

A  
GUIDE  
TO  
TRUE  
PEACE  
REVISITED

EDITED BY  
ROLAND TRUJILLO





# A Guide to True Peace Revisited

The Excellency of Inward and Spiritual  
Prayer





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The Excellency of Inward and  
Spiritual Prayer



Newly edited and with a special  
introduction by Roland Trujillo



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This book is dedicated to the memory of Lammert Oost, my step dad. He was a very decent man and a good role model, not fully appreciated during his life, who remained cheerful to the end. May God care for his soul and grant him peace.



*This book is a reproduction of the 1846 Third American Edition of A Guide to True Peace in the public domain. The original preface has been faithfully reproduced. Abbreviations for the Bible books and Roman numerals to designate Bible chapters have been updated to modern form for ease of reading. Few changes in text have been made other than occasional use of modern words or phrasing to make the Old English more readable.*



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# Introduction

by Roland Trujillo

*"In this hour of all-but-universal darkness one cheering gleam appears: . . . there are to be found increasing numbers of persons whose religious lives are marked by a growing hunger after God Himself. They are eager for spiritual realities and will not be put off with words, nor will they be content with correct 'interpretations' of truth. They are athirst for God, and they will not be satisfied till they have drunk deep at the Fountain of Living Water." A. W. Tozer*

There is a way of living and moving and having our being that is happy and care free, and through which we can find the love to solve our problems and prevent new ones.

We need love to deal kindly and authentically with our family and acquaintances. We need love to dispassionately bear persecution and trial; and we need love to be patient with our own errors.

We need understanding to respond wisely to others and to gain insight into the nature of our own mental and emotional issues.



Down through history, mystics have talked of a marvelous state of being where such problem solving love and understanding are to be found. We would like to find this state of being too.

Wise people have sought to leave us instruction on how to live properly. For example, our parents, teachers, and ministers have offered us advice.

As good intentioned as their instruction and advice may be, their advice is second hand for us. It is also hard to accept, especially when we are young, because we resist being dictated to. The natural inclination is toward freedom, and we often prefer living in error to having someone tell us what to do or how to live our lives.

What we really need is tutoring in how to see for ourselves what is wise. Then we may more readily choose to live wisely based on what we have discovered for ourselves.

That way, we may live wisely from our own insights. We are free to live our own life founded on our own discoveries—neither conforming to the pressure of authority nor rejecting good advice because of the meanness or hypocrisy of the advice giver.

We may thereby find acceptable the wise action, since it is based on our own realization and free will choice, not because of the pressure of external dictates or the promises of external seduction.



We also need self control and self confidence; and we sense that these must come from within and cannot be artificially and externally imparted to us.

Mystics down through the ages have suggested that wisdom and love, as well as patience and poise, are to be found within. At some unplumbed level of our being, we sense that this is true. But how can we find and unlock the secret to this inner love and wisdom?

Many people search for the secret in study, formalistic prayer, guided meditations, song, positive affirmations, or devotions. Though we may draw some comfort from one of these practices or in reassuring words, especially in times of crisis--we sense that they are dry and dead as far as a real live connection is concerned.

Somehow we know in our heart that it is a connection with the Father, from Whom all blessings flow, that would supply the love and understanding we need.

We also sense that peace of mind based on words and music is built on the shifting sands of emotions.

Some people have tried artificial techniques—such as hallucinogenic drugs, rituals or esoteric practices—but we see how these can lead to withdrawal, confusion, madness or cult like involvement.



The artificial manipulation of mind or body is unnatural and contrived. Surely if living wisely and joyously is the natural state, then we should not have to contort our bodies or take drugs to attain it.

Somehow we know in our hearts that we were not created to be confused, withdrawn, or reliant on external drugs or techniques.

We were meant to be something like joyous children are—carefree, spontaneous, happy go lucky and creative. When we observe adults who are this way, we marvel; and we always want to ask them what the secret is to their joy and spontaneity!

When someone is chronically unhappy, externally driven, tense, worrying about the past, or planning for the future instead of living in the now present, we sense something is wrong with them.

We sense that they have missed the mark and are doing something in error. We sense that they have been made into a victim and cannot find their way back to the natural joyous state of being they once knew. They need to be shown the way back, but it must be by someone who has found it.

Few have written as beautifully and convincingly about the inner way to the blessed life as Madame Jeanne Guyon, Francois Fenelon and Michael Molinos. It is from their timeless writings that this book is gleaned.



# The Spirit of God Dwells in the Heart of Man

It is certain from Scripture, that the Spirit of God dwells within us, that a "manifestation of this Spirit is given to each of us for the common good," (1 Corinthians 12:7) and that this is "the true Light, which comes into the world and enlightens every person." (John 1:9).

This is the grace of God, which brings salvation, and which has appeared unto all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world (Titus 2: 12).

But we make too little account of this internal Teacher, which is the soul of our soul, and by which only we are able to form good thoughts and desires.

God ceases not to reprove us for evil, and to influence us to that which is good; but the noises of



the world without, and of our own passions within, deafen us, and hinder us from hearing him.

We must retire from all outward objects, and silence all the desires and wandering imaginations of the mind; that in this profound silence of the whole soul, we may hearken to the ineffable voice of the Divine Teacher.

We must listen with an attentive ear; for it is a still, small voice. It is not indeed a voice uttered in words as when a man speaks to his friend; but it is a perception infused by the secret operations and influences of the Divine Spirit, insinuating to us obedience, patience, meekness, humility, and all the other Christian virtues, in a language perfectly intelligible to the attentive soul.

But how seldom is it that the soul keeps itself silent enough for God to speak! The murmurs of our vain desires, and our self-love, disturb all of the teachings of the Divine Spirit. Ought we then to be surprised, if so many persons, apparently devout, but too full of their own wisdom, and confidence in their own virtues, are not able to hear it; and that they look upon this internal word as the chimeres of fanatics? Alas! What is it they aim at with their vain reasoning? The external word, even of the gospel, would be but an empty sound without this living and fruitful Word in the interior, to interpret and open it to the understanding.



Christ says, "Behold, I stand at the door, and knock —if any man hear my voice, and open the door, I will come in unto him, and sup with him and he with me," Revelation 3:20). His knocks are the monitions of his Spirit; which touch us, and operate in us. And to attend to these monitions and follow them, is to open unto him.

He speaks in impenitent sinners; but these, engrossed in the eager pursuit of worldly pleasures, and the gratification of their evil passions, are not able to hear him. His word with them passes for a fable.

But woe to those who receive their consolation in this life. The time will come when their vain joys shall be confounded.

He speaks in sinners who are in the way of conversion: these feel the remorse of their conscience, and this remorse is the voice of the Spirit, which upbraids them inwardly with their vices. When they are truly touched, they have no difficulty to comprehend the secret voice, for it is this that so pierces them to the quick. It is that two-edged sword within them, of which Paul speaks, which goes even to the dividing of soul from itself: "The word of God is quick and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the



joints and marrow; and is a discerner of the thoughts and intents of the heart," (Hebrews 4:12).

He speaks in persons enlightened, learned, and whose life, outwardly regular, seems adorned with many virtues; but often these persons, full of themselves, and of their knowledge, give too much ear to themselves to listen to his teachings. God who seeks only to communicate himself, finds no place (so to speak) where to introduce himself into these souls that are so full of themselves, and so over-fed with their own wisdom and virtues.

He hides his secrets from the wise and prudent, and reveals them to the low and simple; Jesus said, "I thank Thee, O Father, Lord of heaven and earth!

Because Thou hast hid these things from the wise and prudent, and have revealed them unto babes," (Matthew 1:25). It is with the humble and childlike that He delights to dwell, and to disclose to them his ineffable secrets.

It is these who are more peculiarly qualified for receiving in a greater measure the gift of faith; for, being willing that the pride of Reason should be laid in the dust, they obstruct not the entrance of this gift of their vain arguments; but believe with simplicity and confidence.



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**Roland Trujillo**, author, lecturer and spiritual coach, is one of the world's leading authorities on Christian mindfulness meditation. On the radio for over 20 years, Roland has been helping people face and overcome some of life's toughest issues. Peace of mind, joy, hope and a productive life are just around the corner, says Roland. Just learn to be more forgiving and open your heart to what you have always known deep down is right.