had it first; and she had it under such favoring circumstances as Protestantism never knew. If, however, we now unfold the annals of these Roman Missions, and compare their present state with the grandeur of their promise, we are struck with profound astonishment, not unaccompanied with that sense of awe which is produced at the sight of the ruin of some noble fabric, even though it have been reared by human pride.

Throughout the entire scene of Xavier's labors, there has been a general and signal decline. Those missions became the stage on which were exhibited the most disgraceful contests between various orders of monks and the pope, leading to the Bull of Benedict XIV. (A. D. 1774) since which time the missions, which had for many years been declining, sank at once into a state of torpor from which they have never recovered. In the space of seventy years from that event, the number of converts in the extensive districts of the Marawa, Madura, the Carnatic and Mysore were reduced one third, according to the unquestionable testimony of a Romish missionary. The accounts which the Bishop of Madras has furnished of the degraded state of the Roman converts in his diocese, where their churches are emphatically styled "Mary Churches," in distinction from those that are called "God Churches," as well as the older and corresponding statement of Buchanan relating to the miserable remnant that still lingers among the ruins of Goa, prove the decay of their communion in Hindoostan, notwithstanding the large numbers (not less than six hundred thousand) which they there reckon among their adher-

ents. Farther east, a similar decline marks the Roman missions. In Japan, where the number of converts had once reached a million, the very profession of christianity has been utterly extinguished. The remnant that exists in China is reported to be of the lowest class; the converts are still estimated at two hundred thousand, but this is only *one-fifth* of the number which the Jesuits, in their expulsion, bequeathed to their successors. When, however, we turn Westward, the splendid promise once given has even more signally failed. Congo and Sierra-Leone are literally expunged from the list of Romish missions. The inhabitants of Paraguay are still called Christian, but the Reductions and their societies are dispersed, and scarce more than a name seems left of that once splendid vision.

Since the organization of the French *Propaganda* in 1822, the missions of Rome have assumed a more active aspect; and the most earnest efforts are put forth at once to regain her lost ground and to counterwork Protestantism. Her statistics for the past year exhibit seventy-six Missionary Bishops, six thousand two hundred and seventy six Missionaries (lay and clerical) eight million seven hundred thirty-one thousand and sixty-two adherents, and an income of six hundred forty-seven thousand nine hundred and thirty-two dollars.

But notwithstanding all her energies and temporary triumphs, certain decay awaits her corrupt faith: a decay which stands in such striking contrast with the gradual enlargement and apostolical development even of the feeblest missions of the Evangelical Church.

Westfield, May, 1853.

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ACKNOWLEDGE God in all the dispensations of his providence, as well as grace; for the evil as well as the good, is under his permission and control; and viewed in that light, are calculated to effect the best ends.

## Editorial Miscellany.

### THE FIRST NUMBER OF A NEW VOLUME.

With this number, we commence the twenty-fourth volume of the *GUIDE TO HOLINESS*. For fourteen years has this unpretending publication made its monthly visits to nearly every part of the Union; and during this time God has so blessed its instrumentality together with other agencies employed, that there is not probably an Evangelical denomination in our land that has not now within its communion, some advocates of, and witnesses to the glorious truth, that by simple faith we may avail ourselves of the *full* benefits of that blood which "cleanseth from all sin." Many who once persecuted this way, and believed that in this act they were doing God service, have had their prejudices overcome by the force of truth, and are now among the foremost in letting their light shine before the Christian world. By clergymen of all denominations have we been bidden God speed, in our glorious enterprise. A Free-will Baptist minister in writing on business a few days since, says; "It is but recently that I became acquainted with your work. I have read the numbers of the year 1852 with great spiritual profit, and hope soon to be in circumstances regularly to receive and peruse its pages." A Congregational clergyman writes; "If your Magazine were more extensively circulated and read among Church members, I am persuaded that a very different state of piety would be induced;" and yet another, a minister of our own Church writes; "the Guide is destined to do a glorious work in our land." We give these extracts merely to show that the doctrine we advocate finds favor, and that ministers are becoming more and more alive to its importance. That the leaven is diffusing itself throughout the Churches, and that the membership crave this spiritual ailment, is indicated by a fact that cannot have escaped the most casual observer, that the religious periodicals of different denominations are becoming more than ever impregnated with the spirit of holiness, and that the subject is frequently discussed and warmly commended in their columns by writers from among both the clergy and laity. We rejoice at these indications, and give God the praise, to whom alone it belongs. What grounds of encouragement do these facts develop! Oh, that every lover of holiness might be stimulated to labor for the promotion of this truth. Opposition must be expected—the Church, it is to be feared, is not yet free from a love for "the world and the things that are in the world"—obstacles will sometimes arise from a quarter least expected—inconsistencies on the one hand and fanaticism on the other among those who profess holiness. Yet, notwithstanding all this, truth *must* and *will* prevail. Let us then, beloved, abide in Christ and show to the world by our lives, that holiness is more than a mere profession, and God will confer upon us the honor of revealing Christ to our fellow man as an all satisfying and all sufficient portion. We believe the Guide has not yet fulfilled its mission. By the help of Divine grace and the aid of contributors, we hope to make its future issues, at least as productive of good as those which have preceded. May we not bespeak, on the opening of a new volume the active co-operation of our friends in securing the enlargement of our list. How

easily might every reader of the Guide by a word of commendation procure a few subscribers. As we have had occasion to say before, the subject of holiness is not yet sufficiently popular to induce persons to canvass for our work, as they do for other magazines. We depend wholly under God upon our friends and readers. Thus far they have not failed us — and we have no reason to believe that they will. We simply make these remarks to stir up their pure minds by way of remembrance.

#### RECEIPTS FOR THE GUIDE.

THESE have generally occupied so much space that we have concluded hereafter, instead of acknowledging the amount received from each subscriber, simply to acknowledge the receipt of *letters*. When a letter is acknowledged as *received*, it will of course be understood that the money which it is said to have contained, has also been received and applied according to instructions given. This arrangement, we think preferable on several accounts. 1. Our correspondents will be able to learn sooner than on the old plan, whether their letters have reached us; and thus prevent a delay which has frequently led to the writing of other letters, to know whether the former have been received. 2. It will enable us, in a word or two appended to the name of the person whose letter is acknowledged, to answer queries which now have to be replied to by letter. 3. It will take up less space, thus enabling us to transfer this department to the cover of the Guide, instead of taking up a page of what should be devoted to reading matter. And lastly, we think that each subscriber by looking to see if a letter is acknowledged from the person through whom their money was remitted, will be as well able as under the old mode, to ascertain whether their money has been received and credited.

BILLS SENT TO SUBSCRIBERS.—With the August number we always send our bills to subscribers. Sometimes these bills do not indicate a correct state of the account. Whenever errors occur, we are always glad to be informed of, and rectify them.

#### LITERARY NOTICES.

PRESENT TO MY CHRISTIAN FRIEND ON ENTIRE DEVOTION TO GOD. BY MRS. P. PALMER, author of "The Way of Holiness," "Faith and its Effects," &c.

We have received from our esteemed friend the author, a beautiful copy of this useful work. We know of no book of its size, comprising so much that is calculated to arrest the attention and fix the mind of the reader, on the importance and attractiveness of the subject on which it treats. As an evidence of its popularity among the lovers of holiness, we need only say that it has reached its *sixteenth* thousand. It has been recently *newly stereotyped*, having undergone a thorough revision, in which there has not only been a great improvement made in the arrangement, but much new matter has been added. This enlargement in size, has necessarily added to its cost, though it is even now furnished at the exceedingly low price of 20 cents Plain, 25 cents Gilt, from which a reduction is made to wholesale purchasers.

THE  
GUIDE TO HOLINESS.

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AUGUST, 1853.

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ORIGINAL.

CHRISTIAN PERFECTION.

BY N. BANGS, D. D.

THE PHRASEOLOGY JUSTIFIED BY SCRIPTURE.

THAT some sort of perfection, is attainable in this life, is manifest from the numerous places where the word *perfection* occurs in the sacred Scriptures. Thus it is said in Ps. xxxvii. 37. "Mark the PERFECT man, and behold the upright, for the end of that man is peace." On this verse Dr. Clarke says, "He is *perfect in his soul*, God having saved him from all sin, and filled him with His own love and image. And he is *upright in his conduct*;—and his end, die when he will, or where he may, is peace, quietness, and assurance forever." This is the highest state of perfection to which a saint may attain in this life, namely to be filled with the love and image of God. And such there was in the days of the Psalmist, for he calls upon his readers to mark and behold him, to scrutinize his disposition and conduct, that they might see in him an exemplar for their imitation, and be stimulated to imbibe the same spirit and follow on in his footsteps. O what a blessing to the world is such a living, moving example of perfect love!—what light do such reflect upon the path of life! The "path of this just man, shines brighter and brighter until the perfect day."

So also in Ps. ci. 6. "Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a PERFECT way, he shall serve me." Here the "faithful" are identified with the "perfect," and they are represented as "walking" in a "perfect way," which certainly implies activity in the cause of God. This cause recognizes no idle drones as acceptable in its service. It requires, not merely an outward profession of attachment to its interests, but an active pursuit in its advancement, both in our own hearts and lives, and in the hearts and lives of others. Man was made for activity and only so long as he diligently employs himself in some lawful pursuit can he either answer the design for which he was made, or enjoy that degree of happiness of which his nature is susceptible; and Christianity, so far from exempting us from this duty, imposes upon us new obligations, enforces them by new and more commanding motives, and thereby renders it more and more indispensable for us to discharge them with a conscientious fidelity. He "*walketh* in a perfect way." He *walketh*. He does not stand all the day idle, and plead in excuse, "no man hath hired me." He moves forward with a steady step, from "strength to strength," and as he "walks in this perfect way" he gains additional knowledge derived from experience, knowing more of himself, of the "devices of Satan," of the "deceitfulness of riches," and hence learns *more* highly to appreciate the value of "pure and undefiled religion," as his heart constantly expands with love to God and man, while his attachment to all the lovers of Jesus grows warmer and warmer and stronger and stronger; hence he can adopt the language of the Psalmist, "All my delight is with the saints that are in the earth," and he cries out with equal ardor, "O how I delight in thy law! it is my meditation by day and by night; it is sweeter to me than honey from the honey comb." \*

\* So I think the text should be rendered, and not "and the honey-comb," as though the *comb* was sweeter than the *honey*. Honey just coming from the honey-comb, has a sweetness and richness far beyond what it has after its exposure to the air. So the law of God, written directly upon the heart by the finger of God, or by the Holy Spirit, brings a sweetness to the soul far surpassing all the spiritual food that can be conveyed through the medium of the written word, or of preaching, or any of the ordinances of God's House. Hence the prayer of David should be

“If thou wilt be PERFECT, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.”—Matt. xix. 21. The perfection here enjoined upon this young man inquiring of Jesus “what good thing shall I do that I may inherit eternal life,” consisted in his parting with his earthly riches, that he might more fully follow the Lord Jesus, in the way of self-denial; and possibly the Lord Jesus designed he should become a preacher of the Gospel. This, however, was doubtless an isolated case, and is therefore not to be understood as a general requirement of all men as a condition of discipleship.—The Lord Jesus doubtless saw that the heart of this young man was so attached to the world, that his riches had become his idol, and hence there was no other effectual way for him to break that attachment than to “sell what he had, and give it to the poor.” This was too great a sacrifice for him to make, even to secure eternal life, “for when the young man heard that saying, he went away sorrowful, for he had great riches.” On seeing which, Jesus, the great Teacher said “that a rich man shall hardly enter into the Kingdom of Heaven.” Let the rich man ponder well this solemn saying of the Lord Jesus!

This instructive narrative teaches us that to become *perfect* Christians, we must part with anything and everything that we idolize in our hearts, whether it be riches, pleasure, friends, talents, or reputation, though it may be as dear to us as a “right hand,” or a “right eye.” All that intervenes between us and our God, all that prevents us from following Him wholly, must be sacrificed, at whatever cost. It is comparatively but a little matter to give up our outward, actual sins; but we must surrender whatever is the occasion of sin, whatever has a tendency to call off our affection from God. This young man could say, I suppose truly, for

put up by every Christian—“Take not thy Holy Spirit from me,” for this Spirit is “THE COMFORTER” of God’s people most emphatically, and is therefore *sweeter than the honey directly from the honey comb*. It is this Spirit descending into the heart of the believer, that guides, guards, and comforts him—*comforts* him especially in the hour of affliction, *succors* him in the time of temptation, and *upholds* him when oppressed with burdens; and in whatever way, and at whatever time it comes, it always brings a *sweetness* to the spiritual taste, and creates a *love* to God and Man indescribable and full of Divine consolation. This is known to every true believer in Christ, and more especially to every sanctified believer.



he seemed to be very ingenuous in his confession to Jesus—"All these," that is, the commandments of God, "have I kept from my youth; what lack I yet?" It is highly probable therefore—for Jesus did not accuse him of dissimulation—that he had never been guilty of any outward, gross breaches of the law of God; and yet he had that "evil heart of unbelief," and that inordinate attachment to his great riches, that when he was required to give them up in order to become a perfect follower of his Lord and Master, he withdrew from His instructions, and "went away sorrowful." How many imitators has he had! Not only among those who never knew the good and the right way, because the glare of wealth has blinded their minds, but also among those who once knew the right way of the Lord, have, "through the deceitfulness of riches," been turned aside, and have gone "after the wages of unrighteousness," and "pierced themselves through with many sorrows."

To be perfect—therefore in the sense here required, implies an entire surrender of our all to God, a willing determination to devote our time, talents, wealth and influence to His holy service, and a perseverance in the same self-sacrificing spirit and practice from one day to another, even to bestowing "half of our goods," over and above what are requisite for our own immediate wants, "to feed the poor."

"The disciple is not above his Master; but every one that is PERFECT shall be as his Master."—Luke vi. 40. From the context it would appear that the perfection taught in this text includes not only a purification of the heart from moral defilement, but also to be thoroughly instructed in the principles of Christ's holy religion, so that the disciples thus instructed, may lead others in the way in which they should walk. Otherwise they would be "blind leaders of the blind," and therefore "both would fall into the ditch" of error and sin, and finally tumble headlong into perdition. Those thus purified from disorderly passions and appetites, having all the powers of their souls and bodies duly balanced and adjusted to their proper place in the animal economy, and are thoroughly instructed into the knowledge of the principles, duties and privileges of their high and holy calling, are perfectly

qualified to assume and to discharge the duties of their stations, as Jesus Christ was qualified to discharge his duties as the Teacher and Savior of the world. They are not therefore "above" their Lord and Master, either as it respects the dignity and holiness of His character, or His state of suffering in the flesh, but they are to be "as their master" in humility, in patience of suffering, in diligence in instructing others in the way of peace and righteousness, being first instructed by Him. It can have no reference to his "eternal power and Godhead," but must be restricted to his humanity; and certainly as He was subject to hunger, and thirst, to weariness and pain, to temptation and death, so must his followers expect to be liable to the same incidents of human nature, while at the same time they are borne along in the race of life by the invisible hand of God. This idea is beautifully expressed in the following words of the poet:—

"Savior from sin, I wait to prove  
That Jesus is thy healing name;  
To lose, when perfected in love,  
Whate'er I have, or can, or am:  
I stay me in thy faithful word,—  
The servant shall be as his Lord."

Certainly the poet did not mean to assert that the "servant was as his Lord" in the supreme Divinity of his character as the high mediator between God and man, but only as He was "holy and harmless, separate from sin." So we should be in our limited sphere, "holy and harmless, separate from sin." According to the declaration of the apostle, "Let that mind be in you which was also in Christ Jesus," and the command of the Savior;—"Learn of me, for I am meek and lowly of heart."

Jesus Christ is all along set forth as an example for our imitation, that like as he "suffered for us without the gate" of Jerusalem, and was made "perfect through suffering," we also might through faith and patience in the midst of sufferings, "inherit the promises." In this way "He has become a sympathizing high-priest, who can be "touched with a feeling of our infirmities, for he was "tempted in all points like as we are, yet without sin." And what a source of encouragement is this to the feeble, suffering

believer, to know that he has such an high-priest, who is ever near him, succoring him in the hour of trial, going before him in the time of danger, and being surrounded by him in the midst of the fire of affliction. And let him not think that he shall be *above* his Lord in these respects, in sufferings from a variety of causes, but it is sufficient for him to be *as* his Lord, and therefore he may believ-  
ingly look unto him, and have

“ A heart in every thought renew'd,  
And full of love divine;  
PERFECT, and right, and PURE, and good,  
A COPY, Lord, of THINE.”

ORIGINAL.

ARE WE TO SPEAK OF HOLINESS TO THOSE WHO DO NOT ENJOY IT.

BY FRED. WILTON.

BRO. DEGEN :— It has been a question in the minds of many whether it was or was not the duty of those professing holiness to urge it upon the attention of their brethren constantly — that is to say, on all proper occasions. I have been much encouraged in this by reading the following, which, if you deem proper you may publish. The first is from the Rev. John Wesley, and was published in the “ Wesleyan Methodist Magazine,” for July, 1826, and may be found on page 464.

*February 8th, 1776.*

MY DEAR BROTHER :— Where Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God ; and consequently, little addition to the society, and little life in the members of it. Therefore, if Jacob Rowell is grown faint, and says but little about it, do *you* supply his lack of service. Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect *full salvation* now, you must not look for any revival.— It is certain, God does at some times, without any cause known to us, shower down his grace in an extraordinary manner. And He

does in some instances delay to give either justifying or sanctifying grace, for reasons which are not discovered to us. These are some of the secrets of his government, which it hath pleased Him to reserve in his own breast. I hope you and your wife keep all you have and gasp for more. I am your affectionate brother,

JOHN WESLEY.

The next, an extract from a letter from Bishop McKendree to the eloquent Summerfield, who in consequence of ill health was appointed General Missionary for the Baltimore Conference. After feelingly referring to the Missionary and Sabbath School causes, the Bishop writes :

“But superior to all these, I trust you will ever keep in view in all your ministrations, the great design which we believe that God intended to accomplish in the world, in making us a ‘people that were not a people,’—I mean the knowledge, not only of a *free*, and a *present*, but also a *full* salvation: in other words, a salvation *from all sin unto all holiness!*”

“Insist much on this, build up the churches herein, and proclaim aloud that ‘without holiness no man shall see the Lord:’ under the guidance of the *Spirit of holiness*, this doctrine will be acknowledged of God: ‘signs will follow them that believe,’ and press after this uttermost salvation, and our people will bear the mark of their high calling,—becoming a holy nation, a peculiar people.—Never forget that no doctrine which we have ever preached, has been more owned by the *Head of the Church*, and I doubt not, but the success of your Mission may mainly depend on your zealously holding forth this great salvation.”

I send also two other letters from Mr. Wesley, found in the “Wesleyan Methodist Magazine,” for October 1826, pages 680, 681, showing how distinctly our beloved founder regarded the work of sanctification as separate from that of justification.

TO MRS. MARY MARSTON, WORCESTER.

*Broad-Marston, March 16th, 1770.*

MY DEAR SISTER:—I want to ask you several questions. At what time, and in what manner was you justified? Did you from that time find a constant witness of it? When and how was you convinced of the necessity of sanctification? When did you receive it, and in what manner? Did you then find the witness of it? Has it been clear ever since? Have you not found any

decay since that time? Do you now find as much life as ever you did? Can you give God your whole heart? In what sense do you "pray without ceasing, and in every thing give thanks?" Do you find a testimony in yourself that all your words and actions please Him?

You have no need to be nice or curious in answering these questions. You have no occasion to set your words in order; but speak to me as you would do to one of your sisters. The language of love is the best of all. One truly says

"There is in love a sweetness ready penn'd;  
Copy out only that and save expense."

You have love in your heart: let that teach you words. Out of the abundance of the heart let your mouth speak. I shall know better how to advise you. I have a great concern for you, and a desire that you should never lose any thing which God has wrought, but should receive a full reward. Stand fast in the name of the Lord, and in the power of his might!

I am your affectionate brother,

JOHN WESLEY.

TO THE SAME.

*Chester, April 1st, 1770.*

MY DEAR SISTER:—As I had not time to converse with you as I would, at Worcester, I was exceedingly glad to see you at Wednesbury. It was the very thing I desired. And surely our Lord will withhold from us no manner of thing that is good. I am glad that you can both speak and write to me freely; it may often be of service to you; especially if God should suffer you to be assaulted by strong and uncommon temptations. I should not wonder if this were to be the case; though perhaps, it never will: especially if you continue simple: if when you are assaulted by that wicked one, you do not *reason* with him, but just look up for help, hanging upon Him that has washed you in his own blood.—Do you now find power to rejoice evermore? Can you pray without ceasing? Is your heart to him though without a voice?—And do you in every thing give thanks? Is your whole desire to Him? And do you still find an inward witness, that He has cleansed your heart? Stand fast then in that glorious liberty wherewith Christ has made you free.

Yours &c.

JOHN WESLEY.

SELECTED.

THE TRUE SOURCE OF CHEERFULNESS, BENEVOLENCE  
AND GENTLENESS.

BY S. J.

“Tis well to walk with a cheerful heart,  
Wherever our fortunes call;  
With a friendly glance, and an open hand,  
And a gentle word for all.”

“Since life is a thorny and difficult path,  
Where toil is the portion of man,  
We all should endeavor, while passing along,  
To make it as smooth as we can.”

How is this to be done? The common answer is “By cultivating the graces of cheerfulness, benevolence, and gentleness.” Perhaps, however, the New Testament would show us “a more excellent way.”

A Christian brother was led, one day, to speak of some petty annoyances to which he was daily subjected. A friend, who had observed that they were borne with perfect equanimity, remarked in his hearing, “He is cultivating patience.” “No,” said he “I don’t *cultivate* anything.” He wished that all the Christian graces might be in him and abound, but they were to be the fruits of the Spirit, and not the result of *cultivation*.

But some will say, that though the attempt to cultivate the Christian graces before conversion would amount to nothing, yet after conversion, we are commanded to “add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.”

True; but how is this to be done? The instructions usually given seem to be rather indefinite; and while there is truth in them, they often, perhaps generally, lead people into error. We are told that we must make good resolutions, be very watchful and constantly seek the Divine blessing. A young Christian will hardly enter the life of faith by this door!

How much there is in the New Testament about doing every thing, and enjoying every thing, *in the Lord!* Is the full import of this expression understood? The Savior says, “Abide in me; without me ye can do nothing. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.” “In Him we live, and move, and have our being.” We give ourselves unreservedly to him, and immediately he, by

the Holy Spirit, takes possession of our hearts. And what is he there for? On purpose to regulate every thing; to hold us back from sin, and give us the right and appropriate feeling, thought, and word, on all occasions. One of the inspired writers says, "Thou hast wrought all our works in us."

When the Pharisees said to the Savior, "What shall we do, that we may work the work of God?" Our Lord, instead of referring them to his sermon on the Mount, simply answered, "This is the work of God, that ye believe on him whom he hath sent." He says the same to us. If we have ever been truly converted, we know what it is to believe on Christ for pardon and future salvation. Many do this without knowing what it is to believe on him for a present salvation. "As ye put on the Lord Jesus, so walk in him." Let him be made unto you sanctification, as well as redemption. The same Savior who offers us everlasting life, offers to sustain the spiritual life within us, day by day, hour by hour, moment by moment. Why should we accept one offer, and reject the other? We are all familiar with the doctrine of justification by faith, and are ready to contend for it earnestly,—but the doctrine of sanctification by faith is not, in these days, so clearly apprehended. Yet it is equally a doctrine of the New Testament, and the Church will never arise and shine, till she renews her hold on it.

Every true, pure Christian is like a vase with a light in it. The vase does not shine, but the light within shines through it. Is he cheerful, contented, benevolent and gentle? It is not because he makes an effort to be so; it is rather because the Holy Ghost dwells in his soul, and shines through him. Therefore, instead of advising a weak believer to cultivate the Christian graces, and make new resolutions, the "more excellent way" of the Gospel is, to say to them, "Be filled with the Spirit."

If the early Christians enjoyed this state, why should not we? We are under the same dispensation; we have the same promises. Have you not, in your better moments been drawn very near to God, and had his love so shed abroad in your heart as to leave no room for any thing else? Then you was filled with the Spirit.—Supposing that state of mind had lasted days, and months, and years, (as it does with some,) then you would know what it is, "not so much to speak, as to be spoken from," not so much to act, as to have Him act through you;—not so much to pray, as to have the Spirit breathing petitions through your heart and lips. Then you would understand what the Apostle meant, when he spoke of "praying in the Holy Ghost."—*The Advocate and Guardian.*

ORIGINAL.

## LETTERS TO A FRIEND.

BY IDA.

NUMBER THREE.

MY DEAR C——: It was with a grateful heart and no ordinary degree of satisfaction, that I perused your long-expected letter. Praise the Lord, that dear C—— can at last speak of ‘peace,’ ‘confidence in God,’ and a determination to serve Him with all the powers which he has given. I would say to you Go on! let your motto ever be *Onward!* You speak of sometimes fearing that you are flattering yourself and that the peace you now enjoy is not genuine. It is by no means strange that you should have such suggestions as these. Satan is always busy with those who are decided to follow the Lord fully;—and in order the more effectually to operate on their minds, he will often transform himself into an angel of light. Were he to discover himself to us at once, he would gain no advantage whatever; but it is his policy to conceal his cloven foot, and so to disguise himself, that we are led frequently to give heed to his temptations before we are aware of the source from whence they arise. He would fain persuade us, that the suggestions which he makes to our minds, are the operations of the Spirit. When he tells us that we are deceiving ourselves—that our faith is vain, and our peace delusive,—he also suggests the idea that it is the Spirit of God which, by its enlightening influence, is making this discovery to our minds. Beware dear sister, of this arch deceiver! Listen not to his specious reasonings! He will often condemn, when God does not. The scriptures teach us that “sin is the transgression of the law.” If we transgress the law of God, (and “his commandments are exceeding broad”) we fall under condemnation. We then no longer enjoy the peace of a justified soul, neither indeed can do so until we confess our sin, and appropriate to our hearts anew the blood of sprinkling. When we attempt to pray, we find that there is something between us and God; we no longer have access to him as formerly; our faith is clipped and cannot take hold upon the



precious promises. These are some of the evidences of true condemnation. But when we perceive that we have offended our Heavenly Father, and the Spirit kindly admonishes us of our error, we should at once confess our sin, and throw ourselves upon the broad atonement, with faith in the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." One act of faith, will accomplish more for us than years of seeking without it. It will *at once* reinstate us in the favor of God.

There is one temptation that I will name which Satan often brings to bear upon the minds of those who are inexperienced in the way of holiness. It is this. When an individual decides to do every duty that God shall make known, Satan will often take advantage of their willing mind, and present as duties the performance of things which are exceedingly trying and embarrassing in their nature, with the pretence that they are from the Spirit of the Lord. The will that is in perfect harmony with God's will, immediately, and without any apparent effort on the part of the individual, rises in opposition, and repels the unholy suggestion.—Immediately, the enemy changes his position, and very speciously says; "Your will rose in opposition to a duty presented by God, therefore it cannot be in subjection to his will." Many, by heeding these suggestions bring themselves into bondage and self-condemnation. Said a sister to me the other day, while conversing upon this point, "When I first submitted myself to God, it was suggested that I ought to pray with all that I visited, and also with every one that visited me. When I did so, however, I felt no liberty; but was brought into a state of bondage. I soon dreaded calling upon any one, or receiving calls, for I supposed that I must pray on every such occasion, or grieve the Spirit.—Finally, I began to reflect on the subject,—to consider the design of prayer &c., and I came to the conclusion that God did not require me to pray with every one as I had been accustomed to do. I now became relieved of my burden, and no longer dreaded the society of friends." I inquired if the duty when presented was attended with perplexity, and distraction of mind? She replied that it was; and that she was surprised at her unwillingness to

obey the suggestion, when at other times obedience was a pleasure, and she considered it a *privilege* to labor for God. I farther inquired of her, whether, when at other times, that duties were presented, they were accompanied with quietness of soul, light, love, &c.? She replied in the affirmative. This conversation served to strengthen me much in the views which I had for months entertained. About two years since, while conversing with a sister who had been much perplexed upon this point, and who had been frequently thrown into a state of self-condemnation by the non-performance of what seemed to be duties, but which she could not clearly perceive to be of God—I had light given me in relation to it, which proved by its communication, a blessing to her.—Many, very many, by yielding to false impressions, have gone into gross fanaticism. Some, yielding to the repelling power of the Spirit, have resisted the unholy impulse, but fallen into the snare of false accusation, and thereby involved themselves in darkness and doubts; while others have resisted the Spirit of God, and thus failed in the performance of duties by Him presented to their minds. There is a nice point here to be determined, and we ought with much caution to “try the Spirits,” because many false ones have gone out into the world. The Spirit of God will never lead persons contrary to the Bible in any respect;—neither will it produce rash and hasty action. It is clear in its developments, calm in its operations, and heavenly in its influence. I throw out these hints thinking they may perhaps be beneficial to you.—We ought to acquire a knowledge of the devices of Satan, in order to be prepared successfully to resist him. In another letter I may perhaps speak more particularly in relation to temptation.

I hope that my sister will be careful to keep the sacrifice unbroken, and maintain the spirit of submission in every thing.—Let nothing separate you from Christ. Make him your confidant in every thing. Thus you please and honor him. Before you lies an unfathomable ocean. Launch your little bark farther out upon its expansive bosom. Constantly render to God the love of the whole heart, soul, might, mind and strength.

Yours &c.

ORIGINAL.

## QUESTIONS RELATING TO PERSONAL EXPERIENCE,

ANSWERED IN A LETTER FROM A FRIEND.

PUBLISHED BY REQUEST.

Dec. 23, 1852.

DEAR BROTHER IN CHRIST: — Yours of the 14th inst. is just received. I take this early opportunity to reply. I appreciate your Christian sympathy in the death of our loved one. I feel, however, that our loss is her gain, for she has got safely *home*. Yes *home!* as she used to call heaven — her *beautiful home*. There I expect to find her in a little while; when my Father shall say to me — “It is enough, *child, come home.*” Glorious prospect! My soul was so absorbed yesterday, when your letter was handed me, in the contemplation of this heavenly home, that I was prepared, in some degree, to participate with you in the joys which its anticipation awakened.

When I had read that part of your letter making inquiries about the effects of this grace upon my heart, this thought was the response of my soul. I have for a time been so absorbed in God — in the contemplation of his greatness and goodness, that I had forgotten myself. But as it is consistent with the word of God, that we be able to give a reason of the hope within us, I cheerfully turn my thoughts to the analysis of my feelings; doubting not, at the same time, but that you have, in your own past experience, realized all, yea, more than I can say; for I am now as one just born into the kingdom; i. e., born of God, in the higher sense of which John speaks: — Risen with my Lord; possessed as yet, of but infantile powers — perfect in kind, but in the infant state of development.

Like the infant, *reposing just where its mother places it* — conscious of the power to look, to breathe, to love, and, last, though not least, to receive the food that nourishes and strengthens its infantile nature — so am I before God, the Father, Son, and Holy Spirit.

I lie at the feet of this adorable Trinity, conscious of the power to both breathe the holy atmosphere of love, and receive the Divine nature, *a little at a time*, as my infantile powers unfold by the reception of the knowledge of God.

Now being born of God, I expect, in the future time allotted me on earth, and through eternity, to grow in grace, and in the knowledge and love of God; becoming more and more like Him

whom my soul loveth. Glory to God in the highest! may our redeemed powers now, and evermore, swell that volume of praise which rises before the throne, from pure hearts, who worship the Father in spirit and in truth. *Glory! Glory!!*

In reply to your first inquiry, I suppose you believe with me, that the soul has its senses as well as the body. If so, what I have to say will not stagger your faith. My views coincide with Mr. Fletcher's, as expressed in his six letters, (which I have recently read with much profit,) "On the Spiritual manifestations of the Son of God, to his people in all ages of the world." If you have not read his views, I think you would be greatly strengthened by the perusal of these letters. I found them bound with his "Familiar Pastoral Letters to his Church in Madley." This work has been recently published at the Book Rooms.\* You inquire, first, "In what form, or sense has the Savior appeared to your spiritual perceptions?"

I answer, in the form of humanity, as a crucified Savior. Faintly I have perceived Him, transfigured and glorified, as he revealed himself to his disciples, still retaining the human form. And, like them, I wist not what to say, "only, it is good for me to be here." I also wanted to build tabernacles, thus to retain my Lord to my spiritual vision! For my soul loved, in forgetfulness of self, to gaze upon his perfections.

Secondly, you inquire — "How does he take of the things of God, and show them unto you?" I answer; by the revelations of the Holy Spirit, through the media of my spiritual senses, of which I am as conscious at the time, as I ever was of the pardoning love of God to my soul.

Thirdly, you inquire — "Do the joys of salvation flow *into* your mind and heart, or do they flow *out* of your mind, as the result of meditation?" I answer; I realize the kingdom of heaven *within*. A kingdom implies the King and the royal treasures within the kingdom. The Sovereign who rules in this kingdom, imparts to the soul the consciousness of His infinite wealth, with the *assurance* that every want shall be met, while the soul consents to his reign. This, my faith apprehends as an individual kingdom, which is to make only one component part of the Great Universal Kingdom.

My present state is more *contemplative* than *meditative*. Meditation, to me, implies effort of the mind to dwell upon local objects. While the contemplative mind possesses the innate

\* These truly excellent letters were published in the first volume of the Guide. As many of our present readers have probably never seen them, we propose publishing them again, in subsequent issues. — *Editor*.

power to apprehend a God Universal; to see Him in all His works and providences—in animate and inanimate nature.— Thus every thing I see, or contemplate, discloses a *Present Universal God*; I realize God *in them* as the *life-giving, upholding, sustaining principle*. With this presentation of God to the soul, I say, first, joy flows out of the heart direct to the God Universal, worshiping Him as the adorable Trinity. It comes back again to my soul, through the various channels of *love and mercy*, embracing not only His love and goodness to me, but, what is also an occasion of joy, His love and goodness to the whole world. Thus you see, I realize it, both as a flowing out of love and praise, and a flowing in as perpetual as His mercies. It must be so, while my faith apprehends God in every event to me.

Fourth. You inquire:—“Do you possess any *new gift* of the Spirit, or is it an enlargement of graces previously possessed?” Answer. “I do not perceive it to be exactly either the one or the other.” If you mean by “graces,” powers of mind, I would simply answer, that I do not realize any new power or gift; but rather I feel that all my previous powers of mind are now like *empty vessels*. I am stripped of every thing of human wisdom. *I am nothing*. The power to breathe, and look, and love, before spoken of, is *all* I realize, and all *that* is God’s gift. A friend a short time since said, “Pray for the fullness—struggle into full liberty.” I replied, “*I feel no bonds*. I may breathe—look—and love as much as I please.” When I sought of the Lord, to know if this inefficiency and weakness was most for his glory, I expected that He would instruct my intellect as well as my heart, so that I might glorify God in *speaking* of the wonders of His Love. “After the wisdom of the world, you expected it,” whispered the Spirit to my soul.

How simple was the language of Jesus to his disciples when expressing his Love and union with the Father!

How different from the great swelling words of the partially saved! “Let your yea be yea, your nay, nay,” for whatsoever is more than this, cometh of evil.” The assurance was given me that when the Lord had a work for me to do, or a word to say, if I kept my heart passive, the Holy Spirit in every emergency would aid and direct me in the performance of his will; but not according to the wisdom of the world. I have been thus explicit upon this topic that you and Harriet may know my true position, my utter helplessness and dependence, moment by moment, upon God.

*Never did naked infancy lean upon its mother more helplessly than my soul does upon God.* And this conscious weakness is my

chief glory. It is such a privilege to be nothing! *That I may live in, and upon the Life of God!*

There is one feature of this work, I realize as new, i. e. the gifts and graces of the Spirit are so harmoniously blended — so evenly balanced, or brought together as to form a perfect whole — Charity, faith, hope, love, zeal, &c., do not out-run or over leap each other, but act in perfect harmony. I cannot express this state better than by saying — “*The soul is balanced by Infinite Wisdom, and rests upon the Rock, Christ Jesus.*”

Yours in Christian love,

S. W. M.

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#### LIVING FOR CHRIST.

MR. GOODELL, in his delineation of the character of Mr. Temple, says of him, “He did not wait for the millenium to come to others, but he commenced his own millenium long, long ago. That is, he evidently endeavored to be as upright, as sincere, candid, gentle, kind, benevolent, economical, true and good, as he expected everybody would be in the millenium.” It is an example of living for Christ. This is all that is to be said when such a manner of life is to be characterized; and such a manner of life is nothing more than simply carrying out the surrender which one makes of himself to Christ when he trusts in him for salvation. To live for Christ is not something which should have made Mr. Temple peculiar, and to stand apart from the great body of disciples. To live for Christ is not something which should distinguish any disciple from others; it should only be peculiar to them in contradistinction from those who are living for the world. All the followers of Christ should alike live for him, for they all alike have covenanted to do it, and in the case of all alike this is reasonable. The obligation to do it does not rest on the missionary any more than on the statesman, the jurist, the lawyer, the physician, the man of letters; or than on the merchant, the mechanic, and the

farmer. It does not rest on the mother any more than on the father. On all these, on all classes, on every individual of every class who is trusting in Christ, the obligation to live for Christ presses with a weight which no finite mind can estimate; for the obligation is founded in their being redeemed from eternal death by his precious blood.

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THE PATH ABOVE THE CLOUDS. — There is a path in Christian experience, like that of the traveller on the mountain's height, whose altitude is far *above* the clouds and storms. He sees and hears the wild surgings of the tempest, the lightning's flash, and the thunder's roar; but they are far *below* him, rolling harmlessly beneath his feet. Above and around, all is sunshine and an azure sky. That path is holiness. Christian traveller, you have struggled to attain it; believe now, and you are in it.

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#### THE INFINITE UTTERMOST.

Wherefore he is able to save to the uttermost. Heb. vii. 25.

O, WHAT a great sweet word is that "UTTERMOST!" Do think of it again, and again, and again. You will find it to stretch itself beyond all your objections, nay, all your conceptions. It is God's uttermost, and therefore it is an infinite uttermost. Would to God I could use it against all Satan's temptations, against all my more clamorous and dangerous workings of unbelief. Satan, be silent—unbelief, be silent; Jesus is able to save to the uttermost. We may say of this "uttermost," as Paul speaks of the love of God: its heights, its depths, its lengths, its breadths, are immeasurable and incomprehensible.—*Henry Foster Burder.*

SELECTED.

## PROVIDENCE.

BY S. J.

## A DIALOGUE BETWEEN MR. AND MRS. M.

*Mr. M.* Why is my dear wife of a sad countenance to-day?

*Mrs. M.* [Smiling.] I didn't know that I was wearing a particularly sad countenance. But the truth is, this has been an unlucky day. You know there are days when everything goes wrong, from morning till night!

*Mr. M.* I used to see such days, but for several years past, I have had so full a belief in the overruling providence of God, and such a deep satisfaction in his government, that I can never feel for a moment that everything goes wrong.

*Mrs. M.* I rejoice in the belief that the Lord reigneth, but am not so clear about his special providences.

*Mr. M.* I feel rather jealous of that phrase, "special providences" — it always grates upon my ear.

*Mrs. M.* How so? I didn't suppose you had any doubt on that point; it is common, you know, to divide the providential arrangement of God into general and special:

*Mr. M.* It is; but I am not able to see any foundation for this distinction; and when I hear a person say, "It seems as if there was a providence in this," I feel a shrinking, because such a remark evidently implies, that God does not regulate all things.

*Mrs. M.* Do you think then, that God directs one thing just as much as another — the smallest as well as the largest — the common every day occurrences of life, as truly as the more marked events?

*Mr. M.* I can see no ground for making any distinction between great and small. To be sure, some occurrences are common, as you say, and others more marked, but the bearing of each may be equally important. I don't see how we can admit that God orders what we call great events, and leaves the small ones to take care of themselves, for you know how often we have



observed, that the small occurrences are the pivots, on which the great ones turn.

*Mrs. M.* That is true, I have frequently noticed it; and yet I confess there is some unbelief lurking in my mind relative to little every-day things. Now just by way of illustration, I will tell you some of my vexations to day. To begin with, the baby fell out of bed, and got a sad bump; which put her and mamma into great tribulation for half an hour or more. Then I had laid out a great deal of work to do this forenoon, and it seemed as if there was a constant succession of interruptions. In the midst of getting dinner, Sally had to go to bed with a tooth-ache. You know we expected company, and I got so heated and worried over the dinner, that I could not enjoy any thing; and then the meat proved to be over-done, and the pudding was under-done; then Jenny must needs upset her tumbler on to my best gown; but I won't go into particulars any further; these are a specimen of the vexatious things that kept happening, till I got very tired, and, I am afraid, a good deal out of patience.

*Mr. M.* Well my dear, I think you have had a pretty hard day; but it might have been made much easier.

*Mrs. M.* How so? You see these things all happened, one after another—I could not control them.

*Mr. M.* No you could not control them—but I don't like that word *happened*; do you mean to say these things all come by chance?

*Mrs. M.* Why I don't know exactly where to put these very small, insignificant matters, that are falling out every hour.—They really seem too small for God to notice—much less direct.

*Mr. M.* But if you make any exception to the Divine jurisdiction, where will you stop?

*Mrs. M.* I see there is a difficulty there—but somehow, I can't *feel* as if God had anything to do with these things.

*Mr. M.* That is the reason they trouble you so much. You are enabled to bear patiently those trials, of a more serious kind, which you consider as coming directly from the hand of God.

*Mrs. M.* Yes, I love the will of God; but I have not been in

the habit of associating it with these little, every-day matters ; if I could, it seems to me life would wear a new aspect.

*Mr. M.* It certainly would. You remember Catherine Adorna says, " Everything is God to me."

*Mrs. M.* [Musing.] Well, when I consider how the great and small are linked together, I see that all must come from God. His grace assisting me, I will try to remember it.

But there is another class of vexations that I don't know how to dispose of ; those which come through the carelessness or wickedness of others. The misconduct of my children, and domestics—it won't do to call that *providential*, will it ?

*Mr. M.* I think it will not do to take even this class of troubles out of the hand of God. It is true the *sin* does not originate with him, but *the trouble it brings on you* is a part of the Divine arrangement. In regard to trials of this sort, I am accustomed to say, " God permits this, and I will." " His hand is in everything, either directly, or permissively."

*Mrs. M.* What do you think of those troubles which we bring upon ourselves ? I mean such as come through our own carelessness, forgetfulness, or want of judgment. I often get very much vexed in this way.

*Mr. M.* We are accustomed to ask the continual guidance of the Spirit in all our affairs, temporal as well as spiritual — are we not ?

*Mrs. M.* Why, yes — in a general way — and yet I can't feel that this guidance extends to all I do. For instance, I went out shopping yesterday, and bought a number of articles. Afterwards I found I had made several mistakes, as to quantity and quality, had forgotten two important things, and had not shown very good taste or judgment in my selections. I was quite provoked with myself.

*Mr. M.* Did you ask God, when you started, to guide and bless you ?

*Mrs. M.* No, I don't think I ever took my religion with me into Washington street ; it would seem quite out of place in such a " Vanity Fair !"

*Mr. M.* Don't you ? No wonder then you are left to make

some mistakes! If I was "going a shopping," I would ask the Lord to direct me to get that which it was best I should have, and enable me to exercise as much taste and judgment as he saw to be on the whole desirable.

*Mrs. M.* Then suppose, when you got home, you should find you had made several mistakes?

*Mr. M.* Why being conscious that I had honestly desired above all things to please God, and had honestly sought his direction, I should not feel at liberty to doubt that I had had it.

*Mrs. M.* Notwithstanding the mistakes?

*Mr. M.* Yes, notwithstanding the apparent mistakes. I am bound to believe that God is guiding me in everything, so long as I sincerely desire that guidance, and look for it — having no separate interest of my own. But for wise reasons he sometimes leaves his children to errors in judgment — perhaps to keep them humble. It becomes us to bear patiently the consequences of our mistakes and forgetfulness; the hand of the Lord is in them — whether we are in any degree to blame or not; — he has permitted them to take place.\*

*Mrs. M.* [For some moments lost in thought, then speaking very deliberately.] I settled it in my own mind, years ago, that the will of God was best — and I think this is not merely an intellectual conviction — I love his will; now if I can only realize constantly that *everything which occurs is an expression of that will*, the whole load of life is gone! — *Friend of Virtue.*

\* We can hardly subscribe to the sentiment contained in this paragraph. It seems to us to involve a contradiction, for it requires us to "believe that God is guiding us in every thing," while it unequivocally asserts that "for wise reasons, He sometimes leaves his children to errors in judgment." We cordially believe that "*all things*," "even the consequences of our mistakes," "work together for good to them that love God," — but perhaps would dissent somewhat from our estimable friend the author of this article, in her views on Divine Guidance. The article however is well worthy a prayerful perusal. — ED. OF GUIDE.

THE reason why so many remain repenting sinners so long, is this; God will not justify them till they are more deeply in earnest.

## Christian Experience.

### THE PERSONAL EXPERIENCE OF MINISTERS.

THERE is no department of the Guide which we peruse with so much pleasure as that devoted to Christian Experience. There is, it is true, a unity in the Spirit's operations on the heart, which may, to many minds, give to the narrative a sameness, and thus destroy interest in its perusal. But for our part, we always find enough of a varied character in the circumstances peculiar to each individual to give their experience an air of novelty; while to all this there is superadded the joy that another, and yet another, and still another, have been added to the number of God's witnesses to a full salvation. What heart enjoying this grace in its plenitude can keep it concealed! They must *spea*k of it — and if they do it under the Spirit's guidance, their testimony will have its influence. If this be true of the private member, how much more so is it true of the minister of the gospel. We never hear of a minister entering into the enjoyment of this grace without being reminded of a Fletcher, a Summerfield, a Payson, a Taylor — and of associating with the event the mighty influence that is yet to follow from their labors. If our readers sympathize with us in these remarks, and of this we have no doubt, they will be led to peruse with peculiar pleasure the following experiences.      ED.

FROM A CLERGYMAN IN SAINT JOHN, NEW BRUNSWICK.

DEAR BBROTHER :— Although unknown to you personally, I take the liberty of addressing you a few words, as an expression of my gratitude for the benefits received from reading the "Guide to Holiness." Since last July, I have received it regularly through the agent in this city, and am happy to inform you that its perusal has been made a blessing to myself and others. Thirteen years have passed away since God in His great mercy pardoned my sins, and during the greater part of that time I have enjoyed "peace with God through our Lord Jesus Christ." For twelve years I have been engaged in the work of the ministry, and have had the happiness to see many sinners converted, but I never witnessed any *general revival of holiness in the church*. I have often asked myself, why amid many revivals I had seen so few sanctified? The mystery is now solved, for although sincere in my efforts to promote the conversion of sinners, I was myself but a "babe in

Christ." I was led, however, in reading the "Guide," to more correct views of *holiness*. I saw that my error had been, what I now think is a prevalent mistake on this subject—I had placed the blessing too high, and considered its attainment rather as the result of many prayers and much experience, than as the simple surrender of my whole heart to God. The exercises of my mind, during the past year, have been marked by earnest desire to be made holy, and on the 13th of February I was convinced painfully and deeply that I had been an *unfaithful steward*, and resolved not to rest till I knew and felt that the "blood of Christ had cleansed *me* from all sin," and blessed be the name of the Lord, on the evening of the Tuesday following, I was enabled to give up body, soul and spirit to God. I was bowed in prayer when God accepted the offering. My soul was filled with love and light and joy, nor had I a single doubt that I was sanctified. That evening I professed it publicly, and unto the present have been kept by the power of God. I can now live moment by moment in entire reliance on my Savior, my communion with God is uninterrupted, my soul rests in his love. His will seems above all things to be desirable. I appear, indeed, to be recording a new page in my history, and wonder how I could have lived so long in partial blindness. *A second time* has the blessed word of the Lord been unsealed to me, and our beautiful hymns on holiness, I love them as I never did before. My dear partner is also a partaker of "like precious faith." The superintending minister of this circuit, with his excellent wife, and upwards of seventy of the members of our society in this city, have entered into this glorious liberty during the last two months. You may easily imagine, my dear brother, that in connection with what, *to us*, is an extraordinary revival of holiness, our public services, as well as our more social means of grace, are indeed "times of refreshing coming down from the presence of the Lord." Our earnest prayer is that the "whole lump may be leavened," that "the whole earth may be filled with the glory" of holiness. I would not have troubled you with these remarks, but I am convinced that the "Guide" has been instrumental of much good among us, and possibly a testimony from this remote corner of the vineyard may afford you some encourage-

ment in the arduous though blessed work of aiding the spread of Scriptural Holiness throughout the world.

I am, dear brother,

Yours in Christ Jesus,

I. ALLISON.

#### A PREACHER'S EXPERIENCE.

EXTRACT FROM A PRIVATE LETTER.

Detroit, Michigan, June, 1853.

“I believe my own personal experience is advancing. I think I have the present faith of a present, full salvation, salvation from sin, deliverance from all iniquity. O, I love this doctrine, and I am trying to get nearer, yet nearer to God. The prospect of Heaven is glorious to me. The presence of God, and the bright fields beyond the flood, seem to remove all fear of the grave. The terror of death is gone.

Thus I am waiting for a better home, and while I wait I love to labor for God. How good our Heavenly Father is to allow us to work for him in the ministry. How can any one resign this angelic, heavenly work for secular employments. I have now been in the traveling ministry nearly six years, and I love it more and more, for it is God's work.”

T. C.

#### FAITH IN THE MIDST OF SEVERE TRIALS.

The following is an extract from a letter on business. We had intended to withhold the writer's name—but as it will afford to our brother's numerous friends, (many of whom take the Guide) great pleasure to hear from him, besides enlisting the prayers and sympathies of our readers in his behalf, we have concluded to give it.

I have had some uncommonly severe trials, but the Savior has been with me, sanctifying *all*, I trust, to my spiritual good. I have been unusually assisted and blessed in preaching the last three or four sabbaths. I am perfectly assured that my heavenly Father hears my imperfect prayers. When weighed down with trials I trust in him with all my heart. O how faithful is the *Divine faithfulness*.

My purpose is strong to live *wholly* for God, and do something, by Divine assistance, to spread scriptural *holiness* in this wicked city. I hope for a glorious revival. Will you not, dear brother, occasionally pray for me and my charge. There has not been a general revival in this charge for seventeen years. Many have despaired of her ever being resuscitated, but I do not; I seem to myself to *believe* that God will comfort all her waste places, and make her wilderness like Eden, and her desert like the garden of the Lord. O, for an increase of faith.

Affectionately yours, in Christ,  
M. DWIGHT.

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## The Missionary Work.

ORIGINAL.

### THE MISSIONARY ENTERPRISE.

THE FRIENDLY ISLES.

BY REV. W. BUTLER.

THE Friendly Isles, (situated in the South Pacific Ocean) were first visited by the Missionaries of the Wesleyan Missionary Society in the year 1826. They contain about 50,000 souls.— Though possessing many good qualities, the inhabitants were grossly polluted and wicked when first visited by the Missionaries. But a glorious transformation has taken place, and “the wilderness blossoms as the rose.” As the gracious fruit of that twenty-six years’ labor, there are now in the Friendly Isles thirteen European Missionaries, 489 native Local Preachers, with 641 day school Teachers; while every sixth person of the population is a member of the Methodist Church. Religion has powerfully influenced the state of morals, government, and general welfare, and has introduced a state of things which cannot be contemplated without deep gratitude to God.

The king of these Islands is one of nature's noblemen. He is six feet four inches in height, well made—a true Christian—a most intelligent, zealous and useful local preacher and class leader. His wife is also a devoted class leader.

Commander *Wilkes*, of the United States Exploring Expedition, describes his late reception by the Friendly Islanders in terms of great interest. He says, "On the morning of the 24th, I landed (at Nukualofa) with all the officers that could be spared from other duties. We were received on the beach by Mr. Tucker (one of the Missionaries) and were at once surrounded by a large number of natives. It was impossible not to be struck with the great difference between these people and those we had left in New Zealand; nothing of the morose and savage appearance, so remarkable there, was seen. Here all was cheerfulness and gaiety; all appeared well fed, and well formed, with full faces and muscles. The number of children particularly attracted our notice, in striking contrast to the New Zealand group, where few but men were seen. We waited some minutes for King George. When he made his appearance, I could not but admire him: he is upwards of six feet in height, extremely well proportioned and athletic: his limbs are rounded and full; his features regular and manly, with a fine open countenance and sensible face; all which were seen to the greatest advantage. He at once attracted all eyes; for, on approaching, every movement showed he was in the habit of commanding those about him. With unassuming dignity he quietly took his seat."

King George is now about fifty years old. He was converted during the great revival in Tonga, in July and August 1834, when about 5,000 persons were awakened by the Holy Ghost to see themselves sinners, and led to fly for refuge to Christ as a Savior. He succeeded to the sovereignty of the Islands in 1845. He has thrown the whole weight of his influence in favor of Christianity. Mr. Laury says, "What God has declared to be wrong, he causes to be refrained from, or punished when done; but *religion*, in all its operations he leaves where his God leaves it,—between God and the conscience."

The character and actions of King George have of late attracted



considerable attention. Tonga, the principal island of his dominions, has been the scene of rebellion; instigated by chiefs who still adhere to heathenism. The rebels were aided by Romish priests, who have, for some years, made a settlement on the island. One ecclesiastic, said to be a bishop, was prominent in the quarrel, and went in search of a French ship of war, to chastise George for resisting the rebels and maintaining his own lawful authority. Fears were excited that there might be a re-enactment in the Friendly Isles of those scenes of despotic tyranny practised by the Government and priests of France in *Tahiti* a few years since. In the interval many prayers were offered up to God on behalf of George and his people.

During the bishop's absence, Her British Majesty's war ship *Calliope*, commanded by Sir E. Home, Bart. came into the harbor of Tonga. Meanwhile King George's measures for the suppression of the rebellion were successful; the rebels surrendered, and were magnanimously pardoned. Thus the war which had occasioned so much and so just uneasiness, has been brought to a happy termination; and the King, by his forbearance and generosity in the hour of triumph, and by the practical wisdom of other parts of his conduct, has eminently adorned his Christian profession.—The chiefs of the fort called *Houma*, having first notified their intention to submit, a day was appointed to receive their submission; and as the custom of the nation is to destroy the vanquished, the missionaries thought it right to be present at the ceremony, that they might intercede for the captives, if needful. But their good offices were not required; for the King caused it to be proclaimed, that he did not intend to take from these chiefs either their lives, their dignity, or their lands, but that he "freely forgave them for the sake of *lotu* alone." The clemency of Christianity, which thus shone so conspicuously in the King's conduct toward the rebels, is the more marked when we remember that they had barbarously murdered some of his own relatives, and many of his valuable and unoffending subjects. His conduct on the occasion won the hearts and allegiance of those who, a short time ago, were his bitterest enemies. The pardoned chiefs returned from the assembly to the King's house, and that same night they renounced

Heathenism, and at the family altar of King George, for the first time in their lives, they bowed the knee to the Lord Jesus. More than a hundred persons followed their example, when Mr. West visited the Fort a few days afterwards.

On the 16th of August, the remaining fortress was surrendered, and mercy once more triumphed in saving the lives of the vanquished. This fortress, however, was at once destroyed, and the chiefs degraded from their rank, apparently as a punishment for their greater obstinacy.

The Romish priests, who had persisted in remaining in it to the last, notwithstanding the remonstrances addressed to them both by the King and Sir E. Home, escaped without injury; and their property was preserved from destruction by the personal exertions of the King and the Baronet, who went through the midst of burning houses and falling trees, to help them to save their goods. Thus did Providence guard this pious King, and reward his Christian courage, and consistency, and mercy. Captain Home was surprised and delighted, and afterwards said to one of the missionaries, "I saw the noble and christian conduct of King George. He can only be compared to Alfred the Great, of blessed memory. King George is worthy of being called a King. He is the greatest man in these Seas."

These transactions took place in the month of August, (1852,) and in November, Sir E. Home, with the *Calliope*, returned again to the Friendly Isles, that he might learn the result of the visit of the French ship of war; he was anxious that no harm should happen to King George or his people, for whom he appears to have contracted a strong affection. His visit was an occasion of much interest, and made a deep impression on the grateful hearts of the missionaries and the simple islanders. However the French ship had not then arrived. But on the 12th of November, two days after Sir Everard left Tonga, the French ship of war, the *Moselle*, made her appearance. Her commander, Captain Bellaud, was commissioned by the popish Governor of Tahiti to inquire into certain complaints lodged against King George by the Captain of a French whaler, the "*Gustave*," of Havre-de-Grace, and by the Romish priests residing in Tonga. Now was a time of trial and

anxious uncertainty. What would the commander of this powerful French ship do to King George and the defenceless missionaries? But God took care of them. The King obeyed the summons of the Captain, and going on board the *Moselle*, took with him his state-paper box, in which he had copies of all his correspondence, especially that with the Romish priests. This correspondence he exhibited to the Captain, who viewed the King and his papers with great astonishment. At the close of their long interview — which lasted five hours, and throughout which the King conducted himself with the greatest Christian propriety — the French Captain expressed himself as entirely satisfied, and stated to the King that “the French Government, through him, acknowledged George as King of the Friendly Islands; and that the only conditions he should impose upon him were, that, if any Frenchman chose to reside in his dominions, he should be protected so long as he obeyed the laws; and that, if any of the King’s subjects chose to become Roman Catholics, they should be allowed to do so.” To these conditions King George agreed, and the dreaded French vessel took its departure, the Captain declaring that he “had seen and conversed with many chiefs in the South-Sea Islands, but that he had not seen one to be compared in knowledge and ability, in courage and dignity, to George, the King of the Friendly Islands.”

And thus this man who, twenty-eight years ago was a savage, noted through the South Seas for his bravery and fierceness of disposition, has become “a wonder unto many” — a monument of the enlightening and transforming power of the Gospel of Christ. In 1844 he lost his peace, and became a backslider in heart, but it was only for a very short period. Publicly, in a love feast, he acknowledged his fall, and was immediately after restored to the favor of God — and ever since has maintained a blameless walk and conversation. And it may interest the readers of the *Guide* to know that the doctrine which these pages are intended to diffuse, finds in him a professor and a warm advocate.

He preaches nearly every Sabbath — taking his turn on the “Plan” of the Circuit with the other local preachers, and is said to be an able and eloquent minister of the Gospel.

The war thus brought to a close has had an unfavorable influence on some parts of the Mission Work, but much is hoped for from the moral influence of the events which have been connected with its termination. In the month of October a great Council was held, at which all the ruling chiefs were present, and many very important regulations were enacted. The following extracts will speak for themselves: "The system of *taba* is abolished. All slaves are hereby set at liberty, and no man is to keep a slave or other person in bondage. All persons are to dress modestly and becomingly. All crime will be punished, and the laws already printed are to be enforced throughout the land. All children are to be sent to school, for on this depends the future welfare of our nation."

Westfield, July, 1853.

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#### THE FAITH THAT PURIFIES.

It is peculiar to saving faith that it purifies the heart. God purifies the heart with faith; Acts 15: 9. The mere faith of assent may purge the understanding from ignorance, the tongue from railing or bitterness, the outward acts from gross and notorious sins; but they all leave the heart unrenewed. Only saving faith begets zealous and watchful care over the devices and desires of the heart. Every true believer sets himself to suppress all evil workings of the heart, and is sometimes more grieved for having given way to some wicked thoughts, than for outward frailties and infirmities. We may try the character of our faith by the change of our hearts. If our outward actions and inmost thoughts be purified, it is a certain sign that the power of a saving faith has been there. By nature, "the imaginations of man's heart are only evil continually;" but, as the wise man says, "The desire of the righteous is only good." The main stream of his heart is to godliness and good, though he is not exempt from the frailties of human life, or the temptations of Satan. — *Western Christian Advocate.*

## Editorial Miscellany.

ERRATA.—Several typographical errors escaped us in the July number : some of which are too glaring to pass by uncorrected. Our friends will pardon us and we will try hereafter to be more careful. On page 23, in the 18th line from the top for “*promised*” read “*praised*.” On page 31, in the 19th line from the bottom, for “*ailment*” read “*aliment*.” The last especially is a very important correction.

### LITERARY NOTICES.

THE LADIES' REPOSITORY for July, lies on our table. This Periodical loses none of its interest. It is ably conducted, well got up, and in every respect deserving the patronage of the ladies. The present number, besides a variety of miscellaneous articles, contains a sketch of LADY MAXWELL, from the pen of REV. D. WISE, and another able paper on the Resurrection of Christ, by the Editor. It is also embellished as usual with two beautiful engravings. *Cincinnati : Swormstedt & Poe. New York : Carlton & Phillips. Boston : J. P. Magee.*

THE MUSICAL REVIEW AND CHORAL ADVOCATE, edited by C. M. CADY, has also reached us. Not being a proficient in music we cannot speak with so much confidence of the pieces published in each number — but we hesitate not in saying that for ability exhibited in its editorial management, and its artistical appearance, we know not its superior in the land. \$1.00 per annum in advance. *New York : F. J. Huntington ; Mason, Brothers ; Wm. Hall & Son.*

METHODIST QUARTERLY REVIEW. J. MC CLINTOCK, D. D., Editor. *New York : Carlton & Phillips. Boston : J. P. Magee.*

Table of Contents of July number. I. The Bacon of the Nineteenth Century. II. Strong's Harmony of the Gospels. III. Daniel Boone. IV. Socrates. V. Exposition of 1st Cor. iii. 1—17. VI. The Heathen and Mediæval Civilization of Ireland. VII. The Signs of the Times. VIII. Father Reeves. IX. Miscellanies. X. Short Reviews, and Notices of Books. XI. Religious and Literary Intelligence.

MEMOIR OF GEORGE DANA BOARDMAN, late Missionary to Burmah. By REV. ALONZO KING. With an Introduction by WILLIAM R. WILLIAMS. Embellished with a beautiful Vignette representing the baptismal scene just before his death. *Boston : Gould & Lincoln.*

The Baptist denomination have furnished several illustrious examples of zeal and devotion to the Missionary cause. Not among the least of these bright and shining lights, was the subject of this memoir. “I must be a pattern of holiness and good works both to heathen and to converts,” said the devoted Boardman, as he was anticipating the service to which he had consecrated his life, and well did he carry out his convictions of duty. The introduction by Dr. Williams is an eloquent production, containing many valuable suggestions on the great missionary work, and is of itself well worth the price of the book. -

THE  
GUIDE TO HOLINESS.

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SEPTEMBER, 1853.

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ORIGINAL

CHRISTIAN PERFECTION.

BY N. BANGS, D. D.

In the preceding numbers, I have endeavored to define the term *perfection*, and to show its applicability to the holy Christian, inasmuch as such are qualified to answer the end for which they were made, redeemed, and saved by grace, through faith. Let us now inquire whether or not, the sacred Scriptures authorize the use of this term in its application to good and holy men.

Thus it was said of Noah, that he was a "just man and PERFECT in his generation, and Noah walked with God."—Gen. vi. 9. The perfection which was predicated of Noah, consisted in his *walking with God* in the midst of that crooked and perverse generation," when the "earth was corrupt before God, and the earth was filled with violence;" and was exemplified by his strong faith in his God, and his ready obedience to His commands. Notwithstanding this general corruption and wickedness, Noah, by the grace of God, kept himself pure from all moral contamination, *walked with God*, that is, followed the leadings of His providence wherever it marked out the way, holding constant communion with Him, firmly believing all His promises, and steadily obeying His commandments. "And when Abram was ninety and nine years old, the Lord appeared unto Abram, and said unto him, I am the Almighty God ;

walk before me, and be thou PERFECT.”—Gen. xvii. 1. How fully Abraham obeyed this command, to *walk before God*, and to *be perfect*, is demonstrated in all the acts of his subsequent life. There is indeed but one act, his denying to the king of Gerar, that Sarah was his wife, for which he was reprovèd. So steady and unwavering was his faith in the promise of God, even under the most unlikely circumstances for its fulfilment, that he is called “the father of the faithful”; and so self-denying was his works, that St. Paul says, that “by his works his faith was made PERFECT.” His holding fast upon the promises respecting the birth of Isaac, by which he was to become the “father of many nations,” respecting the land of Palestine being given to his posterity, the coming of the Messiah out of his loins, and of the future rewards of blessedness in heaven, and the constancy with which he went forward in obedience to God’s commands, even to the offering of his son Isaac upon the altar, all exemplified the perfection of his character, and stamps him as the “friend of God.” He was encouraged in all this by the solemn declaration made to him, “I am the Almighty God,” to uphold and protect, to guide and comfort thee in all thy ways, and in all thy works. O! what an encouraging example to those who would believe and obey God, in every period of the Church! Does God “tempt,” that is, try thee, as He did Abraham, when He called upon him to offer up his son Isaac upon the altar, with a view to test the genuineness and strength of thy faith? Remember that the same Almighty God who went before Abraham, to open his path, to disperse his enemies, and to impart strength to his heart and faith, to enable him to endure as seeing Him who is invisible to the natural eye, but visible to the eye of the mind, will be round about thee, and will afford thee the same defence, guidance and comfort, as he did to Abraham; and when thou art sufficiently tried, thou “shalt come forth as gold seven times tried in the fire.” Hold fast, therefore, under the most trying circumstances, and thou shalt “come off more than a conqueror through him that loved thee.”

In Deuteronomy xviii. 13, the Lord commanded the people to “be PERFECT with the Lord their God,” that is, they should abstain from the abominations of the heathen whose lands they

were about to possess, and observe all the ordinances which God had established or should establish among them. No one can suppose that they could do this unless their hearts were right in the sight of God, for their subsequent history proves that whenever they forsook the covenant of their God in heart, they immediately participated in all the abominations of the heathen around about them, setting up and worshiping their gods and goddesses. To be perfect therefore, in the sense intended in the above text, they must not only refrain from the outward idolatries of the nations they were destined to drive out, but their hearts must cleave unto the Lord their God, and then they would keep his ordinances from love to His name and to His holy law.

Thus David, while celebrating the praises of God for his many deliverances and manifold blessings, says: "God is my strength and power, and he maketh my way PERFECT," II Sam. xxii. 33. The way that David said the Lord had made "perfect," was the way in which the Lord had led him in the midst of the difficulties with which he had to contend, and in which perfect way he had walked with a perfect and upright heart. Though the way of God was perfect, so much so that those who walked in it should be conducted safely on without any deterioration of their character, yet we know that David did not at all times walk in it, but stepped aside after Uriah's wife, and in other instances of aberration from the strict path of holiness. But the perfection of his character was shown in his bitter repentance for his sins, and in his ever after walking in obedience to the commandments of God. "For if any man sin," and the best may sin, "we have an advocate with the Father, even Jesus Christ the righteous," whose righteousness was so perfect as never to have been stained with a single spot of impurity. David's life, to be sure, was a checkered one, and cannot be held up as a model, in all respects, for the imitation of the Christian, only so far as it may be exhibited as a pattern of penitential sorrow for sin, and as a triumph in the pardoning mercy of God; and thus it may prevent despair on the one hand, and excite gratitude and praise on the other; it may present an example of perfect penitence, of perfect sorrow for sin, of perfect reliance on the mercy of God, and of the most perfect



songs of praise and thanksgiving to God for the bright manifestations of that mercy in pardon, in deliverance from all sin, and in rescuing the soul out of the hands of all its enemies, internal and external. In this respect David was a perfect character, and in this respect he may afford a lesson of instruction to that weak and trembling Christian, who may have been so unfortunate as to have fallen by some painful temptation into sin. Let such not despair, but humbling themselves before the Lord, look up with that broken and contrite spirit which David tells us, "he will not despise."

Passing over other passages in the Old Testament which might be referred to, such as Job and others, let us examine some in the New Testament. Thus our Savior, in Matt. vi. 48, says: "Be ye therefore PERFECT, even as your Father which is in Heaven is perfect." Now we do not suppose that our Savior meant that His disciples should be in every sense as perfect as God is; but he meant to teach that as their Heavenly Father was perfect in His unlimited sphere as God, possessing all those attributes which are essential to the perfection of his being, as the maker and governor of the universe, so they were to be perfect in their limited sphere, possessing all those attributes of the Christian character which are essential to form perfect Christians, that they might answer the end for which they were made, redeemed, and saved, by the blood of Christ. In other words, Christ demanded of his disciples that they should exhibit in their tempers and conduct that perfect example of faith, love, and obedience, which would make them shine as lights in the world, and thus become a city set on a hill; that through them the world might behold a sample in miniature of the "glory of God," and be thereby led to "glorify their Father who is in heaven," to confess to the power and grace of God in their complete salvation from all sin. Thus they should become borrowers of all their light and glory from God, "lights in the world," "way marks to heaven," and should be a standing proof of the ability and willingness of Almighty God to "save them to the uttermost," and likewise living monuments of the refining and purifying power of the spirit of God upon the heart and conscience, and thereby proclaim in loud and intelligible language the truth and excellence of their religion.

In this sense they were to be *as perfect as their Father who is in heaven*. As his perfection causes him to eclipse the glory of the angels and to outshine the sun and stars in the firmament of heaven, so that in his presence they all "hide their diminished heads," even so the Christian, by the perfection of his character, being adorned with all the graces of the Holy Spirit, should eclipse the glory of all earthly monarchs, and outshine all the philosophers, metaphysicians, and whoever else may arise in the moral horizon, and thus proclaim himself a "king and priest unto God," reigning over all inferior animals, and also by the power of divine grace, over the passions and appetites of his own nature, and continually offering up spiritual sacrifices to God, acceptably through Jesus Christ, the "High Priest of his profession."

In other respects the comparison fails. No spot of imperfection appears to sully the glory of any of the Divine attributes, but "high throned above all height," "full orb'd with his whole round of rays complete," He shines with undiminished lustre on all his works, and governs with an uncontrolled hand; and guided always by ineffable wisdom, justice, truth and goodness, He cannot err or miss the mark in any of His designs or acts. Not so man, however perfect in love he may be. From the limited nature of his understanding, from the weakness of his physical and moral powers, he is continually liable to error in the discipline of his mind, and to be thwarted in his good designs and actions. Hence though his understanding is enlightened by the word and Spirit of truth, and his heart sanctified by the blood of Christ, he exhibits no other perfection of character than what arises from the purity of his intentions, and the perfection of his love, guided continually by the maturest judgments he may form as a fallible erring mortal, encompassed with a thousand infirmities. While, therefore, there is a resemblance in some respects between him who has been assimilated into the likeness of God and the Father of all, in others the contrast is so great that the one is exalted high above all other beings, "thrones, principalities, and powers;" the other is shrouded in the veil of humanity, distinguished more by weakness than strength, limited in his knowledge and power, and withal constantly exposed to numerous temptations from without, as well as

weakness from within himself. How then shall he stand, and how shall he exhibit the perfection of character and conduct which the Lord Jesus required in the text under consideration? Why, by adopting, in faith, the following words of the poet:—

“Unto thee, my help, my hope,  
 My safeguard, and my tower,  
 Confident I still look up  
 And still receive thy power;  
 All the alien’s host I chase,  
 Blast and scatter with mine eyes;  
 Satan comes; I turn my face;  
 And lo! the tempter flies!

“Sin in me, my inbred foe,  
 Awhile subsists in chains;  
 But thou all thy power shall show,  
 And slay its last remains;  
 Thou hast conquer’d my desire,  
 Thou shall quench it with thy blood;  
 Fill me with a purer fire,  
 And make me all like God.”

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ORIGINAL.

### AFFLICTIONS CONDUCIVE TO HOLINESS.

BY B. S.

Afflictions are the common inheritance of all men. God has a wise design in this, and in all his dealings with us. In many things this design is apparent; it is in various ways revealed to the reflecting mind.

Afflictions, however, are two-fold in their nature and their design. To the sinner, they are threatened judgments — “the wages of sin” — the “fruit of his doings.” But to the Christian they are promised—not threatened. “In the world,” saith the Savior, “ye shall have tribulation.” Again, the apostle says, “If any man will live godly in Christ Jesus, he shall suffer persecution.” The word of God abounds with many such declarations of promised affliction; but to them all there is a rich assurance of ultimate good annexed.

We purpose to offer a few reflections in relation to the bene-

ficial tendency of afflictions to the believer in Christ. We regard them in the light of a school, wherein many useful sciences are taught. It is in this school that true Christians make their greatest attainments in the knowledge of God and of themselves. While being thus disciplined, we may for a time think we are learning nothing; a sense of confusion, of weakness, of sorrow and trial of various sorts, seems to overwhelm us; when corrected, or urged sharply to move forward, we feel our worst passions stirred up; then we are tempted to think ourselves injured, and made worse than we otherwise should be under a different course of treatment. To cherish such a temptation would be to charge God foolishly for thus disciplining us. We ought to remember that God's methods of dealing with us are best. We know not the depths of our pollution and depravity until we are thus tried. We have an instance of this in the case of the patriarch Job. He, although a good man, was visited by one affliction treading close upon the heel of another, until he was well nigh overwhelmed, and made thereby to "abhor himself and repent in dust and ashes." After being thus humbled and instructed, God in due time exalted him. So it may be with some of us.

"The process though painful, will cease before long,  
Then O how pleasant the conqueror's song."

When Job was afflicted, he felt his ignorance, and prayed to God, saying, "Shew me wherefore thou contendest with me?" This is an example worthy our individual imitation. May it be indelibly written upon our memory. If this prayer is offered in faith, we shall find the answer in the commands, "Be ye holy;" " whatsoever ye would that men should do unto you, do ye even so to them." It is the design of afflictions thus to draw us nearer to God, and to fit us for greater usefulness in the world. If, when afflicted, we can discover no such decided advantage, we have just cause for alarm. But let us not therefore "cast away the beginning of our confidence," or the first fruits of our christian experience, if we find ourselves sadly deficient in "righteousness and true holiness." We may on examination find that our afflictions have done us some good; they may have caused us, in a measure

at least, to let go our hold upon the world ; we have less disposition to indulge our depraved nature—the lusts of the flesh ; there is less love and desire of human praise, and less fear of human censure ; there is less disposition to revenge and retaliate when injured ; there is less disposition to yield to the enticings and insinuations of the adversary ; there is a deeper consciousness of our own weakness, unworthiness, dependence, and wrath-meriting condition ; there is a keener relish for the privileges and means of grace ; there is a more grateful appreciation of God's blessings, temporal and spiritual ; there is more love and forbearance toward enemies ; there are stronger desires for the salvation of others, and the general prosperity of the church of God ; there is an increased sense of personal responsibility to God for the influence we exert upon others, and for the use and improvement of all our time, talents, wealth and power, of every kind for the extension of the Redeemer's cause in the world ; there is, or should be, an insatiable hungering and thirsting after entire conformity to all the will of God in heart and in life. Such, we remark, are some of the blessed fruits of sanctified affliction. Let us not fear, then, when called to suffer ; but labor rather to be holy, and to “ glorify God in the fires.” When the furnace was “ heated seven times hotter than it was wont to be heated ” for the three Hebrew worthies, and they were cast into it, then the “ form of the fourth, like unto the Son of God,” was seen by mortal eye with them, and many were consequently turned from their idolatry. The same God who is “ mighty to save,” yet reigns, and will reign, “ till he has put all his enemies under his feet.” Hence let us pray, “ Father, glorify thyself !” We remember reading some years since an anecdote of the celebrated Whitefield ; of his visiting a glass-house and how he beheld the workmen putting the metal into one fire after another. He inquired why they did so. One of them replied, “ The first fire was not hot enough, nor the second, and so they had to proceed until the glass became transparent.” The inference he drew from this figure, and his desire was, that God might put him into one fire after another until his soul should become transparent—that he might see Christ as he is, and reflect his image. Thus, dear reader, you and I should desire to see Christ as he is, and to re-

flect his image, whatever it may cost us to do or to suffer. The fire and the knife are needful. The fire melts, refines and enlivens the soul's best affections. The knife severs, cuts off

“ Every wild, luxurious shoot,  
That robs the bloom, or starves the fruit.”

To poor human nature, we know the process to be painfully severe; but it is only for a moment. It will soon be past. And then we shall have an eternity to praise God that he saved us and made us “ partakers of his holiness, ” if it is even as by fire.

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ORIGINAL.

TRIBULATION.

BY S. J.

“ In the world ye shall have tribulation ; but be of good cheer. ” — *Christ.*

“ Welcome alike the crown or cross ! ” — *Wesley.*

The children of God need not fear tribulation, for it is one of the things *promised* ; and this promise is as truly dictated by love as any of the others.

“ Why should I complain  
Of want, or distress,  
Temptation, or pain ?  
He told me no less !  
The heirs of salvation.  
I know from his word,  
Through much tribulation  
Must follow their Lord. ”

Some of the reasons for this Divine arrangement we can see, and others we cannot see ; but it is enough for us that HE can see them all. “ *Even so Father, for so it seemeth good in thy sight,* ” is the best reason we know of. To render a prompt and unquestioning submission is like laying one's head on a downy pillow !

Many a disciple has been permitted at the last, to lean on the breast of the Savior,

“ And breathe his life out sweetly there ”—

but there are some, who have learned that this is not a privilege reserved exclusively for the sick-room and the death-bed, but they may lean *always* on that sacred breast, and breathe the whole of life out sweetly there! These are the disciples whose meat and drink it is to do his will. They have such a full and sweet conviction of “ the presence and love of God, as greatly abates their sensibility to pain,” and even enables them to “ count it all joy.” They so sweetly realize God’s love to them, (remembering he has said, “ Whoso toucheth you, toucheth the apple of my eye,”) that they are willing to suffer whatever he is willing to inflict.

Every time we repeat the Lord’s Prayer, we say, “ Thy will be done in earth as it is in Heaven; ” that is, we want to feel about it just as the angels do. “ Glory to God in the highest,” is their song, and it breaks out afresh at every new revelation of his wonderful plan. Now we have just as much cause to be glad as they, and therefore the inspired apostle says, “ Rejoice evermore; in every thing give thanks ! ”

But many who join in the petition, “ Thy will be done,” are not able *at once* to rejoice when it is done. If it happens to cross their little plans, or takes from them something they had called their own, or subjects them to bodily suffering, they try to submit, — because they ought to, or because they must; — but surely such souls are not in full sympathy with God. Their own individual and private interest is not merged and lost sight of in the one desire that God may be glorified. The command, “ Rejoice evermore and in everything give thanks,” they have not yet learned to obey.

It is related of *Happy Phebe*\* that when suddenly called to part with her dearest earthly friend, the calm happiness of her spirit was manifest in her countenance; and when questioned

\* No. 536 of American Tract Society.

about it, she replied, "Why we have been praying that the will of the Lord might be done, and now it *is* done." Was not this a sufficient reason for being happy?

*Madame Guyon* was shut up in prison for being purer than her church; but she saw in it the hand of God, and she says, "The very stones of my prison appeared like rubies in my eyes." Whilst one of weaker faith would have complained of her persecutors for subjecting her to unmerited sufferings, and would have thought it hard to be deprived of liberty and the society of friends, and to be shut up for long years within the gloomy walls of the Bastile, she could sing,

"A little bird I am,  
Shut from the fields of air,  
And in my cage I sit and sing  
To Him who placed me there;—  
*Well pleased a prisoner to be,  
Because, my God, it pleaseth thee.*"

If *for this reason* *Madame Guyon* could enjoy her prison, may not we, for the same reason, rejoice in all our tribulations? We are all the prisoners of providence. The Lord is our keeper!

Child of God, are you now passing through deep waters? Take courage. They shall not overflow thee; a strong arm is about you, that will bear you safely through. Perhaps you are suffering the manifold inconveniences and discomforts of poverty, and are compelled to lead a life of ill-requited toil; perhaps you have feeble health, so that every thing you do is a weariness, and the wheels of life drag heavily; perhaps your sufferings are increased by the misconduct and unhappiness of your children, or others near and dear. Now you ask, "Can I rejoice in all this?" The apostle answers, "Be filled with the Spirit." Yes, be filled with the Spirit, and the stones of your prison will appear like rubies in your eyes!

But perhaps yours is a sharper sorrow; you have been called to give up a lovely child, or a dear companion, or some other precious one, whose departure seems to have taken all the brightness out of this world! You are deeply afflicted—well, if the tears will come, let them! Friends may offer consolation, many



cheering thoughts may be presented to your mind, but the apostle is the wisest counsellor; he says, "Be filled with the Spirit." "Now the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" what a string of remedies we have here! Each one is

"A talisman of virtue rare!"

O! welcome the Comforter to your heart, and it will never ache again!

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ORIGINAL.

LETTERS TO A FRIEND.

BY IDA.

NUMBER FOUR.

BELOVED C——: Your epistle of Dec. 14th has been received, and my heart was filled with gratitude to my Heavenly Father, on learning that he had so graciously answered prayer, by communicating unto you the "washing of regeneration," whereby all your unrighteousness was removed, and your heart became the temple of the Holy Ghost.

You speak with much more assurance than in any of your previous letters, and I rejoice in this evidence that you are progressing in holiness.

I would say to you, Go on, go on; "as you have received the Lord Jesus, so walk in him; walk by the same rule, and mind the same thing," so shalt thou be established and kept in perfect peace.

What you have received is but a drop from the everflowing fountain: there are heights and depths to be explored, far surpassing all that your mind can now form any adequate conception of. You may have strong faith, more ardent love, greater joy, more constant peace, deeper and more intimate communion with the Father and Son; in a word you may have every grace of the Spirit increase an hundred fold, for while you continue to believe on, and

abide in Christ, the true Vine, the capacity of the mind will be ever expanding, and thus rendered capable of receiving a more abundant communication of the Spirit.

So long as you continue to present the unbroken sacrifice to God, you will be enabled to "dwell in the secret place of the Most High, and abide under the shadow of the Almighty." "He will deliver thee from the snare of the fowler, and under his wings shalt thou trust. His truth shall be thy shield and buckler." "Thou shalt call upon Him and He will answer thee; He will be with thee in trouble and deliver thee." "Thou shalt be like a tree planted by the rivers of water, that bringeth forth fruit in its season; thy leaf shall not wither, and whatsoever thou doest shall prosper."

Remain, then, my sister, upon the altar of sacrifice, for there the blood of Jesus ever floweth; there the sacred fire ever burneth; there the peace of God ever abideth; there the light which emanates from the throne ever shineth; and there grace ever descends to bless, comfort, and sustain thee in thy pilgrimage.

Surely there never was a position more highly favored of God, than this. It is a position that God invites, yea, requires us to occupy, and only while we remain here can he regard us with approbation, or own us as His children. With the will of God in this respect, my own will coincides. I take this humble, self-crucifying, and yet exalted position; it is dearer far to me than any other, for here it is that I can, as did Mary of old, converse with Jesus, and receive lessons of wisdom from His lips. It is here that I am cleansed from my sins, covered with the righteousness of Christ, and filled with the Spirit of God. You remark: "I am often tempted to think that my faith is vain, and my hope a flattering one." The only way to meet this temptation is with the "sword of the Spirit, which is the Word of God."

Examine yourself faithfully by that unerring guide which God has given unto us; test yourself thoroughly by its precepts, and if you are living in accordance therewith, exercise the shield of faith; fearlessly reckon yourself the Lord's, and claim the precious promises as all your own; thus will the tempter be discomfited, and flee from you.

Again ; you speak of wandering thoughts in prayer, and being severely tempted because of them. I am glad that you instantly repelled the tempter on this point. You need not to have been alarmed because the temptation was several times repeated, for Satan often endeavors to weary us, and harrass our minds by his oft repeated suggestions, and he well knows that by this mode of procedure he is more likely to prevail. With this form of temptation he will often present another, viz: "If this were temptation, as you suppose, having resisted it, you would now be free from its influence."

I know well how to sympathize with you, my sister, and all that we can do at such times is, to trust in Christ to save us from cherishing temptation. I have sometimes had one form of temptation follow me for weeks in succession, although my will constantly repelled it, and it would really appear to me at such times that it was presumption for me to continue to impute it to the enemy of souls, when I obtained no victory, apparently, by so doing.

After speaking of your temptations, you say that they were succeeded by an unusual exemption therefrom, and almost constant peace. This is my own experience. After passing through the fiery ordeal, I always realize an increase of the Spirit's influence. This should tend to encourage us to perseverance. Every measure of grace that we receive will be tried to the utmost, and in this we see the wisdom of God, for how otherwise should we know its strength. Be assured, dear C., that in proportion to the progress made, will be the test which follows. Let your faith, however, rest always on the immutable promise, "For he is faithful, who will not suffer you to be tempted above that ye are able, but will *with the temptation* also make a way of *escape*, that ye may be able to bear it." Consider your merciful High Priest, who was tempted in *all* points, like unto you, yet without sin, and if you confide steadfastly in Him, your temptations will also be without sin.

As it respects my own individual enjoyment, I have had some sweet draughts from the fountain of life. My state of mind has been rather uniform. I have peace with God, through our Lord Jesus Christ, and the testimony of the Spirit that I belong to Him.

Hope to hear from you again soon.

Your ever affectionate friend.

## GATHERINGS BY THE WAY.

BY THE AUTHOR OF THE WAY OF HOLINESS, ETC.

## CAMP-MEETING REMINISCENCES.

WE attended a Camp Meeting held near M——, Pa., last week. The Lord was eminently present. Necessity seemed laid upon us to be abundant in labors, and our God gave ability of body and mind. To the glory of grace we would record God's abundant blessing on our own souls. While engaged, instant in season, and out of season, in watering others, not only did God water our own souls, but he permitted us to see the fruit of labor in the entire sanctification, and in the awakening and conversion of many. Yes, scores of redeemed sinners were brought home to Christ, and truly a measure of Christ's joy was our joy, as we saw many who seemed to have been in parol service in the ranks of the enemy, brought to surrender to the Captain of our salvation. And as I saw numbers, one after the other, of these champions in the service of sin, brought into the altar before the preacher's stand, and witnessed them drop on the mourner's bench, pierced by the arrows of truth, my soul bounded up in unspeakable triumph. "Salvation, and glory, and honor, and power unto the Lord our God."

## THE EFFECT OR FRUIT OF SALVATION.

Many were made perfect in love—I did not hear the number estimated. The work of awakening, justification and sanctification, went on simultaneously. Dr. P. and myself labored almost incessantly, before the stand in the open air, and truly did the word of the Lord run and was glorified. Full salvation was also kept much before the people by the ministry. One feature of the work which we observed with peculiar satisfaction, was the immediate absorption of those who received the sanctifying seal in the work of soul saving. A number of those hard cases won from the ranks of the enemy, and brought to the feet of Christ, were brought by those who had first been made strong by the power of inward holiness. Yes, those who are made partakers of this grace have their *fruit unto holiness*.

## THE ORDINATION.

It is the ordination which Christ gives his disciples, by the reception of which they are empowered to go forth, and bear much fruit. I particularly noticed the experience of a sister thus chosen out and ordained. Her convictions previous to receiving the Spirit's sanctifying seal were painful. She saw that it was for want of those clearer perceptions of responsibility which the experience of entire sanctification gives, that she had been kept from making those personal and earnest efforts for the salvation of the perishing. She saw relatives and friends rapidly verging eternity.

“On slippery rocks she saw them stand,  
And fiery billows roll beneath.”

The necessity of entire holiness was being urged in view of the Christian's high and holy responsibilities, when she seemed suddenly arrested to see what her failures had been, and she cried out in anguish of spirit, and made her humble confessions before God. In a few moments she saw that not only the faithfulness, but the justice of God was pledged for immediate forgiveness and cleansing. She resolved on exercising that violence which the kingdom of Heaven suffereth — appropriated the promise, and amid her tears, joyfully testified of the power of Christ to cleanse from all sin. At once the fruits of holiness were exhibited in her experience, and in the spirit of her Divine Exemplar she began to redeem the time by being instant in season, out of season, in saving souls.

“WHAT! HOLINESS AGAIN!”

One minister, recently from the Biblical Institute, and who bids fair to be an able minister of the New Testament, received the blessing in a clear and powerful manner, on the afternoon of the first day we reached the ground. During the time we were on the encampment he preached twice, and his ministrations were attended with an unction from the Holy One which will not be forgotten. Before he had finished his second discourse which had been an earnest effort to bring sinners to Christ, he paused and again brought forward as in his former discourse the necessity of

entire sanctification, and urged it earnestly on the church. In introducing the subject he anticipated the objections of some, and exclaimed, "What, holiness again!" "Yes, holiness again." We promised the Lord if he would give us the blessing that we would have more or less of it in every sermon. He then spoke of his deep regret for former remissness in not having kept the subject more before the people, in view of its all-commanding claims.

"WHY, IS THAT ALL!"

The presiding elder's wife also came out in the profession of perfect love that afternoon. But I think she had long loved God with all her heart, yet like many others whom God has thus empowered to stand up among his witnesses, she seemed not to have recognized the fact that *loving God with all the heart is perfect love*. This reminds me, of our dear sister who with several other seekers of perfect love were bending in lowly prostration at a Camp Meeting, pleading for the blessing of holiness. Dr. P. in his advices to another, in an earnest tone said, "It is loving God with all the heart!" "Loving God with all the heart! Why, is that all! I love God with *all* my heart," exclaimed his own dear sister as she heard the advice which was being addressed to another. With many others she had thought of the blessing of holiness as an indefinite something beyond her reach, but now when she saw that it was simply loving God with all the heart, she found that she was already possessed of the precious pearl above all price, and the moment she confessed what her heart now believed, the witness came with the confession, and from that hour she has been a witness of *perfect love*.

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OUR TRIALS. — If God hath sent thee a cross, take it up, and following him, use it wisely, lest it be unprofitable; bear it patiently, lest it be intolerable: behold God's anger against sin, and his love toward thee — in punishing the one, and chastening the other. If it be light, slight it not — if heavy, murmur not. Not to be sensible of a judgment, is the symptom of a hardened heart; and to be displeased at his pleasure is the sign of a rebellious will.

SELECTED.

## A HEART ON FIRE.

JENKYN, the biographer of Baxter, says: — “In preaching, Baxter’s heart burned within him; and while he was speaking, a live coal from the altar fired his sermons with seraphic fervor. Into his pulpit he brought all the energies of his entire nature. He had a large mind, an acute intellect, a melting heart, a holy soul, a kindling eye, and a “moving voice,” and he called on all that was within him to aid him in his preaching. Being deeply earnest himself, he wished his hearers to be deeply earnest. Himself being a burn-light, he wished to flash the hallowed fire into the hearts of others. He seems never to have studied action, or “the start theatric.” The only teacher that gave him lessons in action and attitude, was feeling — real, genuine, holy feeling; and this taught him how to look, how to move, and how to speak. In preaching, as well as in everything religious, he believed with Paul, that “it is a good thing to be always zealously affected;” and, consequently, that earnest, fervid preaching is truly apostolic.”

Hear Baxter’s own heart-stirring thoughts on the best style of preaching: “How few ministers do preach with all their might! or speak about everlasting joy or torment, in such a manner as to make men believe that they were in good earnest. It would make a man’s heart ache to see a company of dead and drowsy sinners sit under a minister, and not have a word that is like to quicken or awaken them. To think with ourselves, *O if these sinners were convinced and awakened, they might yet be converted and live.* And alas! we speak so drowsily or gently, that sleepy sinners cannot hear. The blow falls so light, that hard-hearted persons cannot feel it. Most ministers will not so much as put out their voice, and stir themselves up to an earnest utterance. But if they do speak out loud and earnestly, how few do answer it with earnestness of matter! And then the voice doth but little good, the people will take it for a mere bawling, when the matter doth not correspond.

“It would grieve me to hear what excellent doctrines some ministers have in hand, and let it die in their hand for want of close and lively application. What fit matter they have for convincing

sinner, and how little do they make of it; and what a deal of good it might do if it were sent home; and yet they cannot or will not do it. O sirs! how plain, how close should we deliver a message of such a nature as ours! When the everlasting life or death of men is concerned in it, methinks we are nowhere so wanting as in this seriousness. There is nothing more unsuitable to such a business than to be slight and dull. What! speak coldly of God! and for men's salvation! Can we believe that our people must be converted or condemned, and yet we speak in a drowsy tone! In the name of God, brethren, labor to awaken your hearts before you come, and when you are in the work, that you may be fit to awaken the hearts of sinners. Remember that they must be awakened or damned; and that a sleepy preacher will hardly awaken them."

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## Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BY N. O. S.

DEAR BROTHER:—I have been for some years an interested reader of the "Guide," and have often found its perusal a great blessing to my soul. Frequently, when my heart has been refreshed, and my soul warmed with the love of God, I have felt a wish to commune with the readers of the "Guide." The subject to which this work is devoted, is one in which I have long felt a deep interest. I was quite young when I was converted. Shortly after my conversion, I heard a sermon on the subject of entire sanctification, which led me to form the resolution that I would continue to plead with the Lord for this blessing, until it should be mine. About this time, also, I read the "Memoirs of Miss Bingham," who professed to have received this grace at an early age. Having, however, very indefinite and imperfect views of the gospel requirements, my efforts to become holy did not continue long. After the lapse of a year or two, I again became interested in the subject. No kind of reading was so interesting to



me as that which treated of or related to entire sanctification, and oft times I have been unspeakably blessed in contemplating the believer's privilege. My desires continued with unabated ardor. I cared only for religious conversation. The "Way of Holiness," was put into my hands. After reading this, the way seemed plainer. I endeavored to offer myself a living sacrifice to God, which I tried to do by denying myself all gratification, and taking up every cross. At length I felt relief. I could rejoice with joy unspeakable, and for a short time went on my way rejoicing—but soon the enemy robbed me of my peace. I thought my whole experience a delusion. I wandered on in darkness for several months; but blessed be the name of the Lord, he did not desert me, though I had shut out the light in my soul. I again found peace in believing. I now enjoyed the evidence of adoption, but felt the remains of the carnal mind. I strove hard against sin, and enjoyed many seasons of refreshing from the presence of the Lord. I made a formal dedication of myself to God. My time, my talents, and all that I possessed I wished to have included in the sacrifice. I grew in grace daily; yet was far from being satisfied with my experience. A few months after having made the above mentioned consecration, I read "Faith and its Effects." I could now sing,

"O, joyful sound of Gospel Grace,  
Christ shall in me appear;  
I, even I shall see his face,  
I shall be holy here."

But though convinced it was through faith in His name I was to be made whole, it was some time before I ventured all upon him. With ardor I would often seek after him, but when he drew near I grieved him away by my unbelief, or rather, through yielding to the suggestions of Satan. After such seasons as these, I would return to my occupations with a heavy heart. A state of religious indolence, or dullness of soul would follow. Thus I continued for some time, till, feeling that I had grieved the Holy Spirit, I resolved that if the same earnestness of soul should be granted me, as I had before experienced, I would not again put off the time of receiving this blessing. It was granted, and I felt persuaded that the work would be done, and done now. I felt that it *must be*

*done* ere I left my room. I continued in prayer and meditation till I could confidently say that the work *was* done. I was satisfied with my portion. It is two years this month since that time. I can never forget it. Never for one moment since have I lost the evidence of my adoption into the family of God's dear children ; yet I must say that, oftentimes, in looking at my unworthiness, and at how far I come short, in myself, of fulfilling the perfect law of God, I have doubted of my being in the state of grace called entire sanctification. At the present time I do not have the shadow of a doubt. I enjoy perfect peace of mind in the confidence that God gives me the thing I ask. O, how much is comprehended in these words of inspiration, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." O that all his beloved children possessed this constant peace, this freedom from unholy tempers, this perfect love which casts out fear. I find many earnest Christians who have been long seeking this pearl of great price. But they fail to enter into the promised land in consequence of their unbelief. That such may be speedily blessed with an increase of faith, and that the work of holiness may be revived throughout all the churches, is the heartfelt prayer of your sister in Christ.

*Chester, Feb., 1853.*

ORIGINAL.

FROM ONE OF THE SONS OF LEVI.

THE following was received just as we were going to press. It was doubtless intended by the writer as a *private* letter, but editors are a privileged class, and will sometimes take liberties which, in others, may be considered of questionable propriety. We trust we have the confidence of our correspondents, and they may rest assured we shall not abuse it. The printer was just dunning us for "more copy" when this letter came to hand ; — can we be blamed if we regarded this as a providential supply of the demand? We can assure our brother our own heart was greatly quickened as we perused his epistle, and, we doubt not, it will have a similar influence upon our readers. Let us, in this connection, affectionately inquire if there are not others among those who were so greatly blessed at Eastham, whose duty it may be to publish, to the praise of God's grace, an account of his merciful dealings with them.

DEAR BRO. DEGEN : — While thinking of Eastham this morning, I felt quite a desire to communicate to you a short account of

my state since I saw you. The consecration I made to God while Bro. Quimby was exhorting was *real and full*—I continued to hang by faith on the *promises* of God, and while in Boston, I felt *alone* with the Lord. Had a sweet rest of body and mind on my passage home—the first rest of body I ever had in a steamboat—found my family well and happy. Every moment since my return, I have lived by faith on the Son of God. But a single shade has passed over me, and then I caused the idol to die on God's altar—the peace came again. Before, and, indeed, *for years*, it was hard work, at times, *to live a Christian—to do the work of a Christian minister*. Now, it is easy living—*God keeps me*—he is so *near*, his face is so full of compassion, his arm is round about me; I have no desire to sin. O, he saves me now! *Difficulties*, or what seemed to be difficulties, are all gone. The cross of Christ is resplendent with glory—the rugged and thorny pathway is turned into a shining way—the rugged stones have become jewels—thorns have become fragrant flowers. I cannot find language to describe the change that God has wrought in me.

O, how my soul is humbled in view of my long unfaithfulness and unbelief! How much more I might have done, had I been a holy man! How many souls will be lost forever through my unfaithfulness, can only be known in the judgment. What wrath is my due! but I hide my guilty soul in the blood of the Lamb. O, the atonement! What a covering of the soul! What infinite merit! The way to be saved, brother, is plain; never so plain as now. While I write, my soul exults in the boundless love of my Almighty Redeemer.

Brother, I thank you for encouraging me to go to Eastham. I see the hand of God in it all. Bro. Gorham, Bro. Palmer and wife, Bro. Quimby—those faithful ones—O, how God led me!—it seemed that they were *all* sent there for *my* good. Praise the Lord!

Love to all the brethren.

Yours, with a full heart in Christ Jesus,

H. C. TILTON.

Rockland, Aug. 23, 1853.

ORIGINAL.

## CHRIST MY SALVATION.

BY A. C. LIVES.

LIKE tones of sweet music these words fall upon my ear. Again and again my lips repeat the precious accents, while my heart responds with "joy unutterable and full of glory."

One year ago this present month Christ became the bridegroom of my soul. Led by my covenant-keeping God, to an entire consecration of soul and body to him, he was pleased to give a bright and indisputable evidence "of a new creation in Christ Jesus." O! the blessedness of that eventful hour, when mighty faith beheld in the bleeding "Lamb of God a perfect atonement for my every sin"—when from that wounded side there flowed a stream, each drop of which, as it touched my polluted heart, made it pure as new fallen snow. What infinite love! what infinite condescension! to a frail worm of earth. Shout! shout! ye heirs of a full salvation, to Him who giveth us "victory through our Lord Jesus Christ," whose blood cleanseth us from "all unrighteousness."

For many years a professor of religion, God hath borne as a patient father with a wayward child, all my shortcomings, my coldness, and love of earthly idols. Some of these he took from me, and though I bowed my head as the rod of affliction passed over, still I could not say with a meek heart "Father, thy will be done."

The perusal of "Mrs. Palmer's Works," and the conversations of a faithful minister, at this time, aided by the Holy Spirit, prepared the way for my advancement. The path was very plain. I believed it was the "will of God, even my entire sanctification," and my soul panted for a glimpse of the glorious inner sanctuary.

Sickness came, and intense physical suffering. Temptation assailed—darker the waters rolled, but far above their tumult, a voice said "give me thy whole heart." Waking or sleeping, that voice was ever beside me—I feared—I hesitated—will the Savior accept such a sinful breast? Can so great a blessing be in store for *me*, the least among Christ's disciples?"

The Holy Spirit whispered "Only believe. God is willing now to bestow the blessing." Trembling I gathered up my all and

hastened to the altar. Turn back I would not, and then began a conflict no language can describe. Upon that bed of suffering my whole being groaned for perfect purity. Words failed me ; I could not speak. Intervening ages rolled away, and I stood with the "Man Christ Jesus" on Calvary ; and with one mighty grasp of faith my soul comprehended, in a second's time, the fulness of his dying words, "It is finished." The work was complete. I rested on an everlasting arm, as the recording angel sealed me the "Beloved" in the "great Book of Life." Hallelujah ! The way grows brighter as I pass through this wilderness. I fear not, for "while my Redeemer lives I shall live also." I love to sit every day at Jesus' feet and learn of "Him who was meek and lowly in heart." The veil seems very thin that separates me from my "Beloved ;" it will soon be rent asunder, and then "eye to eye, in the kingdom of God I shall see him whom my soul delighteth in, and sing with 'every kindred and nation' the song of salvation through the blood of the Lamb."

*Spencertown, N. Y.*

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## The Missionary Work.

ORIGINAL.

RESULTS OF MISSIONARY LABOR IN FRANCE.

BY REV. W. BUTLER.

FROM the correspondence of a minister in the South of France we are enabled to lay before our readers a full account of an interesting event which occurred there last month, and a few particulars of which have found their way into the public papers.

There is now quartered in a city in the South of France, a regiment of the line, remarkable for its well ordered discipline.

In that regiment there are four or five fervent and courageous disciples of the Savior. They were Roman Catholics by birth and education : but previous to their entering the army, while at home in the North, they became acquainted with the saving truths of the Gospel, through the instrumentality of the Baptist missionaries.

These truths entered their hearts, and they became professed members of the Baptist Church.

Nor has their new, and often trying, situation in life, at all abated their love for Christ, or their open confession of his name. Our readers are aware that the army in France is not recruited in the same way as it is in this country. Here they enlist as volunteers; but there young men, from twenty-one years upwards, are required by law to serve in turn for a term of seven years. Our young friends were drawn to serve their country as soldiers and joined their regiment firmly resolved to confess their Savior in whatever circumstances they might be placed. Nor have such opportunities been lacking.

The late Popish feast of *Corpus Christi*, has been a time of great demonstrations on the part of the Roman Catholic community. Processions have taken place this year in towns and villages in which no such demonstrations have been witnessed for thirty years; yea, even since the Revolution of 1789! In the South, at Nimes, and in some of the neighbouring Protestant villages — we mean where the Romanist population is a small minority — unheard of pomp and splendor have been exhibited. This is, it is true, in direct contradiction with the fundamental acts and institutions of the State, by which it is declared that wherever a Protestant Consistorial Church exists, no such processions are to take place. To give greater importance to the processions, this year, the military have generally been called out to follow in the train, and to swell the triumph.

One Sunday morning, therefore, last month, the company in which is found the little band of pious soldiers; above referred to, was called to proceed toward a village not far from head quarters, there to grace the procession, and, it is said, to protect it from heretical assaults.

Our friends as they proceeded on their way, were, however, fully resolved to confess their Master, and not to act contrary to their conscience whatever might happen. The detachment arrived in due time on the village square, preparatory to being billeted for the day. The pious soldiers knew that there was a Methodist Society in the place; and their first care was to inquire where

these Christians might be found. "A young girl was appealed to: "Do you know," one inquired, "where those people live, who neither do as the Catholics nor as the Protestants, but who pray to God and love his Word?" "Oh! I know who you mean, they are the *Cooks*." Such is indeed the name by which the Methodists are designated. The reader will understand the allusion to refer to the venerable President of the French Conference, Dr. Cook, who had in years past labored and suffered in the South of France, and has left his name, and something still better beside, as a memento of the divine blessing on christian devotedness.

"Well," said the soldier, "perhaps these are the people I want." The girl pointed to another and replied, "There is a little girl whose grandmother is a *Cooky*. I will call her." She did so, and the child came forward. The soldier explained to her what he wanted, and she ran off to call her grandmother. Having received their billets the pious soldiers were met at their quarters by the Methodist grandmother and a few other Christian friends, where they enjoyed a season of sweet intercourse and communion of spirit. They then went to the little Methodist Chapel, where they had a prayer meeting, and sought for grace to be able to act with Christian firmness in the trying hour. And grace was given in time of need.

In the afternoon the Popish procession was formed, and the soldiers drawn up for the accustomed salute. Thousands of spectators thronged the square to witness so unusual, so splendid a pageant. Our readers are aware that, on the elevation of the host, or consecrated wafer, which is said by Popish teachings to be the veritable body of the Lord Jesus, the faithful are required to fall down in a solemn act of *adoration*! This was a part of the ritual of the day. At a signal given, prostrate went the Catholics present; and the order from the commander of the troops to his men went forth, "Soldiers, on your knees!" The entire detachment obeyed, with only *four exceptions*. Who these were the reader will understand. There they stood:

"————— faithful found,  
Among the faithless, faithful only they."

The officer looked amazed : “ On your knees ! ” he repeated ; but the men stood still, their muskets resting on their shoulders. Enraged he drew his sword, and coming up to the first of them, and presenting it to his breast he exclaimed, as he threatened to run him through, — “ Down with you, sir ! ” The calm reply of the Christian hero was — “ No, captain ; my God and my conscience forbid it. ” The naked sword retained its position before the breast of the courageous confessor of the truth, while the officer added — “ Do you disregard my orders ? You are under arrest, sir, and a council of war will teach you better. ” “ Come what may, I must obey God rather than man, ” quietly replied the soldier ; and he stood calm, and said no more.

The spectators were astonished, and the inquiry went round who could those four men be ? And then the word circulated among the crowd — “ They are *Cooks*. ” Another said, “ They will be punished ; ” and it was answered — “ These people don't fear what one does to them ; they love their religion better than their lives. ” The Mass terminated, and it was soon circulated that in the evening one of these soldiers would preach in the Methodist Chapel. The whole place was in commotion. Long before the appointed hour the Chapel was crowded, “ inside and outside, ” and among the hearers there was a sprinkling of military uniforms. The soldier took his place in the pulpit, and preached a good gospel sermon. Great attention was manifested, and it is hoped that the words and conduct of those “ devout soldiers ” have left an impression which will not be easily effaced.

It will be perceived that they have not been placed under arrest, as was feared. They apprehended, undoubtedly, that they might be brought before a court martial, and be condemned to be shot. But the colonel refused to proceed, and the matter has been hushed up. It appears that this is not the first time our friends have had to fight the good fight ; revilings, threats, and cajolings, have not been lacking, to deter them from their duty ; but with no effect. The battle is won, and won for ever.

It is the custom of the little Christian band, on the arrival of the regiment in a town, to hire a room in a convenient situation ; where they invite their comrades to pass their leisure hours in



reading and in useful conversation. At six o'clock every evening there is a sort of service ; reading the scriptures, exhortation, and prayer ; and it is stated that many soldiers have been rendered serious by the Christian efforts of their pious comrades. May they ever continue burning and shining lights—blessed themselves, and made a blessing to others.

*Westfield, July 30, 1853.*

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SELECTED.

### FULNESS OF CHRIST.

FROM ROMAINE'S WALK OF FAITH.

Every thing needful for the salvation of the sinner is fully as well as freely provided by the exceeding riches of grace, and is treasured up by the Father's love in the fulness of the Son. To this the Spirit bears witness in the word of truth, and seals his witness upon the believer's heart. It pleased the Father that in the Word made flesh should all fulness dwell, and that out of his fulness his people should receive grace for grace. This is the infinite ocean. There is not a stream, not a drop of grace to be had but from hence : Jesus Christ, as God-man, has it all in himself, and for the same end, as the head has the senses in itself. He has it to communicate to his members a fulness of light and life, of sense and understanding, of love and joy, yea, of every spiritual blessing. On him, as the head of the body, the church, every believing member is directed to live. On him must he depend at all times ; and to him must he go for all things. If he seek pardon and peace, righteousness and holiness, a supply of his wants, strength for his warfare, comforts under his miseries, if he expect life in death, and life eternal, he must make continual use of the fulness of Jesus ; for in him dwelleth all the fulness of the Godhead bodily. It dwelleth in him as in an overflowing fountain. The Father's love to his adopted children, the experience of it by the grace of the Spirit, are entirely in and from the salvation of

Jesus Christ. Out of his fulness comes every covenant mercy of the Godhead, and in a rich abundant stream, always flowing with some blessing or other into the believer's soul. The enjoyment of it on his part, may not be always alike comfortable, but is always alike sure on God's part. Nothing can stop it. Nothing can turn its course. Unto the place from whence the rivers come, thither they return again. The river of the water of life proceeds out of the throne of God and the Lamb, and it will be running on till it come back into its own ocean. "The water that I will give him," says Jesus, speaking of the believer, "shall be in him a fountain of water springing up into everlasting life," and bring with it the fulness of joy and pleasures for evermore.

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## Poetry.

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SELECTED.

### I LAY MY SINS ON JESUS.

I lay my sins on Jesus,  
 The spotless Lamb of God,  
 He bears them all and frees us  
 From the accursed load.  
 I bring my guilt to Jesus,  
 To wash my crimes and stains  
 White in that blood most precious,  
 Till not a spot remains.

I tell my wants to Jesus—  
 All fulness dwells in him;  
 He healeth my diseases,  
 He doth my soul redeem.  
 I lay my griefs on Jesus,  
 My burden and my care;  
 He from them all releases,  
 He all my sorrow shares.

I long to be like Jesus,  
 Meek, loving, lowly, mild ;  
 I long to be like Jesus,  
 The Father's holy child ;  
 I long to be with Jesus,  
 Amid the heavenly throng ;  
 To sing with saints his praises,  
 And learn the Angels' song.

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### THE CONSECRATION.

Come my fond flutt'ring heart,  
 Come, thou must now be free ;  
 Thou and the world must part,  
 However hard it be :  
 My weeping passions own 'tis just,  
 Yet cling still closely to the dust.

Ye fond pursuits forbear,  
 Ye dearest idols fall ;  
 My love you cannot share,  
 For Jesus must have all :  
 'Tis bitter pain, 'tis cruel smart,  
 But O, thou must consent, my heart.

Ye gay enchanting throng,  
 Ye golden dreams farewell ;  
 Earth has prevailed too long,  
 Now I must break the spell ;  
 Go, cherished joys of earlier years.  
 Jesus, forgive these parting tears.

Welcome thou bleeding cross,  
 Welcome the way to God :  
 My former gains were loss,  
 My path was folly's road :  
 At last my heart is undeceived,  
 The world is given and God received.

## Editorial Miscellany.

### OUR FEAST OF TABERNACLES.

IN company with a large detachment of the church under our pastoral care, we left Boston on Tuesday, the 9th of August, in the beautiful steamer St. Lawrence, for Eastham, where for many, many years, our annual festival has been held. Among our fellow passengers we had the pleasure of greeting our old friends Dr. Palmer and lady, from New York, together with others whose names we have often heard associated with the doctrine so dear to our heart, but with whom we have never before enjoyed the pleasure of a personal acquaintance. How sweet is communion with those who are in close sympathy with Jesus! During the passage, an appropriate discourse was preached by the Rev. I. J. P. Collyer, of Cambridgeport, which was succeeded by remarks from Brother and Sister Palmer, and others. An incident occurred during the progress of these exercises, too interesting to pass unnoticed. The Rev. Perez Mason, our City Missionary in Boston, after a brief exhortation, took a paper out of his pocket, which he said he had been requested to read. It was as follows:—

“Cyrus Sturdevant requests the prayers of God’s people here assembled, for himself, officers, and crew, that they may all be sharers in the riches of God’s grace in this world; and that, when the voyage of life is over, they may all find safe anchorage in the glorious harbor of Heaven.”

It is hardly necessary to say that the request was cordially responded to. Several prayers were offered in which our worthy Captain manifested a deep interest. Capt. Sturdevant, we understand, is a member of the Methodist Church in Chestnut Street, Portland, Me. O, that all our vessels were commanded by Christian men! How speedily would the abundance of the sea be converted to God.

After a pleasant run of five hours we reached our destination, and entered immediately upon the duties that called us together. Never have we seen a meeting commenced with a better spirit. It was evident that a large proportion of those present had come *prepared* to labor for God. In this respect we were greatly in advance of last year. Our own precious flock have been, we trust, greatly quickened of late, by meetings which we have held, for some time past, on Wednesday evening, for the promotion of holiness. Many had come with the earnest cry in their souls, “Create in me a clean heart, O God! and renew a right spirit within me.” To this point, through the gracious overruling Providence of God, everything seemed to tend; and in proportion as the church became baptized into this grace, were sinners awakened and converted. On Thursday, the subject of Christian Perfection was distinctly set forth in a sermon preached by Rev. Mr. Gorham, of the Wyoming Conference. Bating one or two points, which, perhaps, our brother in his zeal did not sufficiently guard and explain, the sermon was generally acknowledged as a most clear and lucid exposition of the doctrine. Certain it is, that God set his seal to the word. Scores, if not hundreds, including ministers and people, at the close of the sermon, pressed forward to the stand, and sought

unitedly to be made perfect in love. We will venture at some future time to give our readers a synopsis of the discourse, only regretting that we cannot convey on paper the fire that glowed in the features and voice of the speaker.

It cannot be concealed, however, that this discourse, while it carried conviction to many hearts, awakened strong opposition in others. "O, Jerusalem! wilt thou not be made clean? When shall it once be?" Perhaps this opposition may arise from the abuses of the doctrine, — the inconsistent lives of some who have professed it, or from the want of a clear apprehension of the Wesleyan theory — but, painful as is the admission, we cannot avoid the conviction that, in our own loved communion, there are some who discard Mr. Wesley's views on this subject altogether, while others vainly imagine that a justified state will allow of the idols to which they cling with such tenacity. But truth must and will prevail. A brighter day is dawning on the church. She will yet come "up from the wilderness leaning upon her beloved," "arrayed in fine linen, clean and white," and every way made ready for her marriage to the Lamb. "Alleluia! for the Lord God Omnipotent reigneth!" God honored the labors of his faithful servant, and an impulse was given to this gracious work, such as we have never before witnessed. From the testimonies borne at the Love Feast on Sabbath morning, we judge that many, very many, including several ministers, have at this meeting entered into the Canaan of perfect love. Our own precious flock have shared largely in this grace. To God be all the praise.

On our way home, we were favored with another discourse from Bro. Gorham, on Matt. v., 6, followed by a soul-stirring exhortation from Rev. H. C. Tilton, of the E. Maine Conference, a brother greatly beloved in the Lord. To many hearts was the precious promise of the text fulfilled. We reached our homes in safety, and parted from our loved friends with the firm purpose of diffusing, by God's grace, the holy leaven in the several fields to which Providence had assigned us. We predict that glorious results will follow this holy festival.

### LITERARY NOTICES.

ARTHUR ELLERSLIE, or *The Brave Boy*, is the title of the first of a new series for juveniles, entitled "*My Uncle Toby's Library*," published by George C. Rand, No. 3, Cornhill. It will be, perhaps, a sufficient commendation of this small volume to say that it is from the pen of the renowned Francis Forrester, Esq., the editor of *Forrester's Boys' and Girls' Magazine*, who has already earned, among the young, certainly, the reputation of being one of the *best writers* in the world. The series, when completed, will contain *twelve volumes*, elegantly bound, and illustrated with upwards of *SIXTY BEAUTIFUL ENGRAVINGS*. The book before us is printed on superior paper, and in large and splendid type. Retail price, 25 cents. We can cordially recommend it to the Christian parent, as just the thing for children.

A FEW THOUGHTS ON THE DUTIES OF WOMAN. BY HORACE MANN. *Syracuse: Hall, Mills & Co. Boston: Sold by Wm. J. Reynolds & Co., 24 Cornhill.*

We have read the above work with unmingled pleasure. It is emphatically a book for the times. The tendencies on the part of woman to depart from her appropriate sphere, as developed in the "Woman's Rights" doctrine, and "Bloomerite" customs of the present age, are faithfully exposed, and her true position as clearly delineated. The subject is treated with a Christian spirit, and in that vigorous style so peculiar to Mr. Mann. It ought to be scattered broadcast over the land.

THE  
GUIDE TO HOLINESS.

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OCTOBER, 1853.

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SELECTED.

THE NATURE, ATTAINABILITY, AND BLISS OF HOLINESS.

FROM LOWREY'S POSITIVE THEOLOGY.

HOLINESS is the central idea of the Christian system, and the crowning accomplishment of human character. The nature, attainability, and results of such a doctrine cannot fail to be interesting. To these points we now call attention.

It is expedient, however, for the better elucidation of the question, that we first notice the very obvious distinction which the Scriptures make between holiness *in part*, and holiness *entire* — between a work of grace partial and progressive, and a work of grace mature and perfect. Believer, new creature, born of God, renewing of the Holy Ghost, are terms that indicate holiness, but not, necessarily, entire holiness. They generally denote progressive, unfinished sanctification. We believe the position is supportable, on Scripture grounds, that true believers, born of the Spirit and loving God, may be, and ordinarily are, the subjects of a residuum of inherent sin.

As presumptive of this, we may appeal to the experience of undoubted Christians. It is a common experience that in regenerate nature, where much peace, faith, love, and hope are enjoyed, we may occasionally detect anger, pride, peevishness, envy, self-will, and inordinate affection. And, in most cases, it is quite certain that

these evil tempers are not begotten by outward agencies, but spring up naturally from a carnal germ within us — a germ, though bruised and dying, yet capable of shooting up a poisonous plant. If this is the common experience of believers, and they are not deluded or mistaken in relation to their spiritual state, then the fact may be triumphantly pleaded in support of our proposition, that to be a new creature in Christ Jesus does not always imply entire freedom from inbred sin.

But we must decide this question by a direct appeal to the Scriptures. Paul, in representing the case of believers, lays down this general principle; “The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other.” This can not apply to graceless souls; for in them the motions of the flesh predominate and reign — the Spirit is quenched and grieved. He plainly teaches that in the regenerate there are two contrary and warring principles — the flesh and spirit: hence, that which is here styled flesh must denote the existing vestiges of the carnal mind. Again: the apostle in writing to his brethren in Corinth, supports the same view. He styles them “Sanctified in Christ;” and yet he qualifies the term with this rather humiliating announcement: “I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. Ye are yet carnal; for whereas there is among you envying and strife, are ye not carnal?” These believers are judged carnal, first, because envying and strife are among them — the natural fruit of remaining sin.

Second. Because they are but babes in Christ, which teaches that all believers are in a degree carnal, till they ripen into perfect Christians. All objections to this hypothesis will vanish when we recollect that sin does not consist in a stain upon the soul, like a spot upon the garment, but in the weakness and imperfection of our moral qualities — the weakness of our faith, love, zeal — and the imperfection of our spiritual knowledge. When these are below the provisions of the atonement and the requirements of the Bible, this very defectiveness becomes positive sin.

Accordingly, the apostolic prayer implies that sin, in this sense, may inhere in regenerate persons: “The very God of peace sanc-

tify you wholly." This plainly teaches that they are partly, but not entirely sanctified. The same doctrine is advanced by the exhortation, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The persons addressed were the apostle's beloved Christian brethren, and therefore regenerate; and yet we must concede, if the exhortation was not grossly misapplied, that they were imperfect in holiness, and a degree of moral defilement cleaved to flesh and spirit. Considerable of the preceptive division of Scripture might be pleaded in support of my proposition. For example, "Let us lay aside every weight and the sin that doth so easily beset us." This and all corresponding precepts assume that weights may incumber and sins inherent may beset the true believer. We are conducted to this conclusion: a man may be a child of God before entire sanctification is realized, provided he is justified, born of the Spirit, grows in grace and knowledge, and maintains victory over sin, which is subdued within him, but not wholly exterminated.

We proceed now to develop the nature, and to prove the attainableness of entire holiness: *Its nature.* A scriptural and philosophic understanding of this point is vastly important. It cannot be questioned that much misconception and perplexity exist touching the essence and extent of the work. By some it is confounded with regeneration; others describe it in such enthusiastic language that it seems like a new edition of religion, which renders the old print obsolete.

We may open the definition of this great gift by asserting that the work of grace of which the heart is the subject, has its *inception, progress, and consummation* in this life.

The consummation is entire holiness. This mature and finished state of moral sanctity is interchangeably styled, in Scripture, purity of heart, perfection, holiness, sanctification, death to sin, loving God with all the heart, being filled with all the mind of Christ, being cleansed from all unrighteousness and from all filthiness of the flesh and spirit. All these phrases have substantially the same signification. When one is defined in general terms, the explanation may be applied to any and all the rest with strict propriety.



Let us look first at the negative aspect of the question. *It does not denote an absolutely indefectible state.*

This appertains only to God. Nor does it signify that *far on approximation* toward the perfections of Deity which constitutes the crown of angels. They are understood to be a superior order of intelligences, who have ever maintained sinless purity. Hence, the fire of their affection must burn with an intensity, and their services must be performed with a faultless precision and rectitude, which are not possible to man in this life.

*Nor does it comprise such an exemption from physical evil and infirmity as belonged to the parents of our race in their primitive state.*

They were happy strangers to disease, pain, and death, and all the weaknesses and stupidity which are inseparable from such evils. This can not be realized by the holiest men on earth. Nay, verily, that religion which elevates us so high and saves us from so much, does not now release us from suffering and death, and the infirmities and mental disabilities consequent thereupon. And as there is a close connection between the body and mind, the latter may become inactive, and the soul stupefied and depressed when no guilt has been incurred. All may be attributed to the disorders of the body.

Entire holiness is a great endowment of light; but we must not suppose it implies *perfect knowledge and freedom from error.*

This would be claiming for a sanctified soul superangelic wisdom — wisdom which only belongs to the Omniscient mind. Concerning every holy man we may assert: Error mingles in the operations of mind, mars the production of genius, and often leads to a defective, faulty practice. But we must guard this point with the recollection that entire holiness is incompatible with *voluntary* ignorance. A sanctified soul in willful ignorance of the truth is a solecism — a contradiction. What is holiness but light — light that radiates from the divine throne — that pours from “the Sun of righteousness?” What is it to be sanctified but to be filled with Him who is the light of the world and life of men — to be ripe in the knowledge of God and the mysteries of salvation?

Holiness begets the love of truth, and inspires us to seek it by

a diligent use of all the means that Heaven has ordained for the disinthralment of the mind from error, and the acquisition of unmixed truth, as it is in Jesus. Holiness breathes only in the knowledge of Scripture, walks in the light of the Holy Ghost, and warms under the radiant beams of the "Sun of righteousness." But a defective practice, resulting from an error in judgment, will not be imputed as sin so long as the intention is pure and the principle is acted upon, "Buy the truth and sell it not."

*Nor does this high state of purity secure exemption from temptation.*

It is not in the power of holiness to render its possessor inaccessible to temptation. A perpetual liability, in this respect, is an unchangeable element in our probation. If holiness, in the highest *degree*, were inconsistent with temptation, then was Jesus unholy — for he was tempted — and Adam was created impure — for he was tempted in his primitive state. Surely, if freedom from temptation be a test of entire sanctification, then is there not a holy man on earth; for all have been assailed, and often most sorely when nearest the cross. The apostle addressed his brethren, whom he had just congratulated as the heirs of a pure and fadeless inheritance, in the following strain: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." From this we may infer that temptation is needful, perhaps as a test of patience and fidelity. It is God's permissive instrument, to try and perfect the graces. But while the holiest men are the subjects of outward temptation, yet the great gift does suppose a power in possession and in exercise, by which it may be and is resisted. Holiness is that armor of light "that quenches all the fiery darts of the wicked." So long as he wears the diadem and robe of purity, he is invulnerable to every external assault. It only affects the heart as water is affected by the discharge of a fiery dart into it; the fire is quenched, but the water remains uncorrupted.

This ripe state of grace does not preclude the *possibility of a relapse into sin and of final apostasy.*

It is not in the power of any degree of holiness, *per se*, to render the soul inamissible. Liability to fall is an essential element

of probation ; and if the attainment of holiness does not close this state of trial, a possibility to swerve must be incident to our whole life. That holiness, *per se*, does not exclude the possibility of a relapse, is sufficiently proved by two sad-examples. Angels and Adam fell from their sinless state. If they could stain the escutcheon of their primitive, heaven-created purity, may not the pure in heart decline and fall? Verily, we must wait for absolute security till we arrive at heaven! Yet it must be conceded that a sanctified soul is in a more secure state than one barely regenerate. Holiness is a shield, a coat of mail, a fortress for the heart. The shield may be broken, the coat of mail may be pierced, the fortress may be stormed, and the soul may be despoiled of its gems of divine graces. But this catastrophe is not so likely to occur in the case of the sanctified. He is, in the highest degree, encompassed with "munition of rocks," established in truth, and practiced in the fight of faith. The safest possible condition on earth, therefore, is one of entire holiness.

This great blessing does not supersede growth in grace. Indeed, it can only be maintained by a steady progress in all that constitutes holiness. This will appear from the consideration that our powers are improvable and our capacities expansive. Holiness consists in loving, comprehending, and serving God according to our utmost ability. If this ability is progressive, we must obviously grow in holiness or incur guilt and die. To-day I may be capable of higher aspiration, more exact worship, and stronger love than yesterday. Entire holiness, therefore, can only be retained by an advance corresponding with our expanding powers. I love the idea that growth is compatible with every stage of grace ; and it is a sublime conception of heaven, which I think both Scriptural and philosophic, that progress will mark the endless perpetuity of our being in a beatified state.

Again: holiness is not a *new religion*, differing in *essence* from that enjoyed by the regenerate.

The substratum is the same in both blessings ; it is love from the horizon to the zenith, from the twilight to the effulgence of day. The only difference is this: one is progressive, the other completed ; one is a victory over sin subdued, the other is victory over

sin exterminated and cast out. Both are the embodiment of the constellation of Christian graces, which concentrate, grow, and shine in the Christian character. But one has these graces in a progressive, imperfect state; the other has them in a degree of perfection, and yet increasing. Like a man of mature age, all his powers are developed; yet he advances in knowledge and intellectual culture. The barely-regenerate person is not cleansed from all unrighteousness, because he fails to exercise that degree of love, patience, faith, and humility, of which he is capable. But a sanctified man "perfects holiness in the fear of God," by loving him with "all the heart, mind, and soul;" and then advances, keeping up, in the rising fervor of his love, with the unfolding of his powers. This will suggest, that variety of mind, and the perpetual expansion of the faculties, will create degrees even in mature holiness. Like two heads of wheat, both fully ripe, planted in the same soil, cultivated by the same hand, and ripened under the same sun and genial climate, yet one is much larger, and yields several more grains than the other. This fact should caution us against pronouncing every one unsanctified who does not come up to the highest standard, in the fervor of their devotions, and in the propriety of their conduct.

We may finally add, holiness does not *require, as a test, continual ecstasy.*

Rapt emotions may frequently arise from holiness; but as they are common to a lower stage of grace, we must not regard them as evidences and exclusive fruits of sanctification. The sea of perfect love is not always swept with a tempest, or gale of excitement. Many are the days of holy calm, beneath unclouded suns. The variations of feeling are not fitful and spasmodic, but rise and sink gently, like the ebb and flow of the sea, gradually advancing and receding, but never ceasing to be an ocean.

The *passions*, because an organic element of our nature, are not destroyed, but subdued by grace, restrained within the limits of Scripture sobriety, and exercise their functions under the dominion of love. They are not excited, fostered, and fed, by forbidden objects; but the first spark of strange fire is quenched by the overflow of Divine love.

We will close this division of our exposition, by a glance at the positive aspect of the subject.

Entire holiness is the *extermination* of sin from the soul.

It is a pure, unsullied heart ; it is "death to sin," a "freedom from sin," a "cleansing from all filthiness of the flesh and spirit ;" it is the expulsion of every idol, the cure of every disease, and the well ordering of the whole inward constitution, according to the great rule and standard of Scripture. The fountain of thought, affection, desire, and impulse, is pure.

*The result of such purity is fruit unto holiness.*

The perfect regulation of the heart, according to the law of God, will produce a corresponding practice—a practice characterized by the invariable avoidance of all known, voluntary sin.

We use the qualifying terms known, voluntary, because we deem a sinless life, in an absolute sense, impossible. The law of God is infinitely perfect, his commandment exceeding broad. The slightest transgression of that law is sin, in the abstract. Though the intention may have been good, if the law is violated, we have transgressed. Therefore, it is easy to perceive, that the law may be transgressed and sin committed through ignorance and infirmity. A man may expose health, and sacrifice life, through a mistaken zeal to do good. With the purest desire to avoid levity, he may prejudice persons against religion by excessive sobriety and a cheerless appearance. All these deviations from the best, and only right course, are transgressions of the Divine law ; consequently, they are sins which demand the atonement and intercession of Christ. For this reason holiness will never supersede the use of the Lord's prayer : "Forgive us our trespasses." They are all sins which must be forgiven ; though, if the intention be pure, and there has been no lack of effort to illumine the mind, they will not be imputed to us as sins, in the common sense, requiring repentance.

The *emotional* fruits of holiness are, first, *great peace*—continual peace.

The soul being free from the corrodings of inherent sin, rests in God ; it is pillowed upon promises. The conscience approves, being "void of offence toward God and men." The passions are

in a subdued, pacific state, while the placidity of heaven pervades the whole empire of mind. The richness and depth of this peace passeth all understanding. It has its variations, like the periodical swellings and depressions of waters, but is unfailing as the majestic, ever-flowing river.

Another emotion is *joy*. This springs from three sources: consciousness of acceptance with God, fellowship of the Holy Ghost, and a prospect of heaven. Entire holiness is that grace, especially, "wherein we stand and rejoice in hope of the glory of God." Though joy, in its highest risings, is more variable than peace, and less reliable as an evidence of sanctification, yet the exhilaration of hope, and the delightful impressions of the Spirit, in some degree, are constant. It is always joy in the Holy Ghost, and sometimes "joy unspeakable and full of glory."

Another emotion is love. The heart is the receptacle of love; it receives, subsists upon, and luxuriates in it; for the love of God is not merely the exercise and concentration of the affections on proper objects — as the love of God, the love of Christians, the love of enemies — but is also an experimental verity, divinely communicated. It is the "love of God *shed abroad* in our hearts by the Holy Ghost, given unto us;" it is the breath of God, warm from his lips.

This communicated influence, or essence of the eternal Spirit, becomes the element of the soul. We dwell in it; we inhale it as a sweet, healthy atmosphere; it vitalizes and invigorates every faculty. Such is the great blessing of holiness.

[Concluded in our next.]

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"Now, from beginning to end of a Christian's life, it is the sight of the Cross, and of that alone, that gives rest to his soul. I is what he sees *in Christ*, not what he sees *in himself*, that keeps his soul in perfect peace. *Study the Cross*. Do not suppose you *know* all about it well enough, and only need to *feel* it. This is a delusion which darkens many. Search the Scriptures to *know* more of Christ, and of what he has done. — *From "A Stranger here."*

ORIGINAL.

## MAKING HOLINESS A HOBBY.

BY S. B.

SOMETIME since, the writer, while conversing with a Christian brother in relation to the duty of laboring to lead others in the way, of purity, he remarked, "Would you make holiness a hobby?" The manner of the interrogation, together with the question itself, coming from one prominent for his profession of this blessing, somewhat surprised us. It has hung about our mind almost hourly since, and it may not be unprofitable to offer a few of the reflections to which it gave rise.

In laboring to promote the cause or doctrine of entire sanctification, we contend that much prudence is requisite in order to be successful; the time, the persons, the manner and matter are to be considered. We contend further that few, if any, except those who enjoy "perfect love," are competent teachers of this grace. These, though comparatively few, it does seem to us, are specially called to labor to win others to embrace this cardinal doctrine of the Bible.

Again, it is a fact, established beyond the power of any to set aside, that whenever persons are groaning for full redemption—for victory "over all the powers of the enemy," and are desirous of sympathy and help, they turn at once to such as give good evidence of having experienced this grace, and to no others. Suppose these holy souls concealed, if they could, but which in truth they cannot, their knowledge of the deep things of God, where would the witnesses to the truth and verity of this blessing be found? God hath said in his word, and most emphatically by his Spirit, to such as enjoy this grace, "Ye are my witnesses." Not all the learned theorizers in the world could so explain, enforce and establish this vital principle, as these living, lowly saints.

We have often felt grieved when we have known persons, professing entire sanctification, apparently and purposely shunning this theme when the occasion has seemed to demand they should on this point "let their light shine." In such a course as this,

how are the young in years, and younger still in Christian experience, to become perfect men and women in Christ Jesus? Ye elder brethren and sisters in the church of God, and ye ministers of the sanctuary, let us permit the question to come home to our consciences, "Are we doing our whole duty in this matter? Do we, on all suitable occasions, witness decidedly and fully for God before the younger members in relation to 'perfect love?'"

Conversing with a beloved brother not long since, we suggested the importance of being especially definite and faithful, (he being a possessor of holiness,) in presenting it to others. He replied that he did "not feel particularly called to dabble with holiness." He evidently meant that what he could do in that way would be like dabbling with it. On our repeating his terms, "dabble with holiness," he apologized somewhat, but added in substance that the way many strove to present it, did more harm than good. We think the brother in part correct; that is, so far as an injudicious presentation of it is concerned. But that he is not particularly called to promote in every possible way the savor of this rich blessing, we rather question. As we "have freely received," so are we as "freely to give" of that which we have received to such as have it not. Should those to whom we have referred read these lines, we would affectionately suggest to each, whether, as leaders in Israel you are not specially called of God to give prominence and definiteness to the great theme of entire sanctification? Can you not do it without making it a loathsome "hobby," and without the appearance and result of dabbling with it? We think upon your knees before God, you will both respond affirmatively. We should remember that to whom much is given, of him will much be required.

In conclusion, we remark, that if none but such as felt themselves competent to speak or write on the subject were to do so, few, very few, would be the witnesses for holiness. Indeed we query whether a genuine one could be found; for in the higher state of grace more clearly is depravity seen, and more keenly felt, as saith the poet,

"I loathe myself when God I see,  
And into nothing fall."



But, notwithstanding our nothingness, may it finally be said of each of us as of the faithful woman, "She hath done what she could."

Dorchester, September, 1853.

SELECTED.

## ON CONFORMITY WITH THE LIFE OF JESUS CHRIST.

FROM THE FRENCH OF FENSLON.

WE must imitate Jesus; live as He lived, think as He thought, and be conformed to his image, which is the seal of our sanctification.

What a contrast! Nothingness strives to be something, and the Omnipotent becomes nothing! I will be nothing with Thee, my Lord! I offer Thee the pride and vanity which have possessed me hitherto. Help Thou my will; remove from me occasions of my stumbling; *turn away mine eyes from beholding vanity* (*Psalms cxviii. 37*); let me behold nothing but Thee and myself in thy presence, that I may understand what I am and what Thou art.

Jesus Christ was born in a stable; he was obliged to fly into Egypt; thirty years of his life were spent in a workshop; he suffered hunger, thirst, and weariness; he was poor, despised and miserable; he taught the doctrines of Heaven, and no one would listen. The great and the wise persecuted and took him, subjected him to frightful torments, treated him as a slave, and put him to death between two malefactors, having preferred to give liberty to a robber, rather than to suffer him to escape. Such was the life which our Lord chose; while we are horrified at any kind of humiliation, and cannot bear the slightest appearance of contempt.

Let us compare our lives with that of Jesus Christ, reflecting that He was the Master and that we are the servants; that He was all-powerful, and that we are but weakness; that He was abased and that we are exalted. Let us so constantly bear our wretchedness in mind, that we may have nothing but contempt for

ourselves. With what face can we despise others, and dwell upon their faults, when we ourselves are filled with nothing else? Let us begin to walk in the path which our Savior has marked out, for it is the only one that can lead us to Him.

And how can we expect to find Jesus if we do not seek Him in the states of his early life, in loneliness and silence, in poverty and suffering, in persecution and contempt, in annihilation and the cross? The saints find him in Heaven, in the splendor of glory and in unspeakable pleasures; but it is only after having dwelt with Him on earth in reproaches, in pain and in humiliation. To be a Christian is to be an imitator of Jesus Christ. In what can we imitate Him if not in his humiliation? Nothing else can bring us near to Him. We may adore Him as Omnipotent, fear Him as just, love Him with all our heart as good and merciful,—but we can only imitate Him as humble, submissive, poor and despised.

Let us not imagine that we can do this by our own efforts; everything that is within is opposed to it; but we may rejoice in the presence of God. Jesus has chosen to be made partaker of all our weaknesses; He is a compassionate high-priest, who has voluntarily submitted to be tempted in all points like as we are; let us, then, have all our strength in Him who became weak that He might strengthen us; let us enrich ourselves out of His poverty, confidently exclaiming, *I can do all things, through Christ which strengtheneth me.* (*Philip. iv. 13.*)

Let me follow in thy footsteps, O Jesus! I would imitate Thee, but cannot without the aid of thy grace! O humble and lowly Savior, grant me the knowledge of the true Christian, and that I may willingly despise myself; let me learn the lesson, so incomprehensible to the mind of man, that I must die to myself by an abandonment that shall produce true humility.

Let us earnestly engage in this work, and change this hard heart, so rebellious to the heart of Jesus Christ. Let us make some approaches toward the holy soul of Jesus; let Him animate our souls and destroy all our repugnances. O lovely Jesus! who hast suffered so many injuries and reproaches for my sake, let me esteem and love them for thine, and let me desire to share thy life of humiliation!

SELECTED.

## DODDRIDGE, THE COMMENTATOR.

MUCH of the strength of Doddridge was his personal holiness. During the twenty years of his Northampton ministry, it was his endeavor to "walk with God." And it is a spectacle at once humbling and animating to mark his progress, and to see how that divinely planted principle, which once struggled so feebly with frivolity and self-indulgence, and the love of praise, had grown into "a mighty tree." Nor were his immediate hearers unaware of his personal piety and his heavenly-mindedness. They knew how unselfish and disinterested he was; how the husband of an heiress to whom he had been guardian, made him a handsome present, as an acknowledgement for losses sustained by an over-scrupulous administration of her property; and how all the influence which he possessed with noble and powerful personages was exerted only on behalf of others. They knew his pious industry, and how the hardest worker and the earliest riser in all their town was the great doctor, whom so many strangers came to see and hear. They knew his zeal for God, and how dear to him was every project which promised to spread his glory in the earth; and how damping every incident by which he saw God's name dishonored. And in listening to him, they all felt that he was a man of God. And his readers felt the same. They are constantly encountering thought which they knew so instinctively could only have been fetched up from the depths of personal sanctity. The very texts which he quotes are evidently steeped in his own experience; and unlike the second-hand truisms—the dried rose leaves with which so many are content,—his thoughts have a dew still on them, like flowers fresh gathered in fields of holy meditation. Even beyond his pathos there is something subdued in his goodness.

Yet we would not tell our entire belief unless we added the power of prayer. Some may remember the prayer at the commencement of the Rise and Progress. "Impute it not, O God, as a culpable ambition, if I desire that this work may be completed and propagated far abroad; that it may reach to those that are

yet unborn, and teach them thy name and thy praise, when the author has long dwelt in the dust. But if this petition be too great to be granted to one who pretends no claim but thy sovereign grace, give him to be in thy almighty hand, the blessed instrument of converting and saving one soul ; and if it be but one, and that the weakest and meanest, it shall be most thankfully accepted as a rich recompense for all the thought and labor this effort may cost." And his secret supplications were in unison with this printed prayer. Besides other seasons of devotion, the first Monday of every month was spent in that solitary place, his vestry ; and deducting the time employed in reviewing the past month, and laying plans for the new one, these seasons were spent in prayer, and communion with God. And none the less for the accessory reasons already mentioned, is it our persuasion that the success of his ministry, and the singular good accomplished by his writings, are an answer to these prayers. The piety of Doddridge was as devout as it was benevolent ; and to his power with God, he owed no small measure of his power with men. Though genius is longevity, and goodness is immortality, it is Providence alone which can prevent a name from perishing from off the earth. That Providence has not only preserved the name of Doddridge, but has given to his writings a vitality shared by very few of his religious or literary contemporaries. — *North British Review*.

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“ I am afraid my friend will not think me a very pleasant companion, for how can I laugh and talk about trifles, when I so long to talk of Jesus ! ” “ I am always told that I ought to be cheerful, and enter into the *amusements* of those around me, that they may not think the change in me is for the worse, in place of the better. Lately I have been trying to act thus ; and the consequence to myself is, that I have totally lost all my enjoyment in these things, that only a few weeks ago made me so happy.

“ Her anxiety was that she might come to Jesus *himself*, not merely that she might understand this or that doctrine about Jesus.” — *From “ A Stranger here.”*

SELECTED.

## WHAT WILL PEOPLE THINK.

CONVERSATION BETWEEN MRS. L. AND AUNT MARY.

D Y S. J.

Mrs. L. was one of those professors of religion whom the Bible describes as being "at ease in Zion." This sort of *ease* is a very different thing from that *peace* which abides with the confiding and consistent Christian. Before Mrs. L. was converted, (that is, before she passed through a certain experience of anxiety followed by comfort, which she called conversion,) her aim was to come up to the standard of the world. "What will people think?" was the question with her that regulated everything. After she had joined the Church, the same rule of action continued, only the question now was, "What will the Church think?" Instead of attempting, in good earnest, to live up to the Church *Covenant*, she simply tried to live up to the *Church*. If she had selected those truly spiritual ones who constitute the *real Church* of Christ, the effect would not have been so bad; but unfortunately, she went with the majority of professors.

Aunt Mary had been led into different views of privilege and duty, as the following conversation will show:

*Mrs. L.* I am glad to see you this morning, Aunt Mary, for I want a little advice.

*Aunt Mary.* On what point?

*Mrs. L.* I have a question of conscience on hand.

*Aunt Mary.* Indeed, my dear; you are not often troubled in that way, I think. But what is the question?

*Mrs. L.* I have been thinking, lately, about some new furniture for my parlor. There are several articles I should like very much, only I am afraid Deacon P., and Mrs. G. and some others, would say I was too much conformed to the world; or, that the money had better go into the missionary box.

*Aunt Mary.* That isn't what I call a *question of conscience* — at least it appears to have reference to Deacon P.'s conscience and Mrs. G.'s, rather than your own. Now it seems to me, that as

the great Creator has given each one of us a conscience, there is no occasion to be borrowing of our neighbors.

*Mrs. L.* Well, aunt, I dare say you are right — you generally are — but what do you think, now ; will it do for me to get these elegant things ?

*Aunt Mary.* When I hear Christians asking whether “ *it will do* ” to have this and that, or to allow themselves in such and such indulgencies, it reminds me of a remark I heard many years ago, from old Dr. B. He said there was a class of professing Christians, who were always down on their knees, feeling for the dividing line between Christ and the world ! It is a bad sign when one is willing to go as far in a wrong direction as he thinks “ *it will do* ” to go. You remember Hannah Moore’s beautiful allegory, “ *Parley, the Porter ?* ”

*Mrs. L.* I believe I read it once. But about these new things ; I want them exceedingly, and yet I shouldn’t like to do any thing that would seem very much out of the way.

*Aunt Mary.* Out of what *way*, dear — the “ way of holiness,” or that way of worldly conformity which is adopted by worldly professors of religion ?

*Mrs. L.* I am afraid I don’t know much about the “ way of holiness,” but I always want to do that which would be considered about right.

*Aunt Mary.* “ *That which would be considered about right,* ” is not a rule of action which is likely to prove very satisfactory ; though it depends a good deal on whether you do the considering yourself, or let others do it for you.

*Mrs. L.* Well, aunt Mary, I take it for granted that older Christians are wiser than I am, and that it will be safe to follow where they lead. I should ’nt want to set myself up to be better and brighter than other people.

*Aunt Mary.* I once heard it remarked concerning a Christian, whose heart the Lord had drawn to follow him fully, “ She is an excellent woman, but very peculiar.” I was at that time balancing the question in my own mind, whether I would be wholly the Lord’s, and this remark threw quite a damper on my feelings. For some days the thought followed me — “ If I give myself to

God without reserve and undertake to live accordingly, I too shall be pointed at, and called "very peculiar."

This idea was unpleasant, till at length it occurred to me, (brought to remembrance by the Comforter, I doubt not,) "why that is the very term applied to the true people of God in the Bible." I took down my Concordance, and found a number of passages in which God calls his children "a peculiar people." From that hour the word began to have a pleasant sound to me.

*Mrs. L.* I dislike so much the idea of being singular, that I don't know as I should wish even to be singularly good.

*Aunt Mary.* Ah! that is one of the great evils of the age. There is a willingness to be lost in the mass — a merging of the sense of individual responsibility. That intangible thing, fashion, custom, or public sentiment, carries all before it.

*Mrs. L.* How is any one to stand up against it? I am sure I never could.

*Aunt Mary.* As every one has got to give account for himself, it seems to me that it is every one's duty and privilege to think for himself.

*Mrs. L.* If I should really set out to do that, I fear I should make a great many mistakes.

*Aunt Mary.* If we are liable to make mistakes when attempting to think for ourselves, we are sure to do so in permitting others to think for us.

*Mrs. L.* I must confess that I often feel condemned for floating along on the current as I do. It don't seem right.

*Aunt Mary.* O no, it is not right. You often refer to "the Church," meaning the company of professors to which you belong, as if they were a sufficient rule of faith and practice; but this Company of professors who now stand together and keep each other in countenance, are to be judged *one by one*. Each of us is to give an account to God. The thought that while here we did as well as others, will afford us no comfort then, nor will the Judge allow it any weight. Why should we allow it any weight now?

*Mrs. L.* We should not, I suppose — yet, how can we help it?

*Aunt Mary.* An important question! May you be enabled to turn it over prayerfully in your mind till we meet again.

# Christian Experience.

ORIGINAL.

## PERSONAL EXPERIENCE.

BY F. E. KRELER.

DEAR BROTHER,—I have read with pleasure the various experiences that have been published in the *Guide*, and have long thought I would like to add my mite, if I could glorify God by so doing; but never have concluded to do so until now. I believe the times call for witnesses — witnesses of the power of God to save to the uttermost. We believe in purity of heart, in holiness, even here; and fearlessly will we preach a full salvation to the sons of men.

Five years ago this fall, I first knew for myself the enjoyments of a sanctified soul. I received the blessing by consecration and faith. I believed what God had promised to do, He would perform when I complied with the conditions. And though I desired an outward evidence, and waited long for it, and strove by prayer, tears, and pleadings, to render my case acceptable to God, I was finally compelled to believe God, and my faith was counted to me for righteousness. O! it was sweet to believe and to be accepted, through the merits of Jesus. The offering was a poor one; but the altar — *our great altar* — sanctified the gift, and rendered it holy and acceptable. I had no evidence, but the testimony of “the *Word*,” to which my faith clung, with an unyielding grasp, until the third day, when Jesus, the Sun of Righteousness, arose; and then the beams of divine love shone full, clear and direct upon my heart. But I will not dwell upon my former experience. Only six months did I enjoy the witness that I was wholly the Lord’s. At the expiration of this period we removed to another place, and there I neglected to tell what God had done for my soul. This, together with levity in conversation, brought condemnation; and I was forced to admit that I had lost, in a measure, the favor of God. I should immediately have consecrated myself anew, and at once endeavored, by faith, to regain the assurance;



but faith seemed inactive, and after once yielding, a wide door was opened to the enemy of my soul, and he came in like a flood. For more than two years I lived far beneath my privilege; knowing the will of God, and doing it not. But I do praise His holy name that I at last yielded to the influences and drawings of His spirit, and was again enabled to present my body a *living sacrifice* to God. My latter experience may be gleaned from the following extracts from my journal.

“About this time, our annual camp meeting was held at Hillsdale. Many of our brethren and sisters from S—— and L—— attended.” I made preparation to go, but God saw fit to detain me. It was a season of great power to our tents’ company, and the bread that had been cast upon the waters during the summer was here found in great abundance. Many were enabled to step into the fountain and wash and be clean; and came home testifying that the blood of Christ cleanseth. Although deprived of the privilege of attending this precious means of grace, I was blessed at home. An answer no doubt to the prayers which I afterwards learned had been offered up in my behalf, in the tented grove. My soul magnified the Lord, and my spirit rejoiced in God my Savior, for the great grace that rested upon our people. And as they came home in the fulness of the blessing of the gospel of Christ, I began again to long for that state from which I had fallen. But still my feelings were not so intense upon the subject as when I obtained it before, and my faith seemed inactive. *I even lacked energy to make the consecration.*

We still continued our meetings for holiness, and they were seasons of power. Shortly after camp meeting, previous to one of these meetings, I went alone to commune with God; and earnestly did I entreat Christ to intercede in my behalf. Never before have I enjoyed such views of Jesus as my heavenly Advocate and Intercessor. With mighty wrestlings, I besought him to bring my case before the Father, *even mine.* I felt that

“He could not turn away  
The presence of his Son.”

Although my faith was greatly strengthened, my desires increased,

and my heart encouraged, yet I did not anticipate the glory that was so soon to follow. I left my place of retirement, and sought the praying circle. After singing, Mr. K. led in prayer. I felt nothing unusual during the time, but rather a spirit of indifference again; my wrestlings and tears were gone, and I knew not when or where I should find him. Father R. followed him, a man mighty in prayer before God; and power was given him in that hour. Soaring like the eagle, with strong faith he unlocked heaven's storehouse, and, with an unyielding grasp, laid hold of that arm that moves the universe. My spirit followed hard after him, and ere I was aware, my soul made me like the chariot of Amminadab, and as the petition went up, "O, Lord! bring us beneath the droppings of thy throne," a flood of glory overwhelmed me, and, bathed in tears, with solemn awe, holy delight, and adoring gratitude, I fell at Jesus' feet. "As the lightening that lighteneth out of one part of heaven, shineth unto the other part under heaven, so was the coming of the Son of Man" at that time. A great blessing was already mine, and the unbounded sea of God's love seemed to invite me to "step in *now*;" everything echoed "*now* is the time to receive the baptism thou desirest to be baptized with; *now* present thy all, and take Jesus as thy sanctification; *now* exercise that faith that will please God, and reckon thyself dead to sin." *That was an honest hour*; and as I rose to define my exact position before the children of God,—before those whose prayers had so often gone up for me,—while on my feet I was enabled by faith to lay hold of the promise, "I will sprinkle you with clean water." Through the intercessions of my glorious Advocate, my heavenly Father, for *Christ's sake*, accepted the poor offering I rendered; and once more gave me a pledge of his eternal love, and sealed my heart anew the temple of the Holy Ghost. It was all of grace, through faith. Praise to the Triune God!

"Faith, mighty faith, the promise sees,  
And looks to that alone,  
Laughs at impossibilities,  
And cries, *it shall be done.*"

This was on Saturday evening, September 20th, 1851, in Stockbridge, Mass. Strong and powerful were the temptations I had

through the following week; God only knows the sore conflict I had with Satan; but out of all the Lord delivered me. And the glory that has followed, the heavenly baptisms I have received since that time, are beyond description. I have enjoyed a sweet resignation to his will; an ability to cast all my cares on Jesus; my fellowship with God and his Son, Jesus Christ, has been uninterrupted; and I have been favored with glorious views of the city that is out of sight! O, surely he hath enabled me to triumph gloriously!

“There is a fountain filled with blood,  
 Drawn from Emmanuel's veins;  
 And sinners, plunged beneath that flood,  
 Loose all their guilty stains.

“It runs divinely clear,  
 A fountain deep and wide,  
 'Twas opened by the soldier's spear  
 In my Redeemer's side.

“E'er since by faith I saw the stream  
 Thy flowing wounds supply,  
 Redeeming love has been my theme,  
 And shall be till I die.”

Carmel, N. Y., September, 1853.

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### EXTRACT FROM A LETTER ON BUSINESS.

BY F. DYSON.

FREQUENTLY our friends in writing on business append a few lines relating to their Christian experience. These are doubtless intended only for the Editor's eye,—but we are unwilling to enjoy the pleasure of their perusal alone. Where, then, the article is of suitable length we shall use discretionary power in presenting it to our readers. Our brother speaking of the *Guide*, says:—

I am much pleased with this very good work on a subject most important to the speedy ushering in of the noon day splendor of the cause of our blessed Master. Experimental and practical holiness should be the motto of the church, and a leading note of the pulpit and press. O that I had the ability to advocate this

glorious subject, as it should be. I can, and I do try to say what I have felt and know.

Some two years after I found peace with God, through faith in our Lord Jesus Christ, the great Author and Finisher of our faith, I was led by his Holy Spirit, through the blessed Word of His grace, and the experience of some of the Lord's dear children, to know and see it to be both my duty and interest to enjoy perfect love. Without conferring with flesh and blood, I immediately commenced seeking this state of religious experience. After several months of the deepest conviction of inbred sin, it pleased my most merciful Redeemer to gloriously reveal Himself to me by his Holy Spirit, as a complete and perfect Savior.

So freely and richly was His grace bestowed upon me, one of the most unprofitable and unworthy of His servants, that with but two exceptions, — and they but for a brief period, — my glad soul has enjoyed a constant assurance of the presence of my glorious God ever since. If the direct witness has at times been clouded, the fruits of this grace have been apparent; the fruit of constant peace and delivering power. The Master says, "My peace I give unto you, my peace I leave with you, not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid." Peace is a peculiar and prominent fruit of the Holy Spirit; it makes religion a constant and conscious comfort and support; it makes the performance of duty no longer burdensome, but renders it the way of pleasantness. The abiding of that fruit and power of faith in the soul makes the spirit willing when the flesh is weak. It affords that experience which the apostle describes in the 4th chapter of 2 Corinthians, from 6 to 9 verse.

O! that I may be kept by my blessed Savior, walking by the same rule, minding the same thing, and ever exercising that simple appropriating faith, by which my soul shall be preserved in the love of Christ, — which love is the fulfilling of the gospel law.

Yours in Jesus.

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THE loving God with all our heart and soul, is the highest bliss of which our nature is capable.

# The Missionary Work.

ORIGINAL.

CHINA.

BY REV. W. BUTLER.

THE eyes of the religious world are now very earnestly directed to the startling events transpiring in China. A most extensive revolution is in progress, having for its leading object the expulsion of the foreign, Tartar dynasty, which has ruled that empire for the last two hundred years. At the head of this movement is a chief claiming to be the representative of the native Chinese dynasty which these Tartars expelled, and already nearly half the empire have submitted to his arms. The great cities of the South have opened their gates to him and his victorious legions are pressing on to the Imperial City of Peking. It seems to be the general conviction of all who observe the elements in motion, that the Tartar Emperor will be expelled, and that, whether for weal or woe, the government of the great Empire of China will soon be administered by other hands. Whether this result will tend to the more jealous exclusion of the Gospel, or, on the contrary, open the way more fully to its triumphs, in that land, is a question of the deepest interest to every Christian, and hence the concern with which every item of intelligence is received.

Up to the present the various governments represented there have scrupulously forbore to interfere in any way in the strife, so that the two parties have the contest entirely between themselves. In the Proclamations issued by the insurgent Chief and his Generals, doctrines the most unexpected, in such a quarter, are earnestly propounded. For instance he asserts that the belief of the *Divine Unity* was, in primitive times, the universal doctrine of China. Idolatry he therefore denounces as a sinful innovation, and decrees its utter extermination. And accordingly wherever his arms have been victorious he has destroyed the priests, the temples and the gods, treating the latter with the utmost indignity, such as cutting off their noses, ears and heads, and carrying them, in this mutilated form, through the streets, to receive the contempt of his army and

the populace. But yet more surprising are the doctrines he clearly and earnestly advocates. In those proclamations he teaches the Unity of God; the Trinity; the Incarnation of Jesus, the Savior of men; the nature and necessity of Christian Virtue, &c. He mentions the Old and New Testaments as inspired, and circulates publications containing extracts from them, and particularly the Ten Commandments. It is said he enforces a strict morality as far as possible among his adherents, and requires the sanctification of the Sabbath. His triumph therefore would seem to involve the conversion of China to the Christian faith, and as nearly as possible exemplify the prediction of Scripture — “A nation shall be born at once.”

The origin and character of this wonderful movement have most deservedly received considerable attention from the religious world, and the greatest anxiety has been manifested to arrive at right conclusions concerning it. Three theories have been suggested as solving the mystery why these people have become such zealous iconoclasts, and such vindicators of the doctrines of revealed Religion. The first is that Missionaries of the Russian Church have in late years penetrated into the western portion of the Empire, and that it was they who diffused the sentiments by which the leaders of the present revolution are actuated. In our opinion there is no proper evidence to sustain this view. The next theory is that the revolution has been fomented by the artifice of the Romish Missionaries, who have insinuated themselves by hundreds into the interior, and are alledged to have concocted the rebellion, to overthrow the dynasty and gain a general conquest for the Romish Church. This is the view taken lately by the London *Watchman*. The Editor's arguments are chiefly based upon the internal evidence of collusion which he thinks he finds in the communications from the Rev. Drs. Delaplace and Rizolati, Vicars Apostolic in China, inserted in the July number of the *Annals of the Propagation of the Faith*. But after carefully reading these communications, we are unable to see any plausible ground on which the curious theory of the *Watchman* could be based. And in our opinion the zealous manner in which the Word of God is publicly honored and circulated by the insurgent Chiefs, forbids the idea that the Chinese Rebellion owes

its origin to Jesuitism. The last theory is that which refers the knowledge of Christianity possessed by the leaders of the revolution as having been derived directly and indirectly from the labors of the Protestant Missions in China, and particularly from the wide circulation of the Scriptures in the Chinese language by the devoted Gutzlaff and others. And this theory has received additional confirmation from the visit lately paid to the scene of war by the Captain of her British Majesty's Steamer *Hermes*, who conversed with the rebel Generals and received several of their books and publications, and came away impressed with the conviction that they are Protestant Christians in their opinions, and also that many of them, especially the leaders, seemed to be actuated by high and holy motives.

If this theory be sustained by subsequent information, what a wonderful lesson will it read to Christendom as to the power of the Holy Scriptures, in the hands of the Divine Spirit, to move the heart of a heathen nation to its very depths.

"All the ends of the earth" are to "see the salvation of our God;" China is included in this general mercy. Indeed God seems to have "called her by name" though "she has not known Him." In Isaiah xlix, 12, we find the following promise:

"Behold, these shall come from far!  
And, lo, these from the north and from the west!  
And these from the land of Sinim!"

It is the opinion of Williams, Medhurst, Fisher, Gesenius, Kitto, and the Editor of *Calmet*, that *Sinim* here refers to China. And they derive the word *Sineses* from the dynasty of Ishin, or Scie, (B.C. 250.) And the construction of the verse (as Taylor observes) decidedly favors this application. The verbal opposition of the passage requires that as "the land of Sinim" is geographically opposed to "the west," in the preceding versicle, it must lie very far east, perfectly agreeing with the situation of China, at the eastern extremity of Asia. Indeed, throughout the whole of this chapter, the Prophet speaks of countries extremely remote: to "the Isles" — to "the Gentiles" — to "the ends of the Earth" — to "the people from far." The opposition intended re-

quires an eastern extremity, and to this the Empire of the Chinese exactly accords.

The official Census of 1825 (the last) gave a population to the Empire of China of 367,632,907 souls, (more than *ten times* the population of all America, North and South.) When to this we add the consideration that they nearly all speak the one language, that education is very general, and that the Holy Scriptures are now published in that language at a cost of only *six cents* a copy; and joining these facts to the events now transpiring, it would indeed seem that "the set time to favor" China "has come."

We commend the whole subject to the earnest prayers of God's elect, "who cry day and night unto him"—"Thy Kingdom come!"

Westfield, August 31st, 1853.

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## Poetry.

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The following beautiful lines, from the pen of Professor Upham, of Bowdoin College, we find in the Congregationalist of last week. They are given in connection with one of the "Letters, Æsthetic, Social, and Moral," with which that paper has been favored, for months past, from his accomplished pen; and with which, although now returned from his foreign travels, we trust he will continue, for some time to come, to interest and instruct the christian public.

While this little and unpretending effusion gives tender and graceful expression to sentiments and conceptions which are highly poetical, and, in one or two stanzas, as truly sublime as anything almost which has been written, it marks, at the same time, with nice philosophical discrimination, a great truth of human experience, which has not often been so clearly and felicitously recognized, even by the astutest theologians—*Puritan*.

### LINES.

WRITTEN ON LEAVING THE TEMPLES AND TOMBS OF THEBES.

The oar is dipping in the waves,  
 That bear me on their watery wings,  
 Farewell to Egypt's land of graves!  
 Farewell, the monuments of kings!  
 They died,—and changed the living throne  
 For chambers of the mountain stone.



I trod the vast sepulchral halls,  
 Designed their lifeless dust to keep,  
 And read upon the chiselled walls  
 The emblems of their final sleep ;  
 And learned, that when they bowed to die,  
 They hoped for immortality.

Dark was the way. They knew not how  
 That other life would come again,  
 To rend the flinty mountain's brow,  
 That overlooks the Theban plain.  
 But, if aright their hearts they read,  
 The rocks at last would yield their dead.

Oh yes ! The instincts of the heart,  
 In every land, in every clime,  
 The great, ennobling truth impart,  
 That life has empire over time.  
 Death for eternal life makes room,  
 And heaven is born upon the tomb.

They saw the end, *but not the way*,  
 The life to come, but not the power ;  
 And felt, when called in dust to lay,  
 The doubt and anguish of the hour.  
 Oh Christ ! By thee the word is spoken ;  
 The power is given ; the tomb is broken.

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“ It was not that she had torn out the world's joys from her breast ; they had been resistlessly but quietly dispossessed, so that there was no longer room for them. It was not that she had succeeded in trampling out the “ wild fire of the heart,” as Whitefield called it ; the blood of the sacrifice had quenched it. It was not that she had cast off the world ; it had fallen off by the very necessity of the new nature, in which it found nothing to which it could attach itself.” — *From “ A Stranger here.”*

## Editorial Miscellany.

### A TRIP TO NEW YORK.

THE custom has become prevalent among Editors, whenever an occasional jaunt is taken from home, to give some account of it to their readers. We intend to follow the practice only so far as it may furnish us an opportunity of calling attention to such incidents and observations as may have a bearing on our favorite doctrine. Confining ourself within these limits, we will venture to give our numerous friends a few familiar notes and jottings of a visit recently made to the city of New York.

The tedium of Railroad travelling is very much relieved by the society and intercourse of an agreeable fellow traveller. On this occasion we were so fortunate as to have in company of Mrs. HEDDING, the widow of our late venerable Bishop, who has been making a brief visit to her friends in New England. From her, we gleaned several interesting particulars relating to the Bishop's holy life and triumphant death. The "*Special salvation*" on which he delighted to preach in life, was visible in all its sustaining power in his last sickness. Oh, that the thousands of our Israel, in whose hearts the memory of this man of God is enshrined, could be induced to give heed to the exhortation which once fell from those lips now sealed in death.

"To you my brethren, members of the Church of Christ, sons of Abraham, let me say,—you desire to go to heaven; you often pray for that degree of grace which will fit you for heaven; you desire the peace of Jerusalem, and the revival of God's work in the conversion of sinners. Then pray earnestly, and in faith, for full sanctification, and for the full profession of perfect love. Then shall you see God's work prosper; you shall be the light of the world, and as a city set on a hill. Daughters of Zion, you have tasted that the Lord is gracious; you have also felt that there are higher attainments in religion for you; you hope to be with Christ in glory; you have offered up many prayers for the salvation of your children and neighbors; and the way to secure these great blessings is to pray in faith for full sanctification, for that perfect love which casteth out fear. Then shall you see the work of God prosper in our families, and in your own souls you will know that if the earthly house of this tabernacle were dissolved, you have a building of God, a house not made with hands, eternal in the heavens."\*

We delight to quote such language from the lips of our chief ministers, and it is our fervent prayer that their influence may not be lost on the Church over which God hath made them overseers.

We reached New York in safety, and soon obtained quarters at the house of Mrs. HULIN, No. 657 Greenwich Street. To those who have occasion to visit the city, and prefer the quiet of a private boarding house to the noise and bustle of a public hotel, we recommend this as a pleasant stopping place. Sister Hulin, who is the widow of one of our deceased preachers, spares no pains to make her boarders comfortable and happy. We found the doctrine of holiness by no means an

\* Concluding address in sermon on "*The Special Salvation*," founded on 1st Tim. iv, 10

unpleasant theme with our hostess ; and we had the pleasure of greeting, among our fellow boarders, the Rev. M. DWIGHT, of Springfield, and others whose hearts are in deep sympathy with this cause.

On Tuesday afternoon we attended the weekly meeting on the subject of holiness, which has been held for many years at the house of Dr. PALMER, No. 54 Rivingston Street. Owing to pressing engagements we did not reach there until nearly the end of the meeting ; but what we *were* permitted to hear and see has greatly tended to confirm us in the belief of the utility of these gatherings if rightly managed. The venerable Dr. BANGS, who is looked up to as the father of the cause in this city, presides over those meetings with patriarchal dignity. They are attended by ministers and members of all evangelical churches. In fact denominational distinctions seem here to be lost in the general desire to possess and enjoy the

“ Spirit of finished holiness,  
Spirit of perfect love.”

A Presbyterian clergyman, who has been subjected to some trial in consequence of his adoption of these views, was present on this occasion and related an experience which was represented by those who heard it as one of thrilling interest. We hope soon to be furnished with a sketch of it for the *Guide*.

The influence of these meetings on the piety of our churches in the city has been most marked. Nor could we learn that they had been instrumental in producing that spirit of exclusiveness, on the fear of which, so many ground their objections. We repeat it again, such meetings should be in *responsible* hands, but if rightly conducted, we are convinced that they will do good. We are glad to learn that they are multiplying throughout the country. In glancing over our exchanges we find in the *Western Christian Advocate* a call for one in Cincinnati. We give it as a specimen in its line.

MEETINGS ON HOLINESS.— Since camp meeting I have been thinking on the importance of establishing a meeting for the promotion of the experience of Christian holiness. Since 1829 there have been meetings kept up in Cincinnati to promote this object, and a great amount of good has been done by them. Wesley Browning was the first, I believe, to establish them, in the year above named. At the present I do not know of a meeting for this purpose in the city. I propose to open my house for the meeting till a more central location can be found ; and I desire it shall be a meeting where ministers and members from the various churches in the city may meet from time to time to pray for the fulfilment of the exceeding great and precious promises of God in their experience. I will now insert a few extracts from Mr Wesley's Letters. Volume 6, page 761, we find the following : “ Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God ; and, consequently, little addition to the society and little life in the members of it. Therefore if Jacob Rowell is grown faint, and says but little about it, do you supply his lack of service. Speak and spare not. Let not regard for any man, induce you to betray the truth of God. Till you press the believer to expect full salvation now, you must not look for any revival. Volume 7, page 254, we find the following : “ You can never speak too strongly or explicitly upon the head of Christian perfection. If you speak only faintly and indirectly, none will be offended and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation ” Volume 7, page 147, we find the following : “ As long as you are yourself earnestly aspiring after a full deliverance from all sin, and a renewal in the whole image of God, God will prosper you in your labor, especially if you constantly and strongly exhort all believers to expect full sanctification

now, by simple faith. And never be weary of well doing; in due time you shall reap if you faint not." Now, I have inserted these few extracts to show with what importance Mr. Wesley regarded this subject, and another reason why I have brought them forward, is to stir up the minds of the preachers, for it is my deliberate conviction that we have not preaching enough on this subject. I propose that the first meeting be on Friday, the 16th inst., at 3 o'clock, P. M., and thereafter on the same day of the week, till notice of a change. Visiting brethren from the country, of ministers and laity, are invited to the meeting. My residence is 359, Eighth-street.

JOHN DUBOIS.

Here are cogent reasons which no Methodist certainly can gainsay. Oh, that we had the zeal of Wesley on this subject!

Our attention has been directed more, of late, to the value of these meetings, by witnessing their happy influence on our own flock. In the latter part of the spring we were called on at our study by one and another of our dear people, in whom the Holy Spirit had awakened an intense desire to possess a clean heart. To benefit such, and to call the attention of the church in general to this important subject, we fixed upon an evening when we would meet all interested in the attainment of this grace, for prayer and religious conference. From our first meeting the interest has been steadily advancing. Several have been enabled to testify with meekness and humility, to the *all cleansing* power of Jesus blood; others are crying, in the language of the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me," while others, again, have been led "to search the Scriptures daily," to see how far these views are countenanced by Holy Writ. The consecration that has been made has led to active effort in behalf of sinners, and the prayer of faith which has been ascending to God for the outpouring of the Holy Spirit, is being answered in the tenderness everywhere manifest when the subject of religion is introduced. Never have we witnessed a work in which the presence of the Divine Spirit was more visible. To HIM then, ALONE, the praise belongs. While we offer this as a proof of the utility of these meetings, we would embrace the occasion to enlist the prayers of our readers in behalf of this work.

But we are forgetting ourselves. We commenced with a description of things in New York, but find ourselves, without hardly being aware of it, discoursing of home and the all absorbing interests which are now centering there.

During our stay in the city we visited the Crystal Palace, the World's Temperance Convention, and other scenes and occasions of interest; but nothing has afforded us so much pleasure as the communion and fellowship we have enjoyed with those who see in holiness the marrow of the gospel, the central idea of Christianity. Thank God, the number of such is daily increasing. Great spoils have been won at the camp meetings recently held in various parts of the country. From every quarter intelligence reaches us of the most cheering character. Dear reader, are *you* the possessor of this grace? If so, labor for its diffusion. Remember "faith wrought with" Abraham's "works, and by works was faith made perfect." See that your faith languishes not by inactivity in your Master's service; but in this season of gracious "visitation," become an active co laborer with God in bringing souls to the all cleansing fountain.

CHRISTIAN EXPERIENCE. — The articles of this department are doing incalculable good. A narrative of our personal experience is perhaps one of the most attractive forms in which light on spiritual subjects can be disseminated. Thou-

sands have been brought into the enjoyment of this grace by reading the experience of individuals they have never seen and probably never will see in the flesh. Let this fact be well pondered by those who are concealing an experience which, if communicated to the world, might lead many a seeking one, to the enjoyment of a full salvation. These articles often find their way beyond the circle of our readers, being copied by other papers. The "Weekly Message" of Greensboro', N. C., from a conviction of their utility, solicits of its readers communications on this subject. It has copied several from our papers, (generally giving us due credit — though in a few instances of late we see this omitted, — probably the result of oversight), and in a late editorial, after some comments on one of these articles, refers to the increasing desire which is manifested in various places to understand more fully the command, "Be ye holy." To meet this demand then, beloved, let us in humility publish to the world the steps by which we were led into the Canaan of perfect love. We hope soon to hear from our friends on this subject.

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### LITERARY NOTICES.

THE ILLUSTRATED MAGAZINE OF ART, for July, August, and September, have been received.

These numbers are not a whit behind their predecessors. In turning over its pages one is at a loss to know how a work with such numerous and well executed illustrations can be afforded for so small a sum. The July number contains, among other illustrations, an engraving representing Wycliffe, attended by the Duke of Lancaster, appearing at St. Paul's at the citation of the prelates. *Published by Alexander Montgomery, 17 Spruce Street, New York; F. Parker, 35 Washington Street, Boston.*

LIFE IN FEEJEE, or *Five Years among the Cannibals.* By a Lady. Boston: Heath and Graves, 79 Cornhill.

This is a volume of thrilling interest. It is the production of a Mrs. Wallis, who accompanied her husband (a sea captain) on a voyage to the Pacific Ocean; and for the period of time above specified, by residing either "in the families of Missionaries, or living in her floating house in their harbors," became personally acquainted with the strange tribes whose manners and customs she describes. Many of our readers will doubtless recollect the interesting notices which were copied by the press in this country from English journals, of the progress of the Wesleyan Mission in Feejee. Those statements are fully confirmed by the writer, who during her stay co-operated with the Missionaries in their efforts; and many other facts are given which have never been published in this or any other country. We regard the Feejean Mission as one of the noblest triumphs of the Gospel.

We have received from George C. Rand, No. 3 Cornhill, RED-BROOK, or, *Who'll buy my Water-cresses?* it being the second number of the series entitled "*Uncle Toby's Library.*" In accordance with the publisher's request, we have submitted it to the criticism of our children, who pronounce it "*first rate.*" The series will make a very pretty library for a holiday present.

THE  
GUIDE TO HOLINESS.

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NOVEMBER, 1853.

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SELECTED.

THE NATURE, ATTAINABILITY, AND BLISS OF HOLINESS.

FROM LOWREY'S POSITIVE THEOLOGY.

[Concluded from our last.]

*We proceed now to prove it* ATTAINABLE. But as it is an axiom in Christian doctrine, that no man is qualified for heaven without holiness, we have only to prove that the attainment may *precede* death. If entire holiness is impossible before the moment of dissolution, the impossibility must be created by one of four causes.

First. A lack of *power* in God to accomplish a work so universal and thorough. This will not be insisted upon, as the Savior asserts: "With God all things are possible." And the apostle predicates of Christ, that "he is able to save to the uttermost, all that come unto God by him."

If it be admitted that God is able, a second cause, it may be supposed, is a want of *willingness* to exterminate all sin, during the currency of life. But this can not be assumed without involving the shocking conclusion, that the continuance of some impurity is the pleasure of God. Moreover, the hypothesis positively contradicts the apostle, who declares, "It is the *will* of God, even your sanctification."

If it be acknowledged that such is the *will* of God, it may be

supposed, thirdly, that the entire purity of the soul is *incompatible* with its *connection* with the body, and that the work cannot be completed till matter and spirit are dissevered by death.

This position will be abandoned when we consider the antiscip- tural sequence involved in it. It supposes the seat of sin, and fountain of vice, resides in the flesh, and is virtually a revival of the heathen philosophy which taught the depravity of matter, and traced all evil and human infirmity to that source. The Bible teaches, however, that the soul is the seat of sin.

But, as a last resort, it may be assumed, that the covenant of grace, though founded upon the atonement, *does not provide for, and tender* to us, entire holiness at so early a date. This question must be settled by a direct appeal to the Scriptures. And as *prima facie* evidence in glancing over the Bible, one cannot fail to be struck with the absence of all proof that holiness is a con- comitant of death. There is not a solitary passage authorizing us to expect sanctification at death, that may not be pleaded at any previous period.

But that holiness is attainable at a period anterior to death, may be argued, first, from the undeniable fact that God, in the present tense, *commands* us to be so, in the most unqualified terms.

“Be ye holy, for I am holy;” “Be ye therefore perfect, even as your Father which is in heaven is perfect;” “Let us cleanse ourselves from *all* filthiness of the flesh and spirit, perfecting holi- ness in the fear of God.” If these precepts have any force, they impose a most positive obligation upon us to be holy. If the atone- ment has not rendered this blessing attainable, could the Lord, with any consistency, make it our duty to live in the enjoyment of it? If indwelling sin is unavoidable, could the command be reconciled with the common and lowest principles of justice? Could you, as a father, command a child to do an utter impossi- bility?

We may found another argument, in our favor, upon the *promises of Scripture*, in relation to this blessing.

God promises holiness in the most unequivocal terms. He asserts, by the prophet Ezekiel: “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness

and from all your idols will I cleanse you ;” “If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness ;” “But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth from all sin.” Does God mean to tantalize man by these promises ? And could he be exonerated from such a charge if freedom from all sin and unrighteousness were not attainable ? If it be conceded that these were promises of entire cleansing from sin, does it not imply that God is wanting in sincerity and truth to deny the attainableness of the blessing ? Could you reconcile it with common honesty to promise a child a benefit which you knew and designed he should not realize at the time it was promised ?

Further proof is deducible from the fact that the apostle *prayed* for the blessing, and the Savior *taught* us to pray for it.

Under the infallible guidance of inspiration the apostle prays, “The very God of peace sanctify you wholly.” If you are not prepared to charge the inspired apostle with committing a blunder in praying for the accomplishment of an impossibility, we must concede that this prayer teaches the attainability of entire sanctification ; for if to be sanctified wholly is not possible, he might as well have prayed that the God of peace would convert them into the highest order of angels. So a petition in our Lord’s prayer implies the attainability of freedom from sin. He instructs us to pray, “Thy will be done on earth as it is done in heaven.” Here the standard of moral rectitude and service, as the first blush of the subject indicates, is placed sublimely high. The work to be done is the will of God ; the model service is that of holy angels. This being our lofty standard and pattern of obedience, it follows—if it “is the will of God even our sanctification,” and if angels do not mingle sin with the performance of duty—that our Lord instructs us to pray for and expect to live without committing known, voluntary sin. If the attainability of entire holiness be a visionary point, a mere figment that can never be realized, can the putting this prayer into our lips be harmonized with sincerity and truth ? To the same point is the prayer of Christ to the Father : “Sanctify them through thy truth ; thy word is truth.”



It only remains to be demonstrated that this high degree of moral sanctity may be enjoyed *long before* the moment of death.

This can be most triumphantly accomplished by appealing to those passages which represent the production of divine fruits, and the performance of duties, as succeeding the attainment of the blessing. "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." In this case, the persons addressed are pronounced, at the present moment, *servants to God* and *free from sin*; and yet, subsequently to this extermination of impurity, they have fruit unto holiness; that is, a holy life succeeds a holy state. This requires the lapse of time, and, consequently, proves holiness attainable before death.

Upon the realization of this great gift, heaven is not immediate and synchronical, but prospective, the object of faith and hope: "The *end* everlasting life." "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." According to this text, the object of Christ's death is to effect a complete redemption from *all* iniquity, and purify a people unto himself. But after this entire redemption, they are presumed to sustain a peculiar character, and to be zealous of good works. This will require the currency of time, and, therefore, demonstrates that entire holiness may precede death. As further proof, take the apostle's prayer, already cited in part: "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." The apostle implores two cardinal blessings. First. Complete sanctification. Second. Preservation in that hallowed state till Christ shall come for the holy subject. This supposes a period will transpire after we are wholly sanctified, during which preserving grace will be called into requisition.

To the same point is the apostle's doctrine to the Romans: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Here the crucifixion of the old man and the destruction of the body of sin are mentioned as provided for; not that

we may instantly expire and soar to the throne of God, but that *henceforth* we should not serve sin. We conclude, therefore, that the time for the realization of entire holiness can not be referred to death, nor placed beyond the limit of the present life; but it is the precious privilege and imperious duty of all, *now* and *henceforth*, to be free from sin. Weighty obligations command us to possess a pure heart and wear robes of external conduct "without spot, or wrinkle, or any such thing."

The *result* of such a pure and stainless heart is blessedness, present and anticipative.

They shall see God. They shall behold the resplendent glory of his person. "Blessed are the pure in heart; for they shall see God." Nor is there any thing unphilosophical in this hypothesis, or promised vision. God is now invisible, not because he is a phantom, a nonentity, but on account of the grossness and imperfection of our senses. Deity, though a pure spirit, has an essence, an organism, and powers. Therefore, he may be an object of vision, when our perceptions are improved by the responsive refinements of the celestial state. A pure heart creates such a fitness between the percipient and the object perceived, it un veils the face of the Eternal, and results in "seeing him as he is," invisible. "Now we see through a glass darkly, but then face to face."

When the infinite Spirit becomes an object of vision, like matter, these thoughts may occupy our minds, as we gaze upon the complexities of his existence. There is the great POWER and causation that impelled into being and order the matter and spirit which crowd the sweep of immensity. There is the uncreated flame of light and perfection that lit up, like so many brilliant stars, the various orders of human and angelic intelligences. There is the abyssmal depth of love and mercy which shed the countless blessings of redemption, like pure dew-drops, upon the face of the moral world. But to see God does not consist in a bare sight of the Supreme. The expression signifies to partake of and enjoy. The pure in heart have a strange union and fellowship with God here. It is consummated and eternalized after death. The Lord is your rest and portion.

A pure heart is the qualification and security for heaven. This quality alone will raise to the skies; the want of it depress to hell. Mark the devotee to fashion and pleasure — not the base, but that moral, fascinating young lady. She sports religion, health, and life away. Flattered, caressed, and idolized through life, she dies lamented. Her coffin and shroud are costly; her funeral procession large, respectful, affected. A marble monument and flowers beautify her grave. But, dying without a pure heart, she sinks to hell. God, being holy, is no congenial spirit. Her soul gravitates to the kindred society of depraved beings.

Mark the man of affluence — the servant and worshiper of mammon — not the dishonest and miserly, but the just and honorable. He lives in a lordly mansion; he rides in imposing splendor; he compels an obeisance and tokens of respect by the princely weight of his purse. He dies. The event is heralded throughout the length and breadth of the land. Multitudes follow him to the grave, envious of his pleasures in life and of his name and influence in death. But that man, with all his wealth, could not purchase the vision of God. Dying without a pure heart, he goes from his lordly mansion, stripped of all that gave him distinction in life. He passes eternity, bankrupt and pauperized, in hell.

Mark the man of civic distinction — the man ambitious of power, fame, praise. He gains this his chief good. He lives amid deafening applause; he ascends the loftiest summit of political elevation; he fills the highest office in the gift of the nation; his word makes a nation quail and the world tremble; he lives in luxury and magnificence. He dies, and, after lying in state four or five days, is buried with imposing ceremonies. He is gone, lacking nothing but a pure heart. Where is he? in heaven? No. Does he see God? No. He plunged from the apex of human glory into hell. He exchanged the applause of his fellows for the imprecations of fiends. He closed his eyes on the grandeur of state to open them upon the black and dismal horrors of the “place prepared for the devil and his angels.”

But now, “mark the perfect man, and behold the upright.” See that Christian female, born in obscurity, raised without the advantages of an education, the prey of disease from the cradle to

the grave. She lives in a little, old, dilapidated house, situate on an alley — the house open, smoky, and pestiferous. Worldly pleasure she has none ; wealth she has none ; celebrity she has none. She has nothing but a pure heart. She dies ; the cheapest coffin and shroud are prepared ; a half dozen attend her funeral ; three or four kind friends follow the hearse, unnoticed, through the din of crowded streets, to the distant graveyard. She is hastily buried ; but no marble slab or stone marks the place of her dust. A day passes, and she is forgotten. But where is her pure soul ? Where is her spiritual, immortal self ? In heaven. She sees God ; she beholds the glory of the Redeemer, and sits with him on his throne ; she is a congenial spirit and companion of angels — an heir of God — a citizen of heaven. She lives and learns, advances in moral and intellectual grandeur, and drinks in the bliss of Deity forever.

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ORIGINAL.

“THE VALLEY AND SHADOW OF DEATH.”

BY ELLIVNERG.

DEATH ! What an encouraging word to the Christian ! to those who “love his appearing.” Paul says, “Death is yours.” Blessed possession. But did you ever approach the death valley ? Yea, in fancy I trod its cold precincts. By faith I neared its dark portals. Suddenly they lighted up, and why ? There were my prayers ! Golden lamps shone brightly on either side ; and on them was inscribed, in characters of living light, “FINALLY SAVE ME IN THY KINGDOM.” Instead of the shadow of death there was a halo of glory, which foreshadowed the coming of the “light of the world.” Quickly those lamps disappeared. My Savior descended in robes of glory, and bore me from the “valley” up the “shining way ;” —

“Where rivers of pleasure flow bright o’er the plains,  
And the noontide of glory eternally reigns !”

Nov. 10th, 1852.

ORIGINAL.

## THE REFLEX INFLUENCE OF HOLINESS.

BY PAROIKOS.

DEAR BRO. DEGEN:—While sojourning at a pleasant watering place in the mountain country of Virginia, in quest of health, I have concluded to write a little for the Guide. I have selected the subject announced in the caption, hoping it may suggest, at least, some profitable thoughts to those who have recently experienced full redemption through the atoning blood of Christ.

HOLY living is the internal and outward development of holiness. Holiness—as an all-controlling principle of the life, as a living reality to be believed and confided in, and as a sentiment always to be cherished and realized, is characterized, as a matter of human experience, by many phases, from its earliest developments to its final consummation in glory. It composes all the mysteries of godliness. Hence it is, that so many things occur in the experience of the Christian pilgrim, which are difficult to be understood, and whose ultimate issues constitute matter of deep, and, sometimes, painful anxiety.

He is driven, it may be, to a closer examination of his heart and life, and a more diligent and prayerful reading of the Scriptures, that he may account for this strange phenomenon in experience, and interpret its pregnant meaning. And Satan, ever ready to take advantage of the difficulties which meet us along the “highway of holiness,” at once interposes some artful device by which either to ensnare the christian, lead him into error, or draw him away from his moorings in the faith, the hopes, and the consolations of the Gospel. Hence, not unfrequently, disquietudes of spirit, doubts, fears, spiritual darkness, loss of confidence, and, in some instances, an inglorious and fatal surrender of our dearest privileges, and an abandonment of the high tower and sure rock of our defence.

God has fitted us, mentally and morally, for all the purposes of our being, here and hereafter. However, in the exercise of our reason, our judgment, and our memory, it not unfrequently happens that we are drawn into error by the suggestions of the devil. Indeed, it is in this direction he aims some of his most successful

attacks against those who profess holiness. To this we wish to invite attention.

The *reflex influence* of holiness should and may always be good. But alas! how often are holy men and women led into serious mishaps, and departures from the true spirit of holiness under its reflex influence. In a word, it is one of Satan's devices, to ensnare the perfect christian just at that point. Let us look into it.

Holiness is necessarily *subjective* and *objective* in its character, like the essential elements of which it is composed, and by which it is sustained. That is, there must be a *subject* in which it exists, and *objects* about and by which it is exercised. Otherwise it would cease to be an active and progressive principle, and, indeed, it could never be perfected under the present constitution of man's mental and moral nature. Hence, holiness possesses and exerts a subjective and objective influence in the case of all its genuine professors. Its *subjective* influence is restricted to the possessor, and is seen and realized in those radical changes wrought in the heart, the spirit and temper, the desires and motives of the man, under the renovating and sanctifying power of God's Spirit and grace. "Christ's kingdom is within him." This — like leaven — diffuses itself throughout his nature; and bringing under its influence all the ransomed powers of both his soul and body, it cannot fail to be seen and felt. Its *objective* influence is exhibited in the effects it produces upon those who come in contact with it, as manifested in the lives and conversation of its professors. It is seen in their works of mercy and piety, and in their labors and sufferings performed and endured for the good of man, and the promotion of the interests of the church.

Now holiness, in this twofold character, exerts a reflex influence upon its possessors. Man is a *conscious being*. Hence, not only does the Holy Ghost witness with his spirit that He, (the Holy Ghost,) sanctifies him when it is done; but such is the character of man's mental constitution, that, immediately upon such a change being wrought in the heart, he realizes a consciousness of the fact that it is done, and is now prepared to *reason* about it,—that is, to reflect upon and relate the changes which he has realized in experience.

And this he does. For so soon as the heart is cleansed from all sin, by the blood of Christ, and he realizes that he is made whole in Christ, and restored to perfect union with God, he feels constrained to tell, what "great things the Lord has done for him," and to dwell in transport upon the infinitude of God's love in having raised him from a state of *death in sin* unto a state of *perfect life in Christ*. He cries out in the expressive language of the poet:—

"O for a trumpet voice,  
On all the world to call!  
To bid their hearts rejoice  
In Him who died for all!  
For all my Lord was crucified,  
For all, for all my Savior died."

"Out of the abundance of the heart the mouth speaketh."

Thus he begins the life of holiness. He enjoys it, he believes it, he teaches it, he exhibits it in the outward life by doing all manner of good, he studies it, and he thinks about it. He looks to the influence exerted upon himself, and upon those among whom he lives and circulates. All is light, and joy, and peace. He would never do anything to obscure the light, to diminish the joy, or to mar the peace he has with God, through faith in our Lord and Savior Jesus Christ. He makes the Bible the "man of his counsel," the absolute rule of his faith and practice, and a "light unto his path, and a lamp unto his feet." "He denies himself, takes up his cross, and follows Christ." "He lives by the faith of the Son of God, who loved him, and gave himself for him." Christ is emphatically his "wisdom, righteousness, sanctification, and redemption." "Jesus, all the day long, is his joy and his song," and he cries:—

"Not a cloud doth arise to darken my skies,  
Or hide for one moment my Lord from my eyes:  
Oh! what shall I do my Savior to praise,  
So faithful and true, so plenteous in grace."

Thus he lives "praying without ceasing, rejoicing evermore, and in every thing giving thanks." "The law of the Lord is his delight; and he meditates in it by day and by night." Under the guiding and enlightening influences of the Holy Spirit, he labors

to fulfil in his life all the "righteousness of the law," and so to have a "conscience void of offence toward God and man." He goes forward doing the work of his master, confidently expecting success, and the promised blessing of the Lord upon all his labors. He sings,

"My life, my blood, I here present,  
If for thy name they may be spent."

He does succeed; and not unfrequently he pauses to contemplate the wonderful achievements of divine grace in himself and others, and the "riches of the glory of that mystery, which is Christ in him, the hope of glory."

He turns the contemplative eye of the soul in upon its interior life, and studies its progress in love and faith, and in fine, in holiness. How does it affect him? What is the character of this reflex act of the mind, conducted chiefly by reflection and memory? How, and with what feelings does he retrospect his religious life? Ah! my christian friend, have you never lost ground just at this point? Have you never felt the insidious approaches of the enemy here, suggesting as the secret of this your success in the Lord's service, and as the cause of your growth in grace, some other than the right and true one? Has *self* not been brought forward prominently to view? Has not some degree of *self-complacency* been induced; while reflecting upon the fact that you are holy, and that you have been enabled to live so by God's grace?

If so, then you have been deceived by the devil. If pride, self-dependence, or self-importance, spring up, while thus remembering what God has been pleased to accomplish in and through you, as an humble and unworthy instrument, be assured Satan has perverted a wholesome exercise to your serious injury. "Without me ye can do nothing," said Christ. Let this be engraven upon your memory; and, when holding silent communion with your own heart in regard to its experiences, keep the great Searcher of all hearts constantly in view, — and you will profit by the exercise in being made more humble, and more deeply sensible of your dependence, and utter insufficiency to all spiritual goodness, aside from God's assisting grace.

The great watchword of the sanctified christian, is *onward!*



ONWARD!! ONWARD!!! Hence, he never “wearies in well doing,” but goes forward “*perfecting holiness* in the fear of the Lord.” He scarcely pauses to consider how far he has come, or how far he has yet to go. That, he confides to the Lord. But if, while travelling the “king’s highway of holiness,” when resting sweetly upon some eminence of light and glory — you should for a moment pause, and ask yourself, “whence have I come, and through what dangers and toils have I passed?” say, as did Paul, “By the grace of God I am what,” and where, “I am,” in the “king’s highway of holiness.” Give Him the glory and praise of your salvation, and sing;—

“Jesus, I *bless* thy gracious power,  
 And all within me *shouts thy name*;  
 Thy name let every soul adore,  
 Thy name let every *tongue proclaim*;  
 Thy grace let every sinner know,  
 And find in Thee their *heaven below*.”

Never allow this reflex act of the mind to engender pride or self-complacence. Think of the dust whence you came; of the deep corruptions of heart and life from which you have been delivered; and of the hell from which you have been ransomed; and say — “I live, yet *not I*, but *Christ liveth* in me.” And should you feel, while thus reviewing God’s mercies and goodness,

“The rapturous awe that dares not move,  
 And all the silent heaven of love,”—

pray as fervently and constantly as ever—

“*Tear every idol* from thy throne,  
 And *reign, my Savior, reign alone*.”

Beware, then, in conclusion, of this device of the devil, to take advantage of the very remembrance of any thing good or praiseworthy in past life. Let self be absorbed rather in thoughts of the wondrous achievements of God’s grace and love as exhibited in the all-sufficiency and perfect fitness of the atonement of Christ to constitute you righteous and holy, and to “preserve you blameless” unto his second coming. Let “your life be hid with Christ in

God ;” and remember, that out of God there can be no life. “ Christ is the way, the truth, and the life.” “ He is the resurrection and the life.” The Christian’s life is thus truly “ hid with Christ in God.” This life he lives by faith, which is the gift of God. Almighty Father, Son, and Holy Spirit ! May those who read these lines,

\* \* “ The joy know  
Of living thus to thee !  
Find their heaven begun below,  
And here thy glory see.”

*Alum Springs, Va.*

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SELECTED.

## WHAT WILL PEOPLE THINK.

SECOND CONVERSATION BETWEEN MRS. L. AND AUNT MARY.

BY S. J.

*Mrs. L.* Good morning, Aunt Mary ! I hope you are at leisure for a long talk ; I have been thinking a great deal about our last conversation.

*Aunt Mary.* Perhaps by this time you are able to answer your own question ; how we can help being influenced by others ?

*Mrs. L.* No, it still seems to me impossible. I have been led, these few days past, to watch myself, and I find that, like the Pharisees of old, I am doing every thing to be seen of men. “ What will people think ? ” is the question continually with me ; so that I ask, and answer, and act upon it without realizing what I am doing. It has become a habit.

*Aunt Mary.* Do you remember the command, “ Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.”

*Mrs. L.* Yes, but I don’t really know what it means. I think, however, it means something which I have never done, or attempted to do.

*Aunt Mary.* Have you never noticed how much there is in

the New Testament about doing and enjoying everything *in the Lord*? The grand difference between amiable moralists and the truly regenerated is not so much in what they do—they may do to a great extent the same things—but the one do all *out of God*, the other do all *in God*.

*Mrs. L.* There is something to me a little mystical in that expression.

*Aunt Mary.* The Savior says, you know, “Abide in me, and I in you.”

*Mrs. L.* How do people live when they thus abide in Christ, and do all things to His glory?

*Aunt Mary.* Their hearts have been brought into sympathy with God, and they love his will; they want above all things to see his great plan carried out. Loving the Lord, and realizing his love to them, they are happy, and long to have all men share in their happiness. They want everybody should think as well of God as they do. To this end they bend all their efforts; taking every occasion to manifest their love, and express their confidence in His wisdom, power and benevolence. Their whole deportment is a manifestation of the grace of God, and thus honors him, just as a correct and obedient child reflects honor on his parents.

*Mrs. L.* I thought I had some love to God, but I do not know what it is to have this full sympathy with him. I thought I had some desire that God should be honored, yet I see that my own reputation has always been uppermost in my mind.

*Aunt Mary.* That is the reason you find it so difficult to escape the influence of the world. There is no possibility of escape, except by coming under a stronger influence. “The strong man armed keepeth the palace, till a stronger than he shall come upon him.”

*Mrs. L.* How can I come under that stronger influence, so as to be saved from this great sin?

*Aunt Mary.* Believe on the Lord Jesus Christ and thou shalt be saved.

*Mrs. L.* The words of the Savior now come to my mind with great force; “How can ye believe, who receive honor one of another, and seek not the honor which cometh from God only?”

*Aunt Mary.* Yes, he here declares plainly that whoever seeks the praise of men instead of the praise of God is in no state of mind for the exercise of faith; and as every spiritual blessing comes through faith, he is shut out from all true and right religious feeling.

*Mrs. L.* It is said in Scripture that the fear of man bringeth a snare,—so does the desire of praise.

*Aunt Mary.* They that will be rich—whether it be in gold, or in golden opinions—fall into a snare, and into many foolish and hurtful lusts, which drown men's souls in perdition.

*Mrs. L.* But I suppose, Aunt Mary, you would not have me absolutely indifferent to the opinions of others?

*Aunt Mary.* I would have the desire of pleasing others, merged—swallowed up—in the one great desire of pleasing God. The Psalmist says, “I have set the Lord always before my face.”

*Mrs. L.* I suppose it is right for me to desire the praise of men provided I desire the approval of God more?

*Aunt Mary.* That does not exactly convey my idea. According to the spirit and precept of the Bible, God is to be the one great object before us; “he is to be the reason of our doing or not doing from morning to night.”

*Mrs. L.* But should not the wife please her husband, the children their parents, and are we not told to submit ourselves one to another, and to be courteous?

*Aunt Mary.* Yes, but always *in the Lord*.

*Mrs. L.* How is this to be done?

*Aunt Mary.* If we are taught by the Spirit we shall learn to look upon all our dear relatives and friends as belonging rather to God, than to us, and shall love them rather for his sake, than our own. We shall regard all the duties growing out of the several relations of life as so many things which God has given us to do for his children, and consequently as so many methods and opportunities of showing our love to him.

*Mrs. L.* Then the child must not make it the main object of life to please his parents, and the wife must not be always studying to please her husband?

*Aunt Mary.* We are commanded to obey our parents *in the Lord*, and to marry *in the Lord*.

*Mrs. L.* Then where the family duties are discharged in the most perfect manner,—where the children bask in the smile of their parents—and the parents live for them, and for each other—is there nothing good in this?

*Aunt Mary.* It is only self-love, refined and expanded, God is not there. They live and move and have their being in each other, when they ought to be living in and for God.

*Mrs. L.* If the love of God triumphs entirely in the heart, will it absorb the natural affections? so that we shall not love our own families any better than others?

*Aunt Mary.* I think this would not be the result; because God has established the family relations, and given these natural affections. All that he gives is good, provided it be enjoyed as *His gift*, and not separated from him. You recollect Paul mentions as one result of heathenism, that they were without natural affection.

*Mrs. L.* You admit that I may regard my family and friends with a peculiar affection; then to seek their approbation seems a thing inevitable. But I suppose I think too much of it; how can I hope to be just right in this matter?

*Aunt Mary.* This is one of those theoretical difficulties, which holy love will remove. The moment you give yourself up fully to the Lord, and the Spirit witnesseth with your spirit that you have done so, the love of God being shed abroad in your heart, it will become easy and natural for you to love every one of his creatures for his sake, and to please them chiefly for the sake of pleasing him.

*Mrs. L.* Ah, I fear that the desire of pleasing my family and friends has never had so noble an end as this! Yet it must be right. I wish I could feel so.

*Aunt Mary.* You can, my dear, for God commands you to feel so, and at the same time offers you the needful grace. I met with this remark, in a book I was reading the other day, “We must take sweetly the command and the grace together.”

We will, if permitted, talk further of the matter another day.—*Advocate and Guardian.*

ORIGINAL.

## THE DUTY OF PRAYING WITH THOSE WE VISIT.

BY A "LOVER OF PRAYER."

The following communication is from a highly esteemed correspondent. The subject on which it treats cannot fail to interest our readers. Of the value and importance of prayer there can be but one sentiment prevailing among those who are walking in the King's "highway." Whether, however, the practice of praying *invariably* with both those whom we visit and are visited by, is to be regarded as a rule for *universal* adoption, is a point on which there may be some honest diversity of opinion. Let every one be fully persuaded in their own minds. Our correspondent testifies that the Divine blessing has attended the performance of what she has deemed her duty — and no one acquainted with her will doubt her testimony. — Ed.

BROTHER DEGEN, — I noticed in the last Guide the following reference to an observation made by a sister: — "When I first submitted myself to God, it was suggested that I ought to pray with all that I visited, and with all that visited me; but after practising this awhile, I concluded that God did not require me to pray with every one, as I had commenced doing," &c. The decision expressed by the writer of the above paragraph is so different from that which, under similar circumstances I was led to make, and in abiding by which I have enjoyed a sense of the Divine favor, that I feel constrained to refer to it. Some time after I consecrated myself entirely to the Lord, it was suggested to me that I ought to make it a general rule to introduce prayer whenever I visited or received visits, either by praying myself or seeing that some one of the company did. Though but a child, for it was at a very early period when I sought and found the pearl of perfect love, I was fully persuaded that the suggestion was from the Lord, and I have never deviated from this rule since. It is now 30 years or more since I adopted this practice among my young associates, and I have never yet had a single doubt but that the Lord directed me to its performance. When this duty was suggested to me, my first thought was to avoid it by not making any visits. This, however, the Spirit would not allow me

to do, but enjoined visiting as a duty to be performed in the name of the Lord. No longer doubting that it was the will of my Heavenly Father, I consented; and I have the consciousness of not having made an unprofitable visit since that time. The habit has saved me from drinking into the spirit of the world; while the remembrance that I should have to pray with the company before parting, has made me more guarded in my conduct and conversation. It has also led me to offer myself up anew upon the altar, while my heart was going out in prayer to God that those with whom I was visiting might receive some especial benefit from the interview. O what relief and comfort I have found as I have taken the whole company in the arms of my faith, and borne them away in prayer to Jesus. If ever I was blessed and assisted of the Lord, it has been when with a heart drawn out in tenderness and love for the souls around me, I have been enabled, in self-annihilation, to make the most pointed appeals to their consciences, and then to present their cases to the throne of heavenly grace. The custom of offering prayer when visiting has been handed down to us from our fathers, especially since Wesley's day. Mr. Bramwell prayed six times during a visit that he made with a christian family, while on his way to conference. Mr. Fletcher prayed about as many times during a visit with a brother who brought him intelligence from the mission in America. Ann Cutler, who was the means of saving souls wherever she went, prayed so much that she was called praying Nanny. Sammy Hick is another example, and I could mention many more. I am acquainted with one of our most successful ministers of the present day who has practised this for years in populous cities; his wife, a holy woman, has also done it, not only with those who have made her a visit, but even with those who only *called* upon her; and I have frequently heard it remarked that she was always rendered an instrument of great good in the church wherever her husband was stationed. The secret of their success seemed to be their faithfulness in prayer and visiting.

I have seen all in several seminaries converted in answer to prayer, where this custom was adopted. I have also seen hundreds of souls converted and sanctified, directly through this

agency—and shall the custom be now condemned in our church, and discontinued, or shall it be defended?\*

“Prayer is the christian’s vital breath,  
The christian’s native air;  
His passport through the gates of death,  
He enters Heaven with prayer.”

ALBANY, Sept., 1853.

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## Poetry.

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ORIGINAL.

### A POETIC LETTER.

PUBLISHED BY REQUEST.

[The following is an extract of a letter written by an elderly minister of the N. W. Indiana Conference, to his youthful friend in the gospel.]

Two score and nine of annual rounds  
Have told their tale for me. Alas! what poor  
Returns they make of love, and holy works  
Of love! Still, works of love—have filled my hands—  
My heart—one score and thirteen rounds. To tell  
Christ’s love, in youth, and age alike, has been  
My utmost joy. Timeworn, and hoary now,  
I look with parent’s yearning love at home—  
With pastor’s care abroad. More bless’d I grow,  
As older still—more peace, and joy, and love  
I feel. O, for a perfect love, that scorns  
The fear of death, that always triumphs through  
His grace, whose “blood,” can make us “*pure in heart!*”  
Enough, my Lord, enough! and yet I sigh  
For more. Restless, in creature good, I still  
Repose in God alone. To these repose,  
Makes better speed. To lay the whole of being,  
Gifts, and graces underneath the bleeding

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\*We fear from this remark that our correspondent has misapprehended the meaning of the writer whose words she quotes at the commencement of her communication. That writer, we know to be a *lover of prayer*, and instead of condemning its practice in the Church, she would stoutly contend for it.



Cross, and linger there, and drink, and feast, but  
 Makes us work for God the more. To cleave  
 To Christ, and ne'er depart, adds wings to waft  
 Us on to heaven. To trace the sighing "vale  
 Of Baca" quite, but makes us mount aloft  
 To "Pisgah" heights, and tread serene, at will,  
 On Tabor's glowing tops, — in fellowship  
 With God, and Christ.

The love to God we feel  
 Bespeaks alike our christian love to man : —  
*That*, perfected — *this* sweeter grows by far.  
 The debt we owe to God, we pay to man ;  
 And feel the bliss untold, that love bestows —  
 The foretaste sweet of heaven, where God rewards  
 The holy, willing toil. This is a work  
 So pure, so vast, so high, that angel hosts  
 Above might emulate ; — of honor more  
 By far, than royal crowns and diadems  
 Can yield : — To follow Christ with lowly steps,  
 In quest of 'wilderer sheep, — with passion all  
 Like his — in sympathies Divine, to lead  
 Their erring feet from wilds of sin to folds  
 Of grace — to pastures green with free supplies.

Of late \* I saw thy thoughtful brow  
 When solemn vows 'scaped from thy lips, — *alone*  
*To be for God — to do His work entire :*  
 To watch for souls with shepherd's care sincere —  
 To watch, as one, whose dread account must pass  
 Review, when Christ "the Shepherd Chief" shall come.  
 And O ! amid assembled hosts, to hear  
 His voice — "Well done !" to come at last from fields  
 Of holy toil, where many tears distilled in grief,  
 To fertilize the seeds of precious worth :  
 With many sheaves up-borne in arms, to come,  
 And shouting, enter through the gates of light,  
 And see His smile, whose hand awards "the crown  
 Of life," were quite enough for thee and me.

REV. J. S. H.

R. HARGRAVE.

\*When ordained elder by Bishop Baker, in Terre Haute, Indiana.

## Christian Experience.

ORIGINAL.

### "EVERY DAY EXPERIENCE."

(CONTINUED FROM PAGE 105, VOL. XV. OF THE GUIDE.)

*Jan. 1, 1844.* *Endure as well as execute; "Lovest thou me?"* These were my first waking thoughts this morning; or rather, at the moment of waking, these words passed distinctly through my soul, and made a deep impression. Their force and adaptedness to my temperament and disposition, and to the present exigencies of my case, I at once saw and comprehended. I praise my Father for the instruction thus plainly conveyed to my mind, and in connection with the delightful words "*Lovest thou me?.*" From love to Thee, what can I not endure, with patience, with resignation, yea, with cheerfulness?

*March 17.* Again the season of the year returns in which I sought and found the Lord; the Lord powerful to save; strong to deliver. Truly the change wrought in my soul was a great change; it was a transfer of my affections from earth to heaven, from self to God.

*May 5.* In my chamber, where I received, five years since, the baptism of the Holy Ghost, (as I believe,) here, in the same spot, and sitting in the same chair, and with the same New Testament in my hands, I desire to-day to renew my consecration to the Lord, soul, body and spirit; to be his, and his alone, and his forever.

*Aug.* Watched last night with a young lady; her last night on earth; the child of a praying mother, but without hope. While praying with and for her, during the night, I realized the privilege given us, of asking in the name of Jesus, and for his sake, the salvation of the soul. I believe I prayed for her in faith, and my faith rested in the assurance that God heard my prayer, and my soul was comforted.

*Dec.* I have learnt of late the value of the Scripture, "Do good and lend, hoping for nothing again," not even thanks. A painful experience of ingratitude has impressed the passage deeply on my mind. It has also shown me the beauty of the Scripture, "Whatsoever ye do, do it heartily, as unto the Lord, and not to man."

*May 3, 1845.* Was privileged to look through a microscope, and found my admiration of God, in the works of his hands greatly increased. Surely, there is a world of wonders beneath us, too small for the natural eye to discern, no less than above us, which we cannot perceive. Saw scales of fish, so small as to appear like motes to the naked eye, yet on viewing them through a microscope, they had regular shapes, and were adorned with parallel lines, and other forms of beauty. Saw also the workmanship of a hair of the head, and found it more easy than ever before to realize, that "the hairs of our head are all numbered," so much skill being displayed in its structure.

*Sept. 29.* Have experienced for some weeks past an oppression of spirits; a painful sense of my infirmities; a struggling for spiritual freedom and ease of mind. My cares seem too much for me at times, responsibilities too great, and I do not breathe the air of freedom as formerly. In this state, how blessed to look to Christ, to be saved by Him alone, and not by my own works, or good feelings. Saved by Christ! saved by Christ! this is my comfort, my joy, my support.

*Oct. 13.* "Comfort the feeble minded; support the weak." By the instruction coming through this passage, I called to-day on a sister in Christ, whom I found greatly in need of sympathy, and my recent experience enabled me more fully to enter into her feelings, than I could otherwise have done. I see more and more clearly that all the states of mind through which I am led, are good and profitable for myself, and for my usefulness, as one of the members of the spiritual household.

*Feb. 19, 1846.* I have often wondered, in reading the life of Madam Guyon, how she could so welcome the every day evils and crosses of life. This week I have had a new experience and new light relative to the crossing events of life. I have felt formerly under a necessity somehow of reproving, when wrong is done.

But reprove, reprove, reprove, and still the evil in some shape comes. Mistakes, losses, grievances, things out of season, &c., &c., must and will take place. Now the lesson comes to me to receive all patiently, and keep my own spirit in peace, let what will happen. Whereas, reproof for accidents and trivial occurrences, and losses, does not mend the evil thing that has happened, neither prevent the occurrence of similar evils, and does no good to the offender, and does positively disturb my own peace of mind. I will, hereafter, consider it my privilege to preserve my spirit in peace, let what will happen. "*Endure* as well as execute," is the language of God to me.

*March 7.* For two weeks have realized an increase of holy love and delight in God; increased happiness in my family; a readiness to overlook the wrong doing, and appreciate the good; a certain joyousness of feeling, a renewal of my youthful strength and hilarity; but all connected with God. Have had my newly discovered principle of welcoming evil, severely put to the test, and found it good, or certainly a help to my feelings.

V. W.

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ORIGINAL.

### THE SPELL BROKEN.

BY H.

DEAR BROTHER DEGEN, — Although a stranger to you, excepting as a subscriber to the Guide, I believe you will pardon me for addressing to you these few lines, which have been elicited by a sense of gratitude, which I feel both to God and yourself. For weeks past, I have been following the Lord "blindfold." I felt it the greatest desire of my soul to be a perfect Christian, to possess all the mind of Christ. I felt that I loved my God far above *every other object*, and could say in all things, "*Thy will be done, and not mine.*" This state of feeling, I knew could be none other than the work of the Holy Spirit; and yet, I feared I was not as I knew I had been, in a sanctified state. I had not the Spirit of

God bearing witness with mine, that this was my state. I mourned and wept in secret, lest I had grieved that Spirit, that I so much loved and prized. No company afforded me pleasure but such as loved this precious doctrine, and would make it the theme of conversation: of persons of this description however I found but few. To-day, being alone with my small children, I resolved to spend as much of my time as practicable in prayer and reading. In the morning I wrestled long with God for a *clear evidence of sanctification*. My heart was cheered, I felt assured that I loved God with all my heart; and yet a cloud seemed to rest upon my mind, and I could not confidently say, "*this is perfect love.*" This evening I looked around to find something suitable to my feelings, and my eye rested upon the September number of the Guide. I immediately resolved to read that. As I perused its pages, every article seemed penned for me. I continued reading till I reached the close of the article headed, "Camp Meeting Reminiscences." I could read no more, but went to my closet to praise God that the spell was broken. I blessed and praised his holy name, *loved and adored*. I prayed for the greater success of the Guide, and that it might never want for a suitable editor or patrons. I resolved to get one subscriber before I sent on my subscription, even if at my own expense. Had my efforts proved successful, I should have sent you many, many more than I have. I feel that I owe to the Guide a debt of gratitude I can never pay. My own heart has been so often blessed, that I hail its arrival with peculiar delight. Had I the pen of a ready writer, I should take pleasure in giving you a brief history of the loving kindness of the Lord, in leading me to see and feel the need of "holiness of heart;" and how mercifully He has preserved me from falling back into the love of the world and conformity thereto. I leave it with you, to use these few lines as you may deem best. I have written them, thinking they might encourage some one, who like myself, may be engaged in conflict with the enemy of souls, to persevere in hope, and not so easily yield their confidence; for it "hath great recompense of reward." May the God of all grace continue to bestow upon *you more abundantly* the sanctifying influences of his Holy Spirit.

Yours, in the bonds of perfect love.

# The Missionary Work.

ORIGINAL.

FRANCE.

BY REV. W. BUTLER.

THE French nation occupies a position of great importance both in the civil and religious world. Her influence among the nations is only inferior to that exercised by the United States and England. She is the right arm of the Papacy, and the very soul of the Romish *Propaganda*—nearly two-thirds of the whole income of that institution being received from her people; and she supplies more than one-half of those zealous missionary priests who are endeavoring to extend her faith throughout the world. The movements of such a people operate powerfully on all Christendom, and every attempt to evangelize them ought to be regarded as of the very first importance.

The earliest information we have of France, (or *Gaul*, as she was then called,) exhibits her in a state of frightful prostration before the terrifying and sanguinary superstitions of the ancient *Druids*. Her rise as a kingdom was rapid under the intrepid Clovis, the valiant Charles Martel, and the wise and great Charlemagne. The victorious arms of Charles Martel, in the sixth century, saved Western Europe from being overrun by the desolating scourge of Mahomedanism. While under Charlemagne, France rose to be an empire of great extent, enjoying a large amount of popular liberty. During the reign of Louis XIV., France reached a position of great splendor—and then began that series of frightful revolutions which have filled so large a space in the annals of Europe during the past 60 years.

With all their intense desire for freedom and republican institutions, and after spending millions of treasure and shedding torrents of human blood in the attempt to attain it, they now seem as far from its realization as ever. Society has no evangelical basis on which to rest, and for want of this, the excited and restless people

of the very richest character. The names of Philip De Morney, Marquis De Rentz, Pascal, Cath. Adorna, Madam Guyon, and Fenelon, (some of them witnesses of Perfect Love,) evidence this — and there are some there in the present day who, for moral excellence, are not unworthy of being ranked with these.

The population of France, according to the late census, amounts to 35,781,628 souls—fourteen-fifteenths of the number are reckoned as belonging to the Romish Church. The clergy of that Church are 14 Archbishops, 66 Bishops, and nearly 40,000 inferior clergymen, which are sustained at a yearly expense to the State of £1,170,780.

It is rather difficult to obtain the exact statistics of French Protestantism. The Reformed (or Calvinistic) Church, and the Lutheran Church, are both endowed by the State, at an expense of \$150,000 per annum. Besides these, there are Protestant Dissenting bodies, as the Independents, the Presbyterians, the Congregational, Baptist, Moravian and Wesleyan Churches. The Lutheran Church is chiefly situated in the Rhenish and N. Departments. The Reformed occupy the S. Departments. The Baptists are in the North and N. E., and the Methodists chiefly in the South and S. E. The total number of Protestant pastors in France, belonging to these various denominations, as near as the writer can ascertain, is 836, who exercise their ministry among a French Protestant population of over two million souls. This is a considerable increase upon their numbers twenty-five years ago. Large portions of the community in various places, have come over from Popery during that period. A most gracious revival is now in operation, under the agency of the Wesleyans in the South. The President of the French Methodist Conference has lately stated that during the past ten months more than 350 have been converted to God, in connection with that awakening — and still the work progresses. It has now extended as far as Nice, along the very path trod by the persecuted Huguenots when fleeing from Popish vengeance 250 years since.

The revived piety of the French Protestant Churches, now supports more than forty different religious and benevolent societies to extend the Kingdom of God in France, as well as in other

parts of the world. One stretches out its hand to the heathen of South Africa and the Antilles ; another gathers the fatherless of both sexes, relieves the poor, tends the bed of sickness, and visits those who are in prison. One addresses itself to Romanists ; another to the Jews ; another seeks out the scattered Protestants ; some circulate the Word of God, and others disseminate tracts and other good books ; schools and churches are aided by two other societies. 'Tis true the efforts of these societies are on a small scale when compared with those of England and the United States, but they are all good, and all are honored by the great Head of the Church.

Trials may await the little flock of God in France, but "a good work" has been begun, and our confidence is that, notwithstanding the restraints which may be interposed, the great Shepherd of the Sheep, will carry it on until regenerated France shall come forth to do her part in the subjugation of the world to the Cross of Christ. Amen.

*Westfield, Mass., Oct. 6th, 1853.*

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### ON ASSURANCE.

To be assured of our salvation, Augustine saith, is no arrogant stoutness ; it is our faith. It is no pride ; it is devotion. It is no presumption ; it is God's promise. — *Bishop Jewell.* 1570.

If the ground of our assurance rested in and on ourselves, it might justly be called presumption ; but the Lord and the power of his might being the ground thereof, they either know not what is the might of his power, or else too lightly esteem it, who account assured confidence thereon presumption. — *Gouge's Whole Armour of God.* 1647.

The greatest thing that we can desire, next to the glory of God, is our own salvation ; and the sweetest thing we can desire is the assurance of our salvation. In this life we cannot get higher, than to be assured of that which in the next life is to be enjoyed. All saints shall enjoy a heaven when they leave this earth ; some saints enjoy a heaven while they are here on earth. — *Joseph Caryl.* 1653.



It was a saying of Bishop Latimer to Ridley — “When I live in a settled and steadfast assurance about the state of my soul, methinks then I am as bold as a lion. I can laugh at all trouble; no affliction daunts me. But when I am eclipsed in my comforts, I am of so fearful a spirit that I could run into a very mouse-hole.” — *Quoted by Christopher Love. 1653.*

And hereby we *know* that we are of the truth, and shall assure our hearts before him. — 1 *John* iii, 18, 19.

## Editorial Miscellany.

### THE BLESSING MAY BE LOST.

ALAS! how many of those who read these words, could furnish from their own past experience a sad corroboration of the truth here expressed. Yes, IT MAY BE LOST. We do not say that it need *necessarily* be lost. Far from this. We know of many of God's dear children, who have been enabled day after day, for successive years, to say — “Jesus saves me.” “He preserves me blameless.” “He is my refuge and my fortress; my God, in him will I trust.” He does “deliver from the snare of the fowler.” But while we admit the possibility of retaining this grace, we cannot, and would not, conceal the fact that it may be lost. The knowledge of our danger will constitute, to a good degree, a safeguard against it. Keep this danger constantly before your mind. Inscribe upon the tablet of your memory those words of the Apostle: “Let him that thinketh he standeth *take heed* lest he fall!” “TAKE HEED, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” “If any man draw back, my soul shall have no pleasure in him.” Thus impressed with a sense of your danger watch unto prayer — and while you run the race that is set before you, keep “*looking* unto Jesus.” You may be tempted, but while you make Christ your strength you are safe.

“Unless the fold we first forsake,  
The wolf can never harm.”

Our danger then, lies in forsaking the fold — in relaxing the faith by which we cling to Christ. There are many things that tend to this result. We are brought into daily contact with unbelief, in every form; temptations arise from sources of which we never dreamed — the “accuser of the brethren” first attacks, and then in the excitement produced by the assault, charges us with having yielded to him; and thus induces us to “cast away our confidence which hath great recompense of reward.” And then again we are not always careful to stimulate our faith by frequent devotional exercises, and those works which, while they should never take the place of, invariably accompany a genuine faith.

Realizing these dangers, we feel a deep solicitude for those who have recently commenced to travel in the King's highway. Oh, beloved! abide in Christ. Keep yourselves in the love of God. "This," as Mr. Wesley justly remarks, "is the highest gift of God — humble, gentle, patient love. The heaven of heavens is love. There is nothing higher in religion; there is in effect nothing else. Settle it then in your heart, that, from the moment that God has saved you from all sin, you are to aim at nothing but more of that love described in 1 Cor. xiii." To aid you in this blessed work, we subjoin a few of its tests, as contained in Mr. Fletcher's "Address to Perfect Christians: "

1. Love is humble. "Be, therefore, clothed with humility," says Mr. Wesley. "Let it not only fill, but cover you all over. Let all you speak and do show that you are little, and base, and mean, and vile, in your own eyes. As one instance of this, be always ready to own any fault you have been in. Be open and frank when you are taxed with any thing. Let it appear just as it is; and you will thereby not hinder, but adorn the Gospel."

2. Humble love becomes "all things." (but sin) "to all men," although it delights most in those who are most holy. Ye may and ought to set your love of peculiar complacency upon God's dearest children. Upon those who, like yourselves, "excel in virtue;" because they more strongly reflect the image of the God of love, the Holy One of Israel. But, if ye despise the weak, and are above lending them a helping hand, ye are fallen from Christian perfection, which teaches us to bear one another's burdens, especially the burdens of the weak.

3. "Where the loving Spirit of the Lord is, there is liberty." Keep therefore at the utmost distance from the shackles of a narrow, prejudiced, bigoted spirit. The moment ye confine your love to the people who think just as you do, and your regard to the preachers who exactly suit your taste, you fall from perfection and turn bigots.

4. Love, pure love, is satisfied with Supreme Good — with God. "Beware, then, of desiring anything but Him. Now you desire nothing else. Every other desire is driven out. See that none enter in again. "Keep thyself pure;" let your eye remain "single, and your whole body shall be full of light." Admit no desire of pleasing food, or any other pleasure of sense; no desire of pleasing the eye or the imagination; no desire of money, of praise or esteem; of happiness in any creature. You may bring these desires back, but you need not; you may feel them no more. Be patterns to all of denying yourselves, and taking up your Cross daily. Let the constant language of your heart with regard to pleasure or pain, honor or dishonor, riches or poverty, be

"All's alike to me, so I  
In my Lord may live and die."

5. The best soldiers are sent upon the most difficult and dangerous expeditions; and, as you are the best soldiers of Jesus Christ, ye will probably be called to drink deepest of his cup, and to carry the heaviest burdens. "Expect contradiction and opposition," says the judicious divine whom I have just quoted, "together with crosses of various kinds. Consider the words of St. Paul, 'To you it is given in the behalf of Christ, (for his sake, as a fruit of his death and intercession for you,) not only to believe, but also to suffer for his sake.' Phil. i. 29. Love can never do nor suffer too much for its Divine Object. Be then ambitious like St. Paul, to be made perfect in sufferings."

6. Love is modest: it rather inclines to bashfulness and silence than to talkative forwardness. "In a multitude of words there wanteth not sin," be therefore slow to speak, nor "cast your pearls before" those who cannot distinguish them from pebbles. Nevertheless, when you are solemnly called upon to bear testimony to the truth, and to say what great things God has done for you, it would be cowardice or false prudence not to do it with humility. If diamonds glitter, if

stars shine, if flowers display their colors, and perfumes diffuse their fragrance, to the honor of the Father of Lights and Author of every good gift—if, without seeking, they disclose His glory to the utmost of their power,—why should ye not go and do likewise?

7. Love or “charity,” rejoiceth in the “display of an edifying truth.” Fact is fact all the world over. If you can say to the glory of God, that you are alive and feel very well when you do so, why could you not also testify to his honor, that you live not, but that Christ liveth in you, if you really find that this is your experience?

8. If you will keep at the utmost distance from the vanity which proved so fatal to good King Hezekiah, follow an excellent direction of Mr. Wesley: When you have done anything for God, or “received any favor from Him, retire, if not into your closet, into your heart, and say, ‘I come, Lord, to restore to thee what thou hast given, and I freely relinquish it, to enter again into my own nothingness. For what is the most perfect creature in heaven or earth in thy presence, but a void, capable of being filled with thee and by thee, as the air which is void and dark, is capable of being filled with the light of the sun? Grant, therefore, O Lord, that I may never appropriate thy grace to myself, any more than the air appropriates to itself the light of the sun, who withdraws it every day to restore it the next; there being nothing in the air that either appropriates his light or resists it. O give me the same facility of receiving and restoring thy grace and good works! I say, thine; for I acknowledge that the root from which they spring, is in thee and not in me.’ The true means to be filled anew with the riches of grace is thus to strip ourselves of it; without this it is extremely difficult not to faint in the practice of good works.” “And therefore, that your good works may receive their last perfection, let them lose themselves in God.”

9. Would you see this deep precept put in practice? Consider St. Paul. Already possessed of Christian perfection, he does good works from morning till night. He warns “every one night and day with tears.” He carries the Gospel from east to west. Wherever he stops, he plants a Church at the hazard of his life. But instead of resting in his present perfection, and in the good works which spring from it, he grows “in grace, and in the knowledge of our Lord Jesus Christ,” unweariedly following after, if that he may apprehend that perfection for which he is apprehended of Christ Jesus,—that celestial perfection of which he got lively ideas, when he was “caught up to the third heaven, and heard unspeakable words, which it is not lawful for a man to utter.”

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TO CORRESPONDENTS.—We have several communications on hand, most of which will appear in due course of time. Correspondents must not feel aggrieved if occasionally we lay a communication “under the table.” While there are few really destitute of excellencies, we receive many which require to be recast and rewritten before they can go in type—and we have not always time to do this. We trust we enjoy the confidence of our contributors, and if in the exercise of our best judgment, we should commit an error, we hope it will be viewed in a charitable light.

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TRACTS ON HOLINESS.—We would call the attention of our readers to the advertisement on the cover. The want of such tracts has long been felt. We have purchased all that are to be found in this city. As we have but a limited quantity, our friends will do well to send in their orders without delay.

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LITERARY NOTICES.—We have received several books, but for the want of room must delay our notice of them till our next issue.

THE  
GUIDE TO HOLINESS.

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DECEMBER, 1853.

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ORIGINAL.

CHRISTIAN PERFECTION.

EXEMPLIFIED IN THE EXPERIENCE AND PRACTICE OF  
THE REV. DR. OLIN.

BY N. BANGS, D. D.

I HAVE in previous numbers given several authorities from the sacred Scriptures, in defense of the doctrine of Christian Perfection, and have also endeavored to illustrate it by some examples of Christians who lived in more modern days. These examples, furnish the most palpable evidence of the truth and reality of this heart-felt religion. In such we see it embodied in a living and moving form, exhibiting its holy principles in an active life, and bearing testimony to its efficacy, in triumphant deaths. The doctrine presents it in theory, and the theory may be true, but if true, its truth must be tested by actual experiment; by the living example of those we have known, and by their dying testimonies. Such have appeared upon the pages of ecclesiastical history, and such there are now living.

But of the living we may not speak, lest we exalt them above measure, or expose them to the envious "criticisms of those who seek an occasion to speak evil of dignities," and who delight to hurl their shafts of censure at the innocent. We know very well, that there are those who are ever ready to transmute an innocent infirmity into a wilful crime, and to magnify a venial error into an unpardonable fault. That these infirmities and errors are consistent with "perfect love" is manifest from the testimony of holy Scripture, and is not denied by the most strenuous advocates of

the doctrine of Christian perfection. Though, therefore, these defects appear in the faith and practice of those who profess this high state of grace, they do not invalidate the reality of that holy religion which they profess.

But though we may not speak of the living, we may of the dead, without reserve. These are beyond the reach of censure, for we can hardly think that envy and hate will follow the objects of their malice beyond the grave, and rake up their ashes, and scatter them about on their characters, with a view to render them odious, or to gratify a malevolent disposition. At least, there are exceedingly few such among professing Christians. These are not wanting in that candor which is ready to acknowledge excellences which did exist, and admire the characters of those whose doctrines and lives bore testimony to the truths we advocate. If there should be any such unreasonable beings living among professed Christians, they may well be left to their own musings, to be eaten up by the corroding influence of their own envious and jealous tempers, and to die in their own rottenness; while the good and the pious, those who "rejoice not in iniquity, but rejoice in the truth," will hail with delight every acquisition to the amount of solid piety which may be collected from the living or the dead.

Among those to whom we can thus appeal for the truth of our doctrine, we are much gratified in being able to select STEPHEN OLIN, D. D. He long went in and out among us as a minister of the Lord Jesus Christ, and stood before the public as a man of profound learning; was, for several years, at the head of one or another of our colleges, in which he maintained the reputation, not only of a man of learning and science, but of high endowments, and varied acquirements, and to those who had the pleasure of his acquaintance, he appeared in the amiable character of a holy, devout Christian. It is in this character chiefly, that I would speak of him, for though he will compare favorably with the most eminent of our literary men, and stood high as a man of commanding talents, he at the same time exhibited in his christian temper and disposition, in his private intercourse with his brethren, all the humility of the humblest Christian, and all the docility and simplicity of the meek disciple of Jesus Christ. It was not often indeed, that he spoke of his own personal experience with a view to illustrate the workings of Divine grace upon the human heart; but whenever he did so, it was evident that he spoke from the depths of his soul, ascribing, with deep humility, all the good that was in him to the grace of God in Christ Jesus, saying, "By grace I am what I am." It was not possible, therefore, to be

long in his company without being convinced that you were associated with a man deeply devoted to God.

But did he profess to enjoy the blessing of "perfect love?" His biographer informs us that he did. He says, "It was his own personal experience that led him to the doctrine of christian holiness." It was especially under the deep affliction he passed through in Europe, consequent on the death of the first Mrs. Olin, that he felt the want of this blessedness, and of a more perfect submission to the Divine will, and we remember his saying that it was during his wandering in Egypt, and while engaged in deep meditation and mental prayer on the banks of the Nile, that he first *felt* that "perfect love that casts out fear." From this time, the doctrine of full redemption was very precious to him, and he looked with painful feelings upon anything calculated to bring it into disrepute, or lower the standard of piety which it implies.

In addition to this testimony of his biographer, we have his own, in a record which he made of the exercises of his heart, under date of March 13th, 1842. He says:—

"I have been much exercised, for many months past, upon the subject of a universal dedication of myself, and all I possess to God. The experience I have had of his goodness, has made a deep impression upon my mind. I have felt something like surprise, that I was kept from apostacy, and returned to my country not worse, I trust, but rather a good deal improved in spiritual things. I found the throne of grace especially accessible, and confidence in God unusually strong, and easy to be called into exercise. Upon the whole, I enjoyed more *peace* than I ever did before, and felt a more sure and steady faith in Christ. I have been also led to the exercise of more lively *gratitude*, and have had a more affecting sense of the agency of divine providence in the things which have befallen me. This especially has been my frame of mind for the last year and a half, and it now is. I have seemed to be led by these feelings to a sense of *obligation* to consecrate myself fully to God, and to seek *perfect conformity to His will*, which I never realized to the same extent before."

"I think that I also perceive the reasonableness of the Methodist doctrine of holiness, and its entire conformity to the tenor of the holy Scriptures, and to the genius of the gospel, with a clearness and application which they did not formerly possess in my view. And I have been led strongly to desire a deeper experience in true vital religion. I have endeavored to make a *new* and solemn offering of soul and body to Christ, and am earnestly seeking for the experience of perfect love. I record my feelings here, and my vows with the hope that thus I may give increased

stability to my purposes, and be the means of inciting me to greater diligence in seeking for the fulness of christian experience. It will have this effect only if God will, in whose sight, and in humble reliance upon the merits of Christ, and the aid of the Holy Spirit, I here enter my solemn vow, which I have often made, and which I now more formally repeat, that I will from this hour, and through all future life, make God's will the sovereign rule of my actions; that I will perpetually present before Him, in living sacrifice, my body and soul, my life and health, my humble talents and attainments, my influence, my time and property, to be used only as a trust for which I am strictly accountable. I will not consult my own will, but always labor to fulfil, so far as I may, the duty implied and imposed upon Christians in the Savior's prayer, 'Not my will, but thine, Father, be done.' I humbly pray for grace to keep this solemn pledge, which I here record with great deliberation, and under a deep sense of its import. O God, give me this needed grace for the sake of the infinite merits of my Lord and Savior Jesus Christ, in humble reliance upon whose blood I have come into thy presence with this act of self-dedication."

Under date of August 7th of the same year, after recounting numerous instances of Divine interposition in his behalf, he says, "I never before experienced such rest in Christ, such calm, unshaken faith, such ready, unreserved consent of the heart to the Divine will, such an utter surrender of my own to God's will. I cannot find, after much prayerful examination, that I have any disposition to do or to love any thing that is not well-pleasing in his sight. I write this with great self-distrust, but as the result of self-examination."

In a letter to Dr. and Mrs. Palmer, occur the following words:— "I cordially believe in the doctrine of Christian holiness, and my highest aspiration is that I may live without sin, perfecting holiness in the fear of God. And yet, when I ask for the witness, that I am now in the enjoyment of this high spiritual state, I feel somewhat like a rebuke. I am thrown back upon the peace I enjoy, the sweet repose in Christ, which I feel to be more the absorption of my own will into that of God, which, so far as I know myself, I constantly experience. What more should I ask? only that these things may remain in me, and bring forth their proper fruits; that I may be ever thankful, humble, faithful, believing, simple-hearted, and blameless in my life."

"I will confess, however, that this general *spiritual satisfaction*, if I may so speak, is accompanied by a strong wish, I may say is a little disturbed at times by a wish, to possess all that I yet lack

of the fulness of the Gospel, whether that deficiency may consist in a want of a deeper experience or a clearer evidence. I pray for this from day to day, and I am filled, in answer to my prayers, with confidence in God, and unruffled, inestimable peace."

The only thing, in my judgment, that beclouded his mind at this time, was his erroneous views respecting a "witness" over and above that "sweet repose in Christ," which he felt to be his; to that "*spiritual satisfaction*," which he then enjoyed; to that "unruffled, inestimable peace" which pervaded his soul, in answer to his prayers, for which he looked, and which, I presume he never found. God always leaves an impress of himself on all his works, and on none more manifestly than on that work of sanctification which he works in the heart of a believer in Christ. And what other evidence do we need that the work is done, than that which accompanies the work itself? What other evidence do we need that the sun shines into the windows of the house, than that which the sun itself brings that it does so? And what should we think of a man, who, seeing the sun shining, by the glare of light with which he is surrounded, should ask for some other evidence that the sun now shines? Just so, when the "sun of righteousness arises with healing in his wings," heals the maladies that sin has made in our natures, dissipates the clouds of darkness from our understandings, removes hardness and unbelief from our hearts, and sheds abroad the love of God in them, he brings an evidence clear and bright, that this great work has been done; and hence, as Dr. Olin said of himself, if they question it, they will "feel rebuked" for their unbelief, and will be "thrown back upon the peace" they already enjoy, and may rest securely in that "unruffled, inestimable peace" which the spirit of God has imparted to their souls, as a sufficient evidence of that perfect love after which they have so constantly sought.

It is true that the Scriptures inform us that the Spirit itself bears witness with our spirits that we are the children of God. But how are we made children? Is it not by the inworking of this same spirit upon the heart, changing it from nature to grace, and then adopting us into the family of God? And when thus changed, thus adopted, does he not accompany this change, and this adoption, with an evidence that the work is done? Or does he first do the work, and then send a witness to let us know it is done? I apprehend not, but that the same Almighty Hand that effects the work of our purification leaves a sacred impress behind, bearing the signature Divine, that the work has been done, and done to that perfection, that the purified heart looks up by the eye of faith and sees God passing by, or rather realizes in himself that



Christ has been "formed within him the hope of glory." If therefore he hesitate to believe and to recognize the Word of God, he will be rebuked for his unbelief, and commanded to rest in that "sweet repose in Christ" which he most assuredly feels.

I have made these remarks, not because I think myself wiser or more deeply experienced in the things of God, than was Dr. Olin,—for his own wisdom and experience corrected his error—but simply for the purpose of calling the reader's attention to this subject, with a view to prevent him from imbibing the like error, and thereby perplexing himself with doubts and fears, merely because he is looking for a witness to be superadded to that which accompanies the work of sanctification itself. If a child gets a new suit of clothes, he knows it without another telling him the fact: and though he may not know the name by which each garment is distinguished, yet he will know he has something which he never had before. So a person brought into the possession of perfect love, being "clothed upon" with the garment of righteousness, may not at first be able to discriminate with sufficient accuracy to give a right name to every feeling of his soul, or to describe minutely all the parts of that heavenly-wrought robe which now covers him from head to foot, yet he knows that he has what he never had before,—that divine peace, love, and joy reign in his soul, and that a "spiritual satisfaction" pervades his entire being; and in this he may rest, only being careful to go forward continually in the work of faith, the labor of love, and the patience of hope.

Now I consider this testimony of Dr. Olin, to the reality of this work of sanctification, no slight corroboration of the fact that it is not only possible but the duty and the privilege of every believer in Christ, to come up into this high state of religious enjoyment. How often is it said by those who wish to disparage this work, or to undervalue its worth, that none but the weak, the ignorant, and the fanatical, profess the enjoyment of this great blessing. The poet has alluded to such unreasonable objectors, in the following very expressive words:—

" So wretched and obscure  
The men whom ye despise,  
So foolish, weak, and poor,  
Above your scorn we rise:  
Our conscience in the Holy Ghost  
Can witness better things,  
For He whose blood is all our boast  
Hath made us priests and kings."

Now let those who tauntingly and perhaps sneeringly say of those who profess to enjoy the blessing of perfect love, "Aye, you

profess to be holy, do you? you are mighty good! you esteem yourself above your fellow Christians! you must take care how you speak and act, &c.” and conclude that all this profession arises from weakness of intellect, or from vain pride, or some other contemptible passion,—let such, I say, look at the example of Dr. Olin, and say whether they think he was led astray, from intellectual weakness, from fanaticism, or from a vain desire to show himself off by the appearance of superior sanctity. As to strength of intellect, no man who knew him, would question but that he soared far above most of his compeers in the ministry, and that he shone in the galaxy of literature and science as a star of the first magnitude. His comprehensive mind was in the habit of weighing evidence, of balancing the claims of truth and error, and deciding upon the merits of the various subjects presented to his consideration according to the light of well attested facts. He did not take things upon trust, but examined every thing thoroughly and formed his judgment after maturely considering the weight of evidence for and against a proposition. And it appears that he was so skeptical on the doctrine of holiness as held by our Church, that at the time he was admitted into the Conference, those questions in the Discipline, “Are you going on to perfection? Do you expect to be made perfect in this life? Are you groaning after it?” were waived in his behalf—a very dangerous precedent in my judgment. And yet with all this skepticism hanging about him, and with all that power of a comprehensive mind which enabled him to grasp a subject in all its length and breadth, he bowed to this important truth of Divine revelation, “Be ye Holy, for I am holy,” sought and obtained a clean heart, by receiving an application of that blood which cleanseth from all unrighteousness.

I cannot but consider the experimental testimony of such a man to the truth of this vitally interesting doctrine, no small acquisition to the cause of pure and undefiled religion, though its truth rests upon a more infallible basis, even upon the word of the living God; yet it is no slight corroboration of its Divine reality, to have such men as Stephen Olin come out boldly in its defence, declaring that they have tested it by their own experience.

I would recommend these volumes of biography to the reader with all my heart, as the judicious manner in which the facts of his life are arranged, and the variety of incidents stated and illustrated, as well as the easy epistolary style of the letters inserted, render it both instructive and entertaining, and will hand it down to posterity as an important link in the chain of great and good men which binds the church together in the indissoluble

bonds of infallible truth and righteousness. The reader will not be wearied with a diurnal record of commonplace remarks, a repetition of the same thoughts and experience, or the reiteration of dull, prosy sentiments of a superficial thinker, but will be entertained with a great variety of facts and incidents of an interesting character, will be carried along from place to place with an easy pace, while he will stop long enough in each to survey its length and breadth, count the number and converse with some of its chief and best inhabitants, and regale himself with its curiosities, and taste of its beauties, as well as loathe its vices and deformities. Nor will he miss the opportunity of becoming thoroughly acquainted with the traveler himself, but will be let into a knowledge of the secrets of his heart, will deeply sympathise with him in his afflictions, participate with him in his joys, and join him in his songs of praise and thanksgiving to God for His sustaining and comforting grace, and finally exult with him in the brightening prospect of everlasting life.

Standing upon the mountain of redeeming and sanctifying love, we may look off with him upon those plains of celestial light and glory, which lie beyond the Jordan of death, and joyfully anticipate an everlasting entrance upon their eternal delights, in the enjoyment of which there are "pleasures for evermore."

"O the transporting, rapturous scene,  
That rises to our sight!  
Sweet fields arrayed in living green,  
And rivers of delight."

"Be it so, we all reply,  
Him let all our orders praise;  
Him that did for sinners die,  
Savior of the favored race!

Render we our God his right,  
Glory, wisdom, thanks, and power,  
Honor, majesty, and might,  
Praise him, praise him evermore."

May this be our happy lot.

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PRAYER. — One has somewhat quaintly, but very truly, said: "God looks not at the oratory of your prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but he looks at their *sincerity* — how spiritual they are."

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SELF-DENIAL is one of the first laws of Christ's kingdom.

SELECTED.

## WHAT WILL PEOPLE THINK.

FOURTH CONVERSATION BETWEEN MRS. L. AND AUNT MARY.

BY B. J.

*Aunt Mary.* And how has my dear niece been getting along, during the past week ?

*Mrs. L.* I have made no progress.

*Aunt Mary.* What has been the obstacle ?

*Mrs. L.* You have been urging me to strike out into a new path. Did ever any one live in the fulfilment of an entire consecration, and in the exercise of perfect faith, really loving God with all their hearts, and loving everything and everybody in and for him ?

*Aunt Mary.* You are satisfied that God requires all this of each one of us ?

*Mrs. L.* Yes.

*Aunt Mary.* And you see with equal clearness, that in offering to dwell in you by his Spirit, he offers all the help you need ?

*Mrs. L.* Yes ; a piety of this stamp looks to me beautiful and infinitely desirable, but hopelessly out of reach. For, notwithstanding all you have said, I can't help feeling as if it would be presumption in me to undertake to live so much better than anybody else. I have read a great many biographies of religious people, yet none of them seem to have had this steady, cheerful kind of piety ; occasionally their faith is strong, and then they draw back. They have a great many conflicts, wherein they triumph sometimes, and sometimes are defeated. I don't recollect anybody but the Apostle Paul, who could say, "Blessed be the Lord, who always causeth us to triumph."

*Aunt Mary.* Blessed be the Lord that *he* said so, and left it on record as being his own experience and that of his fellow Christians.

*Mrs. L.* But Paul was inspired, and he was the great Apostle of the Gentiles, and we may suppose that he had larger measures of the Spirit than others can expect to receive.

*Aunt Mary.* God does not offer to make us as *great* as Paul, but he does offer to make us as *good*.

*Mrs. L.* Do you know any Christians in these days that you think are living that life of consecration and faith which you describe?

*Aunt Mary.* Yes, many; and I find abundant evidence that there have been Christians of this stamp in all ages and in all Churches. To go no further back than our Puritan fathers; they called this state "the full assurance of hope," and made it ever after their conversion, a specific subject of prayer and effort. They used often to preach about it, and earnestly exhort Christians not to rest short of it. We read in the life of one of the early preachers of Boston, that during the first three years of his ministry, his mind was greatly exercised on this subject. He had good evidence himself and afforded good evidence to others, that he was a converted man; but he wanted this "full assurance," which is the certain result of entire consecration and perfect faith. He writes in his journal, that he obtained the blessing he had been seeking so long, on the morning of the day he was married; and ever after he was wont to call that "the day of his double espousals;" "because," he said, "from that time, my soul was espoused to Christ." Our Methodist friend would say that he obtained at this time, "the blessing of sanctification." The experience itself is a blessed reality for which I cannot find a name; that is, I cannot find a name to which some might not object.

*Mrs. L.* Yet, you will doubtless allow, that if some have been brought into this state, the number is very small indeed, even among those who are considered good Christians?

*Aunt Mary.* The whole tone of the book of Acts, and the Epistles, and early Church History shows that this was the prevailing type of piety in the primitive church; and we are assured by the inspired writers that it will be so again, when "Zion shall arise from the dust and put on her beautiful garments."

*Mrs. L.* Yes, God has expressly declared, that a time is coming, when his people shall be all holy, and "Holiness to the Lord, shall be written on the bells of the horses,"—that is, I suppose, on everything. It seems to me, that if I had lived in

the days of the primitive church, when the Spirit was poured out so abundantly, it would have been easy to lead the holy life you describe ; and I imagine it will be easy to live so in the Millennium, but somehow it does not seem as if anybody could now.

*Aunt Mary.* Not if they were favored with a similar baptism of the Spirit ?

*Mrs. L.* Yes, then they could ;— but is such a baptism to be expected in these days ?

*Aunt Mary.* The apostle says, speaking of this very thing, “The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.” The promise has not been reversed—the words of the Savior were, “Lo I am with you always, even to the end of world.”

*Mrs. L.* Then why is this experience so rare in these days ?

*Aunt Mary.* The mass of professing Christians do not desire it, but prefer to go on with the old experiment—trying to serve God and mammon.

*Mrs. L.* But then there are a great many earnest, conscientious Christians, who seem to be “fighting the good fight of faith,” but get no permanent victory.

*Aunt Mary.* I am afraid that in most cases it is not “the good fight of faith,” but rather a legal struggle. Conscience goads them on to do things that they don’t love to do ; hence there is a perpetual struggle—as there always must be, till “conscience falls asleep in the bosom of love,”—provided it don’t first fall asleep in the bosom of selfishness. And then there is the continual effort to be something and do something, which keeps them all the while in a worry, and yet nothing is gained.

*Mrs. L.* There seem to be some, who, after a while, get beyond this, and are evidently hungering and thirsting after righteousness, yet they are not filled. What is probably the difficulty here ?

*Aunt Mary.* It may be the want of suitable instruction. The two great doctrines of justification by faith and sanctification by faith were lost in the dark ages. Luther revived the first, and now we need another Luther to revive the second. I have had occasion to observe that when any Christian has his mind fairly

roused on the subject of personal holiness, and begins to ask "how shall I be saved from sin?" he does not readily find religious teachers or books that fully meet his wants. It is matter of devout thanksgiving, however, to every lover of holiness, that within a few years some able pens have been employed in this service. Prof. Upham has, in his "Interior Life," and other works, imparted precisely the kind of instruction needed. That book—"The Interior Life"—has been a well-spring to many a thirsting soul.

But we are wandering. The question is not—"Are there few or many who are thus fully saved?" If you should ask the Savior this question, he would answer, "What is that to thee?—Follow thou me." If we could not find one well authenticated case of entire consecration and perfect faith, it would not alter our obligation to be holy. So long as God says, "Thou shalt love the Lord with all thy heart, soul, strength and mind," and so long as he continues to say, "I will circumcise thy heart, to love the Lord with all thy heart," so long you and I are bound to "take sweetly the command and the grace together."

*Mrs. L.* Yes, I see it clearly—it must be so. No matter how great the difficulties, since He has undertaken to overcome them. God can overcome great difficulties as easily as he can small ones. Great and small are both alike to him. "I will trust and not be afraid!"—Yet, this moment, a fear springs up in my heart.

*Aunt Mary.* What is it?

*Mrs. L.* It seems to me that I ought to have some remarkable exercises of mind, such as others have, before I venture to "take the grace!"

*Aunt Mary.* There is nothing in Scripture to warrant your waiting for this. The command is addressed to people in whatever state of mind—"Come out and be separate," and the promise is, "I will receive you." Now do you really desire to "be separate," and never more to "touch the unclean thing?"

*Mrs. L.* I do.

*Aunt Mary.* Then consecrate all you have and are to God, and believe, nothing doubting, that he receives you—whether you

have any remarkable feelings or not—simply because *he says he does*. Then go forward, in a humble but confident reliance on the ever present Spirit to keep you. You will find that it is unto you according to your faith. So long as you really wish to be kept, and really expect him to keep you, he will keep you. But if you only *wish* to be kept, and do not *expect* to be, then—however sincere, however strong the desire may be, you will certainly fall. Because the immutable condition is *faith*. “By faith ye stand.”

*Mrs. L.* That desire to stand complete in all the will of God, which I now feel, must be his gift—the work of the Spirit; would he give the desire if he was not willing and ready to grant it?

*Aunt Mary.* Surely not. But if you do not add faith and obedience to your desire, you will probably lose that desire.

*Mrs. L.* The grace of God assisting me, I will endeavor to do both.

*Advocate and Guardian.*

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ORIGINAL.

LETTERS TO A FRIEND.

NUMBER FIVE.

BY IDA,

MY DEAR C——: Perhaps it may not be unprofitable to continue the subject of temptation still farther.

The Christian's path through life is one of tribulation. “In the world ye shall have tribulation,” said the blessed Jesus, but that his disciples might not be disheartened, he immediately added, “but in *me* ye shall have peace.” “Peace I leave with you,” and “my peace I give unto you,” are soul-cheering promises. Peace, the Savior's precious legacy, may abide with the Christian always. During all his persecution from the world, and conflicts with the powers of darkness, it will bide in the heart of the trusting disciple, and afford him strength and comfort. “Thou wilt keep him in *perfect peace*, whose mind is stayed on thee,” is the every day experience of the believing, confiding soul. Let the individual



whose mind is not thus at rest, be assured that it is because his thoughts have wandered from the centre where they should always be fixed.

Satan takes advantage of those circumstances transpiring around us, which are calculated in themselves to produce disquietude, and will frequently cause them so to bear upon the mind, as to turn it away for awhile from God, thus occasioning great agitation and perplexity. If perchance, we have received an injury from some one, and Satan can only induce us to dwell upon the matter, to ponder it over in our hearts, he will be very likely to persuade us to retaliate, or to adopt some improper method to defend our character from the attacks made upon it. By keeping the mind stayed upon God, in a committal of the whole matter into his hands, with a firm reliance on the assurance that all things work together for good to those who love Him, and fully believing that naught can really harm us, if we be followers of that which is good, we shall be kept in perfect peace. This state of mind is highly necessary and important to that soul who wishes to be led by the Spirit of God; for unless the mind be in a state of quietude (I do not mean an inactive state of mind) it is impossible to discern the still small voice of the Spirit.

Another method adopted by the enemy of souls to turn them away from Christ, is by injecting into their minds many vain and foolish suggestions. He will take advantage of various circumstances, and throw some temptations corresponding therewith, into the mind. To illustrate. Something may transpire, calculated in itself to produce irritable feelings, and Satan will so bring that circumstance to bear upon the mind, that he will, unless the individual is on the alert, excite anger in his breast. Again: something very trifling perhaps in itself may lead us to suppose that another does not regard us very favorably, and though we may have no just cause for our suspicion, yet Satan, taking advantage of our weakness, awakens a feeling of jealousy, which often leads to a separation between true friends.

He will often take advantage of dress, and endeavor to inspire pride. Thousands are by this snare brought into bondage. By a strict observance of the rule laid down in 1 Tim. ii. 9, 10, and

1 Pet. iii. 3, 4, the enemy will not be likely to gain an advantage over us in this respect.

He will also take advantage of a nice dish, and tempt the appetite to transgress. Indeed there is hardly a faculty of the mind, through which Satan will not tempt us to sin. His temptations are even connected with the performance of religious duties. If the minister of Christ is blest with much freedom of expression, he will slyly whisper in his ear, "What a fine sermon you have preached!" and if, on the contrary, the preacher has been very barren of thought, he will change his position, and tell him what wretched work he made of his subject, and that the people were all dissatisfied with him. If he gains his object, he will so mortify him as to almost discourage him from making another attempt. Nor is it the minister alone, that is called to suffer in this way, but private members frequently in their public exercises of exhortation or prayer are likewise assaulted. But we ought not to permit the enemy thus to turn our minds from God to ourselves. Having sought wisdom from God, and the guidance of the Spirit, and then performed our duty as well as we could, we should leave the result with Him, and not neglect present duties by an undue anxiety respecting those in the past.

There is one thing that we should keep in memory, viz: That however often and powerfully Satan may thrust his fiery darts, they cannot harm the soul, so long as the will opposes, and the shield of faith repels them. The temptation has to enter the mind, and mingle with the thoughts, in order to be perceived, but unless there is a *yielding of the will* to the temptation, it does not bring a stain upon the conscience.

Blasphemous thoughts may be suggested, (and we know they often are,) but unless indulged, they do not become sin. Wandering thoughts may sometimes intrude upon devotional exercises; but if the individual looks to God for grace, and resists their influence, he maintains his integrity.

There are other points on which I wish to address you, dear C——, but lest I weary you, will reserve them till my next.

Your Sister in Christ.

## LETTERS TO A FRIEND.

NUMBER SIX.

BY IDA.

BELOVED C——: Have there ever been times with you when your soul was left barren and desolate, deprived of all sensible enjoyment? When the Bible became, as it were, a sealed book, and when in turning over its sacred pages, to find something on which to feast, it appeared old, like a story that one has perused so frequently that it has ceased to interest? And while contrasting your present feelings with those formerly enjoyed when light emanated from every page, and you feasted upon its truths, has the suggestion ever been made to your mind, “you have fallen from grace?” Few Christians there are who have not been assailed by this specious temptation. It is indeed true, that when one has “fallen from grace,” the Bible ceases to interest or edify; but it is equally true that the Christian is often brought into this state of mind, either by bodily infirmity, or he is permitted thus to suffer seeming desertion for the trial of his faith. It is not difficult to determine which of these causes is the true one. We have the unerring word by which to examine ourselves. If that does not condemn, then with holy David we may exclaim, “Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the light of my countenance, and my God.” Although greatly dejected, David suffered not his faith to waver, but trustingly claims God still as his God, and encourages his heart with the expectation of yet praising him who, in the midst of his desolation, was “the light of his countenance.” When clouds pass between us and the sun, hiding for a season the brightness of his rays, we do not for a moment suppose that the great orb of light has at all changed its relation towards us. So it should be with us when the radiance of the Sun of Righteousness is obscured for a time, by the vapory clouds of trial or temptation, which flit across our mental horizon. We should remember that his position is unchanged—he is still there, and his relation toward us is still the same.

How encouraging the reflection, my dear sister, that Christ has been tempted in all points like unto us ; hence he knows well how to sympathize with us in our heaviness, and is able to succor and provide a way for our escape. No temptations assail us but such as are "common to man ;" therefore let us "count it all joy when we fall into divers temptations, knowing that the trial of our faith worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost, which he hath given unto us." "Blessed is the man who endureth temptation, for when he is tried he shall receive a crown of life. That you may ever, with the shield of faith, resist the fiery darts of Satan, is the sincere prayer of your devoted friend.

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## Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BY F. A. P.

BEING blessed with pious parents, I was taught in early childhood to fear and reverence God. From my earliest recollection, I realized in a degree the claims of God upon me ; still I lived in rebellion against him, constantly sinning against light and knowledge. Fear of eternal punishment often aroused me to a sense of my danger, but this fear soon subsided, and I again relapsed into a cold, careless state. Thus I lived in this vacillating way, until nearly twenty years of age, when, under the ministerial labors of Rev. Mr. C——, of C——, I was brought to see my dangerous condition more fully, gave myself to the Lord, and through faith in the atonement found peace with God, through our Lord Jesus Christ. Being but a babe in Christ, I did not consider sufficiently that "the just shall live by faith ;" so that when my emotions of joy subsided, and the tempter assailed, I was led to believe my religion was gone, until fresh

emotions dispelled the clouds occasioned by unbelief. I lived in this way several years, maintaining my standing in the church, and attending regularly the prayer and class meeting, yet almost entirely destitute of vital piety. But God's mercy, which "is great above the heavens," was exercised towards me. He did not withdraw the influence of his Spirit, but continued to strive with me. O, what shall I render to the Lord for his long forbearance, and infinite condescension. He spared me, and brought me to his fold again.

"O, to grace how great a debtor."

The minister under whose labors I was again brought to the Savior, professed holiness, and faithfully enforced it, both by his pulpit efforts and example. From this period, holiness has been the highest object of my pursuit. At times I have believed all was consecrated; then again by disobedience and unbelief my spiritual vision became clouded. Thus I lived until the year 1850, when I became more established in holy living. Being detained from the services of the sanctuary by the inclemency of the weather, the thought was suggested, that it would be a favorable opportunity to strive to enter upon the "narrowest way." I took up Mrs. Palmer's Faith and its Effects, and while reading where she speaks of "laying all upon the altar," and that "as soon as the offering touches the altar it is made holy," new light broke in upon my mind in an instant. In the strength of grace I was enabled *then* to lay all upon God's altar, while the Spirit witnessed to the fact that no part of the sacrifice was withheld; and I saw clearly it was my duty to believe the sacrifice accepted. I believed, and the work was accomplished according to God's declaration. These words involuntarily escaped my lips, "I am cleansed from all sin." I had a clear sense of a complete renovation, and the language of my heart was, "Praise the Lord!" Glory be to God! for the accomplishment of such a work. I desired an opportunity to testify to the efficacy of the blood of Christ to cleanse from all sin, which I did at our next prayer meeting: I was tempted not to tell what the Lord had done for me, when an opportunity was given to speak; but I remembered,

that "with the mouth confession is made unto salvation," — and in confessing Christ I gained new strength and joy. I began to realize more deeply my utter helplessness out of Christ, and that God was emphatically my strength. Since that time I have lived a higher spiritual life, and have realized more clearly the necessity of a present Savior and a present salvation, in order to be thoroughly furnished for every good word and work.

*Alexander, Oct. 17, 1853.*

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ORIGINAL.

PERSONAL EXPERIENCE.

FROM A CLERGYMAN TO HIS BROTHER IN THE MINISTRY.

DEAR BROTHER: — Not long since I received the following letter from a much esteemed and much loved brother in the ministry, residing in the State of Maine. My own heart burned as I read it, and I wrote on, asking his permission to send it to you for publication. I received to-day his assent, and I forward it to you in the belief that many hearts will be refreshed in reading such a testimony from one of the watchmen on Zion's walls.

I am yours truly,

T. C.

*Detroit, Mich., Oct. 10, 1853.*

MY DEAR BRO. C.: — I have not heard from you since I wrote you last, but I feel constrained to write you a few lines in reference to my own spiritual state. Since the date of my last letter, I have been greatly, wonderfully blessed. At Eastham Camp Meeting last week, I was enabled to lay myself fully on the altar of *entire consecration*. Christ accepted *me*; yes, even *me*. O, how he blessed my poor heart! He applied the precious blood of the Lamb to my poor soul as I never felt it before. Since my return, I have felt such *sweetness*—such communion with my Savior—such deadness to the world, as I never before experienced. I feared to return to my place, where things were so very different. I asked, can I live it in my family? Can I maintain it in my

social intercourse with the people? Can I keep it when mingling in the fashionable circle where it would seem impolite to speak of Christ? I *now* feel that he *keeps me* — bless his name! Brother, I love God with all my heart. This is a great profession, I know; but I have a great Savior. I trust him fully! O the bliss in being conquered! My soul thanks my Infinite Redeemer for his soul subduing power!

O, my brother, pray for me — pray that I may be kept by the power of God through faith unto salvation, ready to be revealed in the last time. The meeting to which I allude was a great scene; the mighty power of our God was there; many were sanctified — many were converted. New England must feel the influence of that meeting — eternity alone will reveal its results.

Write me, my dear brother, some words of instruction and encouragement. I feel like sitting at the feet of all my brethren, and learning from them the way more perfectly.

Yours, affectionately,

H. C. T.

*Rockland, Aug. 19, 1853.*

## The Missionary Work.

MISSIONS ON THE EUROPEAN CONTINENT.

BY REV. W. BUTLER.

BRITISH Christians have been, during the past few years, making vigorous, but quiet, efforts to introduce Evangelical Christianity into several of the popish states of Europe. They have aimed to accomplish this chiefly by the circulation of the Holy Scriptures in the languages of those countries, and by evangelical missionaries, and where these were not tolerated they have endeavored by social intercourse and tract distribution to extend spiritual religion. Captain Pakenham and General Beckwith, of the British army,

Sir C. E. Smith and others, in connection with the committee of the Evangelical Alliance, have been leading agents in carrying on this good work. And considering the difficulties they had to encounter, their efforts have been honored with very large success. They have operated in France especially, and also in Italy, Belgium, Tuscany, Sardinia, Switzerland, Russia, Austria, Holland, and Sweden. They sustain more than one hundred clerical agents (besides colporteurs) who either itinerate or are fixed over flocks gathered by their labors. They have also built a great number of churches and school houses — some of them, too, in countries (as Sardinia) where such things would not have been permitted twenty years ago. They have also put into the hands of the people several hundred thousand copies of the Scriptures, besides great numbers of religious books and tracts, showing the way of salvation. The results of these labors are now being manifested: this good seed has taken root, and has begun to bear fruit. Of the reality of this there can be no doubt; — the expulsion of the missionaries and the Bible by the Austrian Government, the Bull of the present Pope, and the blind persecuting zeal of the Grand Duke of Tuscany, are sufficient proof that an evangelical reformation is spreading among the papists of the continent, that its agents are feared, and its success dreaded.

Among these hopeful results we may mention that through these evangelical labors of our British brethren, Popery has been confronted, and her claim to be the church of Christ denied to her very face in countries where no voice, since that of Luther, has been raised to question her claims. The people have been taught the real character of that Protestantism which a wicked priesthood have so caricatured and vilified to them.

In addition to this, neology and rationalism have been rebuked, and thus something has been done to save the evangelical results of the labors of the German reformers from utter destruction by their own degenerate sons. The discussions in the ecclesiastical conference (Kirchentag) of the churches of Germany, held in Berlin last month, fully justify this statement, and plainly show that the influence of a foreign evangelism is restraining the spirit of intolerance, inculcating a spirit of Christian union in the churches, and



drawing their attention away from formalism and a dead faith to the saving truths of the gospel of Christ. These principles will spread (as they are spreading in Sweden and other places) until they teach politicians and princes the claims of religious liberty. Our British brethren have done more. They have by deputation and otherwise remonstrated with persecuting despots, and where expostulation has failed they have made those tyrants (as in the case of the Duke of Tuscany) a terror to themselves, by publishing the facts to the world and thus fixing the earnest gaze of Christendom upon these persecutors and their acts. In despite of every opposing effort the Bible is read, and men are being enlightened, and really *saved*, even in bigoted Tuscany and in Italy; and in scores of cities and towns on the Continent companies of truly pious Christians are to be found, and that too in countries where the severest laws and the keenest surveillance are exercised against Protestantism.

Another advantage of those labors is that a most encouraging sympathy is thus made to reach those converts. They are made to know and feel that believers both in England and America remember them and pray for them, and acknowledge them as a part of the same spiritual Church of Christ with themselves. Those evangelical labors have also sustained the faith and the spirit of Protestantism, especially when the Protestants are few, and scattered, and oppressed, while they have, at the same time, checked the prosolytism of Rome, and prevented her from scattering those feeble flocks. This remark will be particularly applicable to the Waldensian Churches in Piedmont, a people that never yet bowed the neck to Rome, and among whose vallies the faith of Jesus shed its grateful light when all the rest of Europe were sitting in the darkness of anti-christian error.

The British and Foreign Bible Society (the parent of all such institutions throughout the world) having now entered on its 50th year, the committee have resolved to celebrate its jubilee, and to raise an extra fund in furtherance of its objects. This noble society has issued since 1804 (the year it began its operations) 26,517,103 copies of the Word of God, and at an expense of \$19,700,000, and it has assisted other societies, particularly in Europe

and Asia, in the circulation of 19,000,000 copies more, making a grand total by this society and its auxiliaries, of 45,517,103 copies of the Scriptures, printed in 148 languages, within the last fifty years.

None but God can know the aggregate of spiritual and eternal benefit which has been the result of this mighty agency.

This society now numbers 8,322 associations in connexion with it, both at home and abroad. Its circulation during the last twelve months alone, has amounted to 1,168,792 copies of the Sacred volume, and its annual income has risen to over \$500,000.

Such a result as this, is unexampled in the history of the world. It marks, as with a sunbeam, the finger of God in the undertaking. Infidelity and Popery have alike been compelled to recognize its influence. An impulse has been given by it to missionary and educational movements in every part of the globe. It has been the means of uniting the various portions of Christ's Universal Church in one hallowed brotherhood, and engaged their energies in one glorious object,—the circulation of the charter of their common salvation. It has tended to fix the public mind on the supreme value of the Inspired Volume, and has exhibited the mighty power which the divine Word possesses, when accompanied by the Spirit's grace, to awaken, to illuminate, and to sanctify a fallen world. "Most truly do I say," writes the bishop of Calcutta, the excellent Dr. Wilson, in his published letter to the president of the society, "that the nearer I approach eternity, the more highly does the value of the book which reveals an eternal salvation rise upon my mind, and of the society which circulates it. To make known that redemption in all languages, and to all people, is the noblest design that can enter the human mind."

But the labors of this society are only beginning. The challenge once made to it by America, to unite in presenting a copy of the Bible to every family of the human race, it has accepted, and is endeavoring to fulfill its part of the mighty contract.

We rejoice to announce that the jubilee fund already amounts to over \$135,000.

*Westfield, October 25th, 1853.*

## Editorial Miscellany.

### REGENERATION AND ENTIRE SANCTIFICATION.

THE principal opposition to the doctrine of holiness, or entire sanctification, has been from those, who in view of the disastrous effects of the fall, or in other words the depth of human depravity, have regarded it as presumption to even expect the attainment of such a state while we tabernacle in "these vile bodies." While this class of objectors still exist, another class have arisen, who oppose the doctrine on the ground that as God cannot be imperfect in his work, the soul that He truly regenerates is saved — *fully* saved from the guilt, power, and dominion of sin, — and that consequently there remains nothing more for such to attain to on earth than those successive stages of advancement implied in the command to "grow in grace." Both of these views, in our judgment, are fraught with error and tend to hinder the pursuit of that state of perfect holiness "without which no man shall see the Lord." As objections of the former class are met, more or less, in the contributions furnished by correspondents, we propose to submit a few thoughts touching the latter. The position we shall endeavor to sustain is the following:—

THAT THE WORK OF GRACE WROUGHT IN THE HEART AT CONVERSION IS NOT GENERALLY A PERFECTED WORK.

By a perfected work we mean a *completed* work, — not that it lacks genuineness, but completeness. In support of this position we maintain:—I. *That the words used in Scripture to indicate that change, do not necessarily express or imply that the work of grace is perfected or completed.*

Those in whom this change has been effected, are said to be "born again,"—"born of God,"—"born of the Spirit," and hence those thus changed are called the "*children of God.*" The objector would ask, "What would you have more than a *child of God?*" Before answering this question, we would call attention to the figure here employed. Does it denote perfectedness? Is a child a perfect development of the creature God designs it to be? You may ask in reply: Is he not a perfect child? We answer, yes—but he is not a *man*; and these very terms are employed in Scripture to denote the difference between those in whom the work is *not* perfected, and those in whom it *is*. The one is called a *babe* in Christ, using milk—the other, one of full age, (*perfect*, in the margin), to whom belongeth strong meat. (See Heb. v. 14.) Let this text be examined in connection with what follows, and it will be found that it is not gray hairs that makes one of this latter class, but a "leaving of the principles of the doctrine of Christ," &c. In reply then to the inquiry, What would you have more than a child of God? we answer, a *perfected* child of God. We do not deny the *paternity* of the child, but we do deny its *maturity*.

Again, those in whom this change has been wrought, are said to be *justified*—(Rom. v. 1.) This word denotes pardon. As, however, when sins are forgiven the heart is also changed, it is frequently used to express a converted state. In its *primary* signification, however, we see there is nothing by which the completeness of the change is indicated. For if it be asked, what would you have more than

pardon? we would answer, a change of the heart,—“a new creature” in Christ Jesus.

*Saints*, or holy ones, is another title by which those who have been the subjects of this change are designated. But this title does not imply that the work of holiness in such persons is completed, perfected. So far from this, Paul thus addresses those whom he calls saints, (2 Cor. i. 1): “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the fear of God.” (2 Cor. vii. 1).

We maintain

II. *That it is plainly taught in the Holy Scriptures;*

1. In those passages in which the attainment of a perfected state is set forth, and urged upon the Christian.

1 Thes. v. 23. “And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.” Who are the subjects of this prayer? In the context, they are called the “elect of God,”—the apostle’s “hope or joy or crown of rejoicing,”—who had received “in truth the word of God, which effectually worketh in you that believe,”—of whose “faith and charity he had received good tidings,” through Timotheus,—“children of the light and children of the day,” whom God had appointed “to obtain salvation through our Lord Jesus Christ.” Such were the persons in behalf of whom the apostle prays. Now whatever state of grace is implied by the word *sanctify*, it is evident that these Christians had not had that work perfected or completed in them,—else there would be no propriety in the petition that they might be sanctified *wholly*.

2 Cor. vii. 1. “Having therefore these promises, dearly beloved, let us cleanse ourselves,” &c. The promises here referred to are contained in the preceding chapter, from verses 14 to 18; and evidently embrace the same class of blessings as those which the apostle, in this text, exhorts them to seek after. The perfection then of that grace by which God promises to “dwell in” his people, “and walk in them,” these “dearly beloved” of the apostle, and whom he calls in his opening address “saints,” had not yet attained unto.

1 Cor. iii. 1–4. Here the apostle, speaking of persons whom he calls “babes in Christ,” and in verse 9, “God’s husbandry,” “God’s building,” says that they were carnal, there being among them “envyings, strife, and divisions.” By these strifes we are not to understand, of course, a contention that manifested itself in actual blows, (for he that *committeth* sin is of the devil,)—but such an undue attachment to the creature, *i. e.*, Paul and Apollos, as led to divisions or disputations. They were not loved *in* God. The glory that belonged alone to the Creator, was given too much to the creature.

The same doctrine is taught

2 In those passages where the graces of the perfected Christian are referred to, in distinction, from those in whom these graces have not been perfected.

In 1 John, ii. 5–6, and iv. 16–18, the nature and necessity of perfect love, and the tests by which it is indicated, are clearly set forth. Now we would ask, what shall be said of him who has not yet attained that perfect love which casteth out (slavish) fear? Is he, or is he not a Christian? If not, but a *very small* propor-

tion of those who are now regarded as worthy members of the church, can lay any claim whatever to the Christian name.

The full assurance of faith, is spoken of in Heb. x. 22. Is this the degree of faith enjoyed by every regenerated heart ?

Again,

3. *The doctrine is confirmed by the almost, if not quite, uniform experience of holy men.*

On this point we might furnish any amount of testimony ; but as our space will not admit of extended quotations we will content ourselves with brief abstracts from the diaries of persons distinguished for their piety.

1. *Dr. Edwards.* "It used to appear to me that I had not much sin remaining ; but now I perceive that there are great remainders of sin. Where may it not bring me to, if God should leave me ? Sin is not enough mortified. Without the influences of the spirit of God, the old serpent would begin to rouse up himself from his frozen state, and would come to life again."—*Edwards' Life*, page 77. (By sin here he does not mean actual transgression, but a want of conformity to God,—moral weakness.) Again, he says:—"I am sometimes apt to think that I have a great deal more of holiness than I really have. I find now and then that abominable corruption, which is directly contrary to what I read of eminent Christians."—Page 78. "I find my heart, in great part, yet adheres to the earth. O, that it might be quite separated from thence. I find when I have power and reputation as others have, I am uneasy, and it does not satisfy me to tell me that I have chosen God for my whole portion, and that I have promised to rest entirely contented with him."—Page 83. "O, how much more base and vile am I when I feel pride working in me, than when I am in a more humble disposition of mind ! O, that God would fill me with exceeding great humility, and that he would ever more keep me from all pride.—*Ibid.*

Can any one say that Dr. Edwards was not a Christian ? Alas ! does not every Christian that reads these lines, feel that this language is but an exposure of their own spiritual conflicts. And yet here is a confession of pride, earthly-mindedness, love of the creature, and abominable corruptions, contrary to what he had read of other eminent Christians.

2. *Dr. Payson* makes the same confessions in his diary. "There is no vice" says he, "of which I do not see the seeds in myself and which would bear fruit did not grace prevent."—Page 56. Feb. 16. "Very dull and lifeless in the morning. Made a resolution to restrain my temper, and the next moment broke it." Feb 17. "In the morning felt strong in the Lord, and in the power of his might ; thought I could stand all enemies, but soon was as lifeless as ever. When shall I learn that all my sufficiency is of God !"—Page 57. March 28. "I know that I love my Savior ; and though my love is infinitely short of his merits, I trust He who gave it me can and will increase it. I am *sinful*, but he died for sinners."—Page 60. May 23. "Was favored in prayer. Was applied to by the selectmen to deliver an oration on the 4th of July. Refused at first ; but being persuaded to consider of it, pride and vanity prevailed, and I foolishly complied."—Page 63. June 15. Sabbath. "Never felt such strong and lively faith in prayer, as this morning. It seemed as if I had nothing to do but to take whatever I pleased." June 28. "Felt myself exceedingly vile. Found no comfort in the exercises of public worship.

My oration is a snare to me. O, what an astonishing, bewitching power a thirst for applause has over my mind!"

Here the same individual who expresses himself at one time as being "strong in the Lord, and in the power of his might" and enjoying "a strong and lively faith in prayer,"—at another, declares that there is no vice of which he has not the seed in himself,—that such was his weakness that he could not keep a resolution to restrain his temper,—that pride and vanity prevailed in his heart, and that he found himself controlled by the bewitching power of a thirst for applause." How shall we reconcile this seeming paradox, except on the principle, that while the power of sin had been broken, the remains of sin were not extracted.

3. *Hester Ann Rogers* is very definite and explicit on this point. "And now also," says she, "the Lord began to reveal in my heart that sin was not all destroyed; for though I had constant victory over it, yet I felt the remains of anger, self-will, pride, and unbelief, often rising, which occasioned a degree of heaviness and sorrow. At first I was much amazed to feel such things, and often tempted to think I had lost a measure of grace; yet when I looked to my Lord, or whenever I approached Him in secret, he shed his precious love abroad, and bore witness also with my spirit that I was still his child. Yea, and at this time I received many remarkable answers to prayer, many proofs of his undoubted love and goodness to my soul; and I ever felt I would rather die than offend him; so that I was a mystery to myself! I resolved however to use more self-denial of all kinds, and, whatever it cost me with respect to health or life, more fasting and prayer; for I hoped by these means to mortify and starve the evil tempers and propensities of my nature till they should exist no more; and if my body expired in the combat, I thought I was certain of endless life. I met with some also who told me that nothing but death would end this strife! that this is the Christian's warfare, which cannot end but with the life of the body. After some time I began to believe these miserable comforters, and of consequence longed for nothing so much as to die; yea, I was impatient to be gone that I might be freed from sin; for I truly felt, and more so every day,

"'Twas worse than death my God to love,  
And not my God alone."

*Memoirs, pp. 35, 36.*

From these premises, drawn from both Scripture and human experience, it seems to us that the conclusion is irresistible, that we may be truly the children of God, and yet be not saved *fully* from the power and dominion of sin. In conclusion we would briefly glance at a few of the objections urged against these views.

*First.* It is objected, that the Scriptures speak of but one blessing to the believing soul, *i. e.* salvation,—while the doctrine we advocate intimates a second blessing. We believe in but *one* blessing, and hence have always objected to the phrase "*second blessing.*" But the Scriptures do not assert that that blessing is bestowed in its *fulness* at conversion. Regeneration or partial sanctification, is the *commencement*—entire sanctification the *completion* of one blessing.

*Second.* It is argued, that the Scriptures speak of a growth in grace, whereas this view precludes it. We deny it. So far from this, we affirm that it *promotes* growth. A healthy child would certainly grow more rapidly than one in whose system the seeds of disease continued to lurk. The law of progress applies, we

believe, to the highest and purest intelligences. Every fresh discovery that the soul makes of God's character, will increase its love to him. Every instance in which the graces of patience, meekness, humility, &c., are called into exercise, promotes, from the law of habit, the growth of those graces. We may be said to only begin to grow, when we are brought into perfect harmony with God.

*Third.* It is objected, that this doctrine jeopardizes the safety of the newly regenerated soul. This we also deny. We believe, as fully as any one, that every soul that believes in the Lord Jesus Christ shall be saved. The devil cannot touch the soul that has taken refuge in Jesus. But, it may be asked, what if that soul should be taken away from the world just after it embraces Christ by faith, before it is entirely sanctified? We reply, that we have such confidence in our blessed Savior, that we do not believe he will suffer a soul that is cleaving to him with all the faith of which it is capable, to leave the world without sanctifying it wholly; yea, cleansing it from all "filthiness of the flesh and spirit," so that it may enter where nothing that "defileth or worketh abomination or maketh a lie" can enter. He will finish the work, and cut it short in righteousness. He will, at the same moment, discover the extent of its disease and the sufficiency of the remedy. But the case of such individuals is very different from those who after a discovery of their innate depravity, from their averseness to the remedy, become pleaders for Baal, and their other idols, and refuse to submit to the self-crucifying process by which they might be saved to the uttermost.

### LITERARY NOTICES.

MINNIE BROWN, or *The Gentle Girl*, is the title of the third number of the series called "My Uncle Toby's Library." It illustrates, in a well written story, the valuable discipline of trials even in childhood; and shows, by contrast with its opposite, the loveliness of a gentle and self-disciplined spirit. *Boston: Geo. C. Rand, No. 3 Cornhill.*

MEMORIALS OF EARLY CHRISTIANITY. By JAMES G. MIALL. *Boston: Gould & Lincoln: with illustrations.* We have read the entire book with great interest. The sufferings and triumphs of the early Christians are vividly delineated, and suggest many an earnest thought to the Christians of these times. Persons given to speculation in doctrines will here find a healthful warning to keep to the simple plainly revealed truths of the New Testament. The reader of this book will hardly be satisfied, but will wish, (if he has not), to peruse Neander and Mosheim, and trace the history of the church to the present day.

CHRISTIAN PROGRESS is the title of a new book from the pen of the *Rev. John Angel James*, of Birmingham, England, a name familiar to the Church on both sides of the Atlantic. Those who have read the "Anxious Inquirer" will wish to see this, the sequel to that very useful volume.

"Christian Progress!" O, that every member of the Church would ponder these words and think deeply of their import. We commend this book to our readers; the earnest one, seeking to "follow on to know the Lord," cannot but be benefited by its perusal. *Boston: Gould & Lincoln.*