

DAILY GUIDE  
FOR THE  
SANCTIFIED

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HUMPHREY



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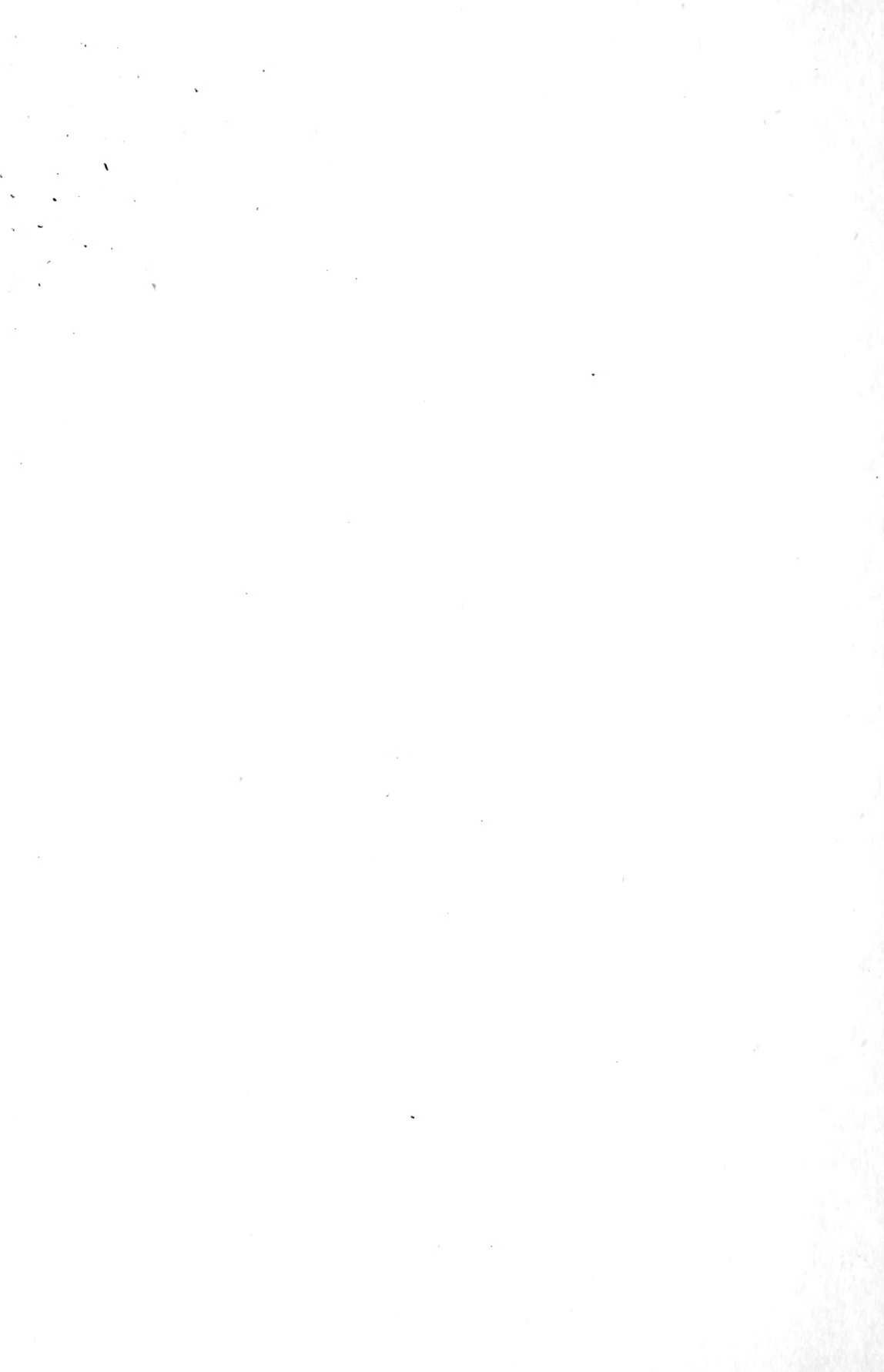








**DAILY GUIDE FOR THE  
SANCTIFIED**



# DAILY GUIDE

FOR THE

# SANCTIFIED

BY  
J. M. HUMPHREY

AUTHOR OF

*“Select Fruits from Beulah,” “Spiritual Lessons from Everyday Life,” “Fragments from the King's Table,” “Sermons that Never Die,” “The Lost Soul's First Day in Eternity,” “Dew Drops from the Rifted Clouds,” Etc., Etc.*

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“See, and ask for the old paths....  
and walk therein.” (Jer. 6. 16.)

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THE CHRISTIAN WITNESS CO.  
CHICAGO, ILL.

BV4832

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**By**  
**J. M. HUMPHREY.**

DEC 24 1917

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No. 1.

As an Appreciation  
This little volume is dedicated  
To my esteemed friend  
**Mr. Raymond Kletzing**  
of Chicago, Illinois.

Who has been for years so faithful and punctual  
in sending out holiness literature to the  
Evangelists and gospel workers  
in every land.



## A FOREWORD

In preparing this treatise for the holiness people at large, we have called to our assistance some of the most Godly men and women the world ever knew, namely John Wesley, John Fletcher, Thomas a' Kempis, Madame Guyon, Jeremiah Taylor, William Law, Fenelon, J. A. Wood, Charles G. Finney and many of the present day authors.

To avoid a sameness and also a tendency to detract from the interest of the reader, we have omitted the numerous quotation marks, or author's name following each paragraph.

We send it forth with prayer and love, to all the seekers of ancient piety.

Yours in His service,

J. M. HUMPHREY.

NOVEMBER, 1917.





# Daily Guide for the Sanctified

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## JANUARY

January 1. Endeavor always to remember that you are in the immediate presence of God; and strive to act as you would if you saw the Saviour standing by your side. Recollect that He is really there. Always intentionally aim to please God in all things. Frequently call to mind the expression, "Thou God seest me."

January 2. Call to mind what Christ has done for you. Think on what He has in reserve for you, if faithful. How great is His goodness! Be ever striving, from the principle of divine love, to please God in all your thoughts, words and actions. Labor to realize that inspired truth, "He that dwelleth in love, dwelleth in God, and God in him." Love is only pure as it is unselfish.

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January 3. Holiness people who persist in dwelling by the Jericho fords never possess the land. Holiness means continued advance. There is no stand still place where there is nothing either to do or learn. If you would have peace and true union with God, you must postpone all other considerations, and look only to your own spiritual life.

January 4. Open not your mouth. Silence! A word will grieve, disturb, frighten away the gentle dove. Hush—not a word! Are you misunderstood? Never mind! Will it hurt your influence and weaken your power for good? Leave it to Him. His to take care and charge. Are you wronged and your good name tarnished? All right. Be it yours, to be meek and lowly; simple and gentle—not a word. Let Him keep you in perfect peace; stay your mind on Him; trust in Him. Hush! Be quiet before the world and rest in Him. Not a word of argument, debate or controversy. Mind your own business; be still.

January 5. Reader, if a righteous cause bring you into sufferings, a righteous God will bring you out of sufferings. A Christian is as much indebted

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to his enemies, as to his friends. The malicious crucifixion of Christ, wrought out the glorious exaltation of Christ. The worst that men can do against believers, is the best they can do for believers.

January 6. Just as Satan's agents tried to confuse and cause Elisha to doubt away his "mantle blessing," so do his agents to-day endeavor to confuse and becloud every newly sanctified soul.

January 7. If, in examining your state, you should find that sometimes impertinent visits, foolish conversation, or a day idly spent in civil compliances, with the humors and pleasures of other people, has rendered your mind dull and indisposed, and less affected with devotion, than at other times, then you will have found that impertinent visits, and ceremonious compliances in spending our time, are not little, indifferent things, but are to be numbered among those things which have a great effect upon our minds, and such as are to be daily watched and guarded against.

January 8. Neither dare we affirm, as some have done, that all this salvation is given at once.

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There is indeed an instantaneous as well as a gradual work of God in His children. \* \* \* But we do not know of a single instance, in any place of a person's receiving, in *one* and the *same* moment, remission of sins, the abiding witness of the Spirit, and a new clean heart.

January 9. Do all you can to sleep well. Rise early—on first waking; do not parley; redeem the time. Endeavor to have prayer or praise and thoughts of heavenly things, first in the morning, and last in the evening.

January 10. When a man comes to a pitch of holiness as not to seek consolation from any created thing, then God begins to satisfy him entirely with His sweetness; and after that, he is well contented to let things take their course. He will not be carried away with joy in prosperity, nor unduly depressed in adversity, but will put his whole trust and confidence in God.

January 11. The man who does not avoid small defects, will by little and little, fall into greater. You will always be glad in the evening, if you have spent the day profitable. Watch over yourself, stir

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up yourself, caution yourself; and, whatever may be the cause with others, neglect not yourself.

January 12. We are forbid to set our hearts upon the world, and everything in it, because our eternal happiness depends upon our loving God with all our heart and soul. We are obliged to love our neighbor and our very enemies; and we are forbid to hate, to contend, to go to law with him, because this would exasperate our minds and grieve the Holy Ghost.

January 13. We need to keep our eyes on the judgment—not to judge so much by appearances as by character of things. We must go in for sound experience rather than to pamper anyone, to spread true holiness rather than a sounding name, for a pure church rather than a large one, for that which is solid rather than anything chaffy. Let us remember we are building for eternity, and it behooves us frequently to enquire respecting our labors, will this stand?

January 14. Take heed, reader, how you lay off your armour, by refusing to take an appointment; to serve as class-leader, Sabbath-school

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teacher, etc., also by shirking duty and responsibility; by going on too many vacations; by staying home from the mid-week prayer meeting. Solomon said, "There is no discharge in that war." (Eccles. 8:8.) The margin has it, "No casting off of weapons."

January 15. Blessed is the simplicity, which avoids the difficult ways of questions, and walks on the plain and firm foot-path of the commandments of God.

To walk inwardly with God, and to have the heart detached from earthly objects, is the state of a spiritual man.

January 16. Patience is love in full bloom, therefore from January to January, her countenance is calm and serene as the face of heaven unspotted by the shadow of a cloud; and no wrinkle of anger is seen in her forehead. Her eyes are the eyes of doves for meekness, and on her eyebrows sit cheerfulness and joy.

January 17. No pretense or effort to "holy living" will commend us to God, so long as He sees that the heart is yet unholy. "For the Lord seeth

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not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7.) In the sight of God no one is better than his heart.

January 18. Not railing for railing, not a word. How much is lost by a word! Be still; keep quiet; if they smite you on one cheek, turn the other also. Never retort. Hush—not a word. Never mind your reputation or character—they are in His hands, and you mar them by trying to retain them.

January 19. The prayer of St. Paul for the Thessalonians, that God would "Sanctify them through," and "that the whole of them, the spirit, the soul, and the body, might be preserved blameless," will undoubtedly be heard in behalf of all the children of God, as well as of those at Thessalonica. Hereby, therefore, all Christians are encouraged to expect the same blessing from "the God of peace."

January 20. Our joy may vary; but our righteousness, like the sun should never vary. Whether elated, or depressed, whether shouting from the

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mountain top, or in heaviness through manifold temptations, we should go straightforward in the line of duty.

January 21. That is barren ground, which brings forth nothing, except it be force. "To him that knoweth to do good, and doeth it not, to him it is sin." The sins of ignorance are most numerous; but the sins of knowledge are most dangerous: that sinner's darkness will be the greatest in hell, whose light was the clearest on earth.

January 22. Every holiness fighter on earth, whether in the church or out, advertises the fact that he is a stranger to the new birth. When we are born of God, we have His nature in us. We will then hate what God hates, and love what He loves. A good evidence of the new birth, is that one will want to be holy. It enables us to walk in the light and not in the darkness. It enables one to live without sin.

January 23. A lady abominates a sot, as a creature that has only the shape of a man; but then she does not consider that drunken as he is, perhaps he can be more content with the want of



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liquor than she with the want of fine clothes: and if this be her case, she only differs from him as one intemperate man differs from another.

January 24. Idleness is called the "sin of Sodom and her daughter," and indeed is "the burial of a living man;" an idle person being so useless to any purpose of God and man, that he is like one that is dead.

My son, let not the labors you have undertaken for My sake break you down, neither let trials make you continually gloomy; but let My promise give you strength in every thing that befalls you.

January 25. The memory of righteousness brings joy to the soul even when in affliction. Whatever trials we may experience, the loss of health, poverty, the death or estrangement of friends, the slander of others, the triumph of enemies, and even greater trials, yet, if we have the testimony of a good conscience we can "rejoice that our names are written in heaven."

January 26. Observe fixed seasons of religious retirement. Jesus "continued all night in prayer."

Never proceed to business or engagement till

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you have first implored the divine blessing. Rest firmly on the intercession of Jesus Christ and humbly depend upon the aid of the Holy Spirit.

January 27. There must be frank, outspoken confession, if you would taste in their fullness the joys of salvation. It was for his own benefit as well as for others, that the Psalmist said, "Come, all ye that fear the Lord, and I will declare unto you what he hath done for my soul." You cannot keep the blessing God has given you unless you declare it.

January 28. Sampson relied on his past experience, and when his locks were shorn, he said he would shake himself as he had formerly done, and wist not that his strength was departed.

Every human being is at his best in those movements when there is no self-dependence, and not even a leaning to one's own understanding, nor depending on past success.

January 29. "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many, to wrest judgment. Neither shalt thou countenance a poor man in his cause."

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(Exd. 23:2-3.) "Thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor."  
(Duet. 19:15.)

January 30. Consider how many excellent personages in all ages have suffered as great or greater calamities than this which now tempts thee to impatience. Almost all the ages of the world have noted that their eminent scholars were most eminently poor, some by choice, but most by chance.

January 31. And another of His disciples said unto Him, Lord, suffer me first to go and bury my father. But Jesus said unto him, "Follow me; and let the dead bury their dead. Why seek ye the living among the dead?"

God sometimes suffers men of excellent virtues, of unquenchable love and charity, and invincible constancy to fall into diverse temptation, great afflictions, and manifold miseries, because he will have their moral grace to break out and shine before men, that they, seeing the constancy of his saints, may glorify him.

When you can stand face to face with waste, folly, extravagance, spiritual insensibility and endure it all as Jesus endured it,—*that is victory.*

## FEBRUARY

February 1. "I will love thee, O Lord, my strength, The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." (Psl. 18: 1-2.)

February 2. Beloved, if we are ever qualified for soldier-life, we shall have to take the rugged way, and accept gladly the painful discipline which will develop strength. Who are the men to-day who stand out as the heroes of the world? They are not the slick and self-indulgent society dolls and dudes, but the men who have courted the places of highest peril, hardship and exposure.

February 3. Justification includes at least twelve distinct and perfect works; they occur simultaneously as follows: a perfect conviction; a perfect surrender; a perfect repentance; a faith that perfectly trusts God; a perfect pardon; a perfect adoption; the love of God shed abroad in the heart;

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power to forsake and cease from all sin; the witness of the Spirit; obedience to all the light God gives.

February 4. "The works of righteousness (holiness) shall be peace, and the effects of righteousness quietness and assurance forever."

1. It is not a state in which we do not sympathize with the joy and sorrows of others.

2. It is not a state of exemption from physical or mental suffering.

3. It is not a state of exemption from Christian warfare, or a state of inglorious ease from labor and Christian duty.

4. It is a state of settled and complete satisfaction in God, He being "all in all" to the soul.

February 5. One of the earliest signs that we are getting into deep water with the Holy Ghost is the clear spiritual discernment between *things* and *beings*; between blessings from God and a secret personal union with Him; between the coming and the going of various spiritual emotions and a steady gaze and leaning upon the immutable character of God.

February 6. "Avoid light, trifling, vain and worldly conversation. Never speak merely to ex-

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cite laughter. Never tell a story with an impure reflection in it. Never speak without thought.”

February 7. Pliny informs us of two goats meeting together on a narrow bridge; where neither of them could either proceed or recede; at last one of them lay down, that the other might go over him. How much of the man was there in those two beasts; and how much of the beast is there in some men?

February 8. Another singular action of a sanctified Christian is to render the greatest good, for the greatest evil. Theodosius, the emperor, being urged to execute one who had reviled him, answered, “So far from gratifying your wish, were it in my power, if he were dead, I would raise him to life again, rather than being alive, to put him to death.”

February 9. Reproof should be administered in a mild manner, a gentle tone of voice and a sweet lowly spirit, and never in a blustery denunciating manner. Solomon said, “A soft answer turneth away wrath; but grievous words stir up anger.”

Reproof should be received in the same spirit that we receive commendation and applause.

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February 10. The eternal God of the universe, stands, as it were, like an almighty servant and says: "If you, my child, will only *pray* I will *work*; if you will only be busy with *asking*, I will see to the *doing*." Not only does He listen to our cry, but *He acts*. Not only does our prayer evoke His bounty; it sets in motion His omnipotence. Wherefore, as we enter into the secret chamber of prayer, nothing will so stir us to mighty intercessions, nothing will so soon make us master-leaders with God for a lost world, as to whisper to our own soul, again and again, this wonderful truth, "*While I am praying, God is really doing that which I am asking.*"

February 11. Pause! Be still! Selah! Not a word emphatically; not even a look, that will mar the sweet serenity of the soul. Get still. Know God. Keep silent before Him. Stillness is better than noise.

February 12. Never judge nor condemn, never arraign nor censure. Not a word! Never an unclean or an unkind expression. Never a doubt or a fear. Never a disparaging remark of another. As you would others should do to the world, so do ye.

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February 13. The Saviour says, "Ye shall know them by their fruits." The streams partake of the nature of the fountain. The heart gives character to the life by a law of necessity. It breathes itself thru' all our actions, and a pure heart will be indicated,—1. By pure and holy conversation. 2. By opposition to all impurity. 3. By watchfulness. The love of purity begets watchfulness against impurity. 4. By reluctance to mingle with the gay, the vain, and the worldly.

February 14. Holiness is essential to usefulness. Unholy men may spread Christianity, but they pervert it as they spread it. "Their riches are corrupted," and they corrupt Christianity when employed for its support. Perhaps no man ever devoted so much wealth for the spread of the gospel as Constantine; and no one ever did so much to corrupt it.

February 15. It is vanity, therefore, to seek riches, and to trust in that which is perishable. It is vanity, too, to seek honors, and to strive for high positions. It is vanity to follow the desires of the flesh, and to crave for that which would inevitably bring with it a sore punishment.



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February 16. Carvossa once said, "I was one night in bed, so filled—so overpowered with the glory of God, that, had there been a thousand suns shining at noon-day, the brightness of that Divine glory would have eclipsed the whole! I was constrained to shout aloud for joy \* \* \* Behold—ing as in a glass the glory of the Lord, I was changed into the same image from glory to glory by the Spirit of the Lord!"

February 17. Let us therefore not vainly say, that if we had lived in our Saviour's days, we would have followed Him, or that if we could work miracles we would devote ourselves to His glory. For to follow Christ as far as we can in our present state, and to do all that we are able for His glory, is as acceptable to Him as if we were working miracles in His name.

February 18. As for flatterers, they may be named the devil's upholsterers; who no sooner see men troubled at their lusts, than they are for laying pillows under their elbows: but let such know that their want of the fire of zeal will be punished with the fire of hell.

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February 19. Israel's deliverance could be secured only through the offering of blood. A lamb without blemish was to be slain, its blood placed upon the out-posts of the house. And the Lord said: "The blood shall be to you a token upon the house where you are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt."

February 20. Kadesh was the scene of Israel's defeat. It was the Waterloo of that unbelieving nation. Thousands have met their spiritual Waterloo in a parallel place in their religious life. The "bugbears" that here frightened them from Canaan have their counterpart in hindrances to holiness among believers now. Here believers, like the children of Israel at Kadesh, are confronted by defiant and boastful giants, which, *if feared*, will conquer; *if faced*, will fall.

February 21. The more a man gives to the poor, the more he has. The increase is like that of the five loaves and the two fishes, which produced twelve baskets of fragments, after five thousand were filled.

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February 22. "Have a pure intention of heart, a steadfast regard to God's glory in all your actions." For then and not till then, is that mind in us, which was also in Christ Jesus, when in every motion of our heart, in every word of our tongue, in every work of our hands, we pursue nothing but in relation to Him, and in sub-ordination to His pleasure; when we, too, neither speak, nor think, nor act, to fulfill our own will, but the will of Him that sent us; "when, whether we eat or drink, or whatsoever we do, we do it all to the glory of God."

February 23. Nor do the customs of the world at all hinder his "running the race which is set before him." He cannot, therefore, lay up treasures upon earth, no more than he can take fire into his bosom. He cannot speak evil of his neighbor, any more than he can lie either for God or man.

February 24. The water *without* the ship may toss it; but it is the water *within* the ship which sinks it. We may be in the world, but not of the world.

Reader, remember, Christ is the unseen Guest at every meal and the silent listener to every conversation.

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February 25. Man, shipwrecked by the first transgression, is cast upon the troubled sea, exposed to all its dangers; ignorant and helpless, he is "tossed upon life's stormy billows." Wave after wave rolls him onward to destruction; the whirlpool opens wide its mouth to "swallow him whole, as those that go down into the pit." Is all lost? Must he become a prey to the devouring elements? Ah! is there no eye to pity? no arm to save? Oh! divine compassion! "God so loved the world," that the life-boat is launched; Jesus is in the midst of her and comes to seek and to save that which was lost.

February 26. The Golden Censer: "Fire in the censer was brought from the altar of sacrifice. The fire came down from God. No human fire was allowed. When our all is on the altar, God will send the fire. Human heat, excitement and effort are a strange fire to put on the altar of God."

February 27. Cease, beloved, from yourself; from your own things and works. Let the Holy Ghost have play. Get still from restless activity, and give Him a chance to speak and to do.

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February 28. We must remember, that we have a great work to do, many enemies to conquer, many evils to prevent, much danger to run through, many difficulties to be mastered, many necessities to serve, and much good to do.

February 29. It is to be considered, that the fruit which comes from the many days of recreation and vanity is very little; and, although we scatter much, yet we gather but little profit: but from the few hours we spend in prayer and the exercise of a pious life, the return is great and profitable; and what we sow in the minutes and spare portion of a few years, grows up to crowns and sceptres in a happy and a glorious eternity.

Love warms more than a thousand fires. Love rules without law. Love is master of all arts. No cord or cable can draw so forcibly, or bind so fast, as love can with only a single thread. Love is an alchemist, that can transmute poison into food.

## MARCH

March 1. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host shall encamp against me, my heart shall not fear." (Psl. 27: 1-3.)

March 2. We live by faith, stand by faith, walk by faith, fight by faith, overcome by faith, and obtain the crown by faith. "Be thou faithful unto death, and I will give you a crown of life." (Rev. 2: 10.)

March 3. Surrender self to him. Let your conquered spirit keep quiet. Let your lips be closed, your tongue be tied, your voice be hushed, your look be love. Let Him control, and a sound of gentle stillness will permeate your being, spreading the sweet aroma of peace and delight upon all around.

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March 4. None, therefore, ought to believe that the work is done, till there is added the testimony of the Spirit, witnessing his entire sanctification, as clearly as his justification. "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." (1 Jno. 14: 13.)

March 5. A person may be sincere who has all his natural tempers, pride, anger, lust, selfwill. But he is not perfect till his heart is cleansed from these and all its other corruption.

March 6. Always remember, much *grace* does not imply much *light*. These do not always go together. As there may be much light where there is but little love, so there may be much love where there is little light. Let modesty and self-diffidence appear in all your words and actions. Let all you speak and do show that you are little and base, and mean, and vile in your own eyes.

March 7. He who was once the "babe of Bethlehem, lying in a manger—He who was once the meek "Man of sorrows," having not "where to lay His head," will again descend to this lower world, not, as once, the helpless infant, the "de-

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spised and rejected of men," the insulted, buffeted, scourged, and crucified One, but as the "mighty God," the Sovereign of the universe, the "Judge of all men." He comes now, not to weep over Jerusalem; not to suffer hunger, and toil, and weariness; not to listen to malignant cries of fiendish foes—"Away with Him! Away with Him!" But seated upon a throne of glory more brilliant than ten thousand suns, to sway His judicial sceptre over men and devils.

March 8. As he ought to suffer the greater punishment who throws poison into a common well, where all men draw water; so offend they most, and are with all extremity to be tormented, who corrupt the public mind by false teaching.

March 9. Justification will save us from scolding and getting out of patience when things go wrong. Sanctification will keep us from ever feeling stirred and impatient under similar circumstances.

March 10. God will not put forth a hand and lift a man to heaven in his sleep; or drag him in against his will. When counsel and reproof are



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rejected, then, "there remaineth nothing but a fearful looking for of judgment and fiery indignation, which shall devour the adversary."

March 11. From many a ruined fortune, Wisdom cries, "Remember the Sabbath day, to keep it holy." From many an outcast in his agonies, when the eagles of the valley are picking out his eyes, Wisdom cries, "Honor thy father and thy mother, that thy days may be long." From many a gloomy scaffold, Wisdom cries, "Thou shalt not kill." Every law of nature, and every event in history, has a tongue by which Wisdom proclaims God's holiness, and rebukes man's sins.

March 12. Because a garden with young growing vegetables is cleansed of all poisonous and hurtful weeds which would retard the progress of their growth, is no evidence whatever the vegetables are mature; so, also, a heart cleansed is not a heart mature. "Sanctification is not finality," but beginning.

March 13. Many words do not satisfy the soul; but a good life calms the mind, and a pure conscience gives great confidence towards God.

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The more you know and understand, the heavier will be your judgment, unless, in consequence of your great knowledge, your life is a more holy one.

March 14. Beware of judging people to be either right or wrong by your own feelings. This is no Scriptural way of judging. O, keep close to "the law and the testimony."

March 15. A prominent branch on the tree of pride is a spirit of independence, viz., a haughty spirit which does not like to acknowledge before men its need of God's assistance. This keeps more people from the altar, prevents more confessions and apologies than anything we could mention. A disposition which is not willing to freely and frankly acknowledge one's mistakes and faults if called upon to do so, is the progeny of pride.

March 16. Be careful then, how you violate your conscience. Attend to its demands, even in the slightest particular. Its sharp edge is easily blunted. Its still small voice is readily silenced. Its faithful warnings, if unheeded, fail to be repeated. You will be left the sport of circumstances, a compass without a needle, a ship without a rudder.

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March 17. When tempted by the enemy to resign from the conference, give up the work of God, withdraw from the church, rebut that insinuating article or hastily reply to that provoking letter, stop and think a moment; and see if it will be to the glory of God, see if you are *blessed* or *tempted*. Think the matter over carefully and watch the final outcome for others who took the same hasty step.

March 18. Never think that God's delays are God's denials. Hold on; hold fast; hold out. "With time and patience," says one, "the mulberry-leaf becomes satire." All comes right to him who can wait.

March 19. Let our employment be such as becomes a Christian; that is, in no sense mingled with sin; for he that takes pains to serve the end of covetousness, or ministers to another's lust, or keeps a shop of impurities or intemperance, is idle in the worst sense; for every hour so spent runs him backward, and must be spent again in the remaining and shorter part of his life, and spent better.

March 20. There is no middle ground regarding influence. It is either good or bad, strong or weak.

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It either helps or hinders; lifts up, or pushes down. It works when you wake, and forgets not to toil on while your are sleeping.

Your influence makes it easier for others to live, or increases their struggle to be true.

March 21. Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth.

March 22. Envy has made a bloody trail all the way from creation's dawn to the present day. We find it in Cain, the proto-murderer, who slew his brother. We find it in the dark, gloomy and revengeful spirit of Saul, who plotted for years the slaughter of David. We find it in the King of Israel when he pined for the vineyard of Naboth and shed his blood to obtain it. It was envy that crucified the Lord Jesus; for the evangelist tells us, that "for envy, the Jews delivered our Lord."

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March 23. Holiness of character does not mean the absence of sensitiveness, but it does mean that the holy man does right regardless of how he may feel as to the way any one treats him. The better a man is, the more tender his heart will be, consequently the more he will feel an insult or an injury; but instead of being turned aside from the way of holiness he will adhere the more strictly thereto.

March 24. It is a universal law, unalterable as God, and lasting as eternity, that no created being can be truly holy, useful or happy, who is knowingly and deliberately out of the line of Divine co-operation even for a moment.

March 25. What is so sweet a good as Christ, and what is so great an evil as lust? Sin brought many a believer into suffering, and suffering has instrumentally kept many a believer out of sin. It is better to be preserved in brine, than to rot in honey.

March 26. It is impossible to be conformed to the world in our outward man, and transformed to God in our inward man. There is no such a

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thing as being an outward heathen and an inward Christian. Tell me where you go, and I will tell you what you do.

March 27. Said Mr. Finnie:—"I received a mighty baptism of the Holy Ghost \* \* \* I could feel the impression, like a wave of electricity, going through me. Indeed it seemed to come in waves and waves of liquid love; for I could not express it in any other way. I can recollect distinctly that it seemed to fan me, like immense wings.

No word can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart."

March 28. When like Paul, you can throw all your suffering on Jesus, thus converting it into a means of knowing his overcoming grace and can say from a surrendered heart "most gladly" therefore do I take pleasure in infirmities, in reproaches, in distresses, in necessities, in persecutions for Christ's sake,—*that is victory.*

March 29. Wait a little while, and you shall see the speedy end of your evils. The hour will come

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when there shall be an end of all toil and tumult. Poor and brief is all that passes away with time. Do what you have to do, work faithfully in My vineyard; I will be your reward.

March 30. Joshua and the children of Israel are said to have been deceived by the Gibeonites, because they did not first seek counsel at the mouth of the Lord, but putting too much reliance in *fair words*, they were deluded by a pretended piety. Reader, beware.

March 31. Do not make it a matter of moment, who may be for you or against you; but let it be your business and care, that God be with you in all you do.

The perversity of man cannot injure those whom God wills to befriend.

## APRIL

April 1. Holy intention is to the actions of a man that which the soul is to the body, or form to its matter, or root to the tree, or the sun to the world, or the fountain to a river, or the base to a pillar; for, without these, the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and ruin; and the action is sinful, or unprofitable and vain.

April 2. When an enemy reproaches us, let us look on him as an impartial relater of our faults, for he will tell thee truer than thy fondest friend will; and thou mayest call them precious balms, though they break thy head, and forgive his anger, while thou makest use of the plainness of his declamation.

April 3. The ox, when he is weary, treads *surest*; and if there be nothing else in the disgrace, but that it makes us to walk warily, and tread sure for



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fear of our enemies, that is better than to be flattered into pride and carelessness.

April 4. In heaven, we shall share the society of the pious of all ages and all countries. There they "shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven." (Matt. 8:11.) We shall hold converse with "prophets and righteous men" of olden time. We shall listen to the orations of Enoch and Elijah, of Abraham and Job, of Moses and Samuel, of David and Isaiah, of Daniel and Ezekiel, of Peter and James, of Paul and John. If a few moments on Mount Tabor, where Moses and Elijah talked with Jesus, so entranced the apostles, with what thrilling emotions must the soul of the redeemed be inspired, when on the eternal mount on high they shall listen to the sublime strains in which so many eloquent and immortal tongues shall comment on the stupendous wonder of redemption.

April 5. Not a word of murmuring nor complaining in supplication, not a word of nagging nor persuading. Let language be simple; gentle, quiet; you utter not a word, but give Him opportunity to speak. Harken to hear His Voice. Listen to

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obey. This is the way to honor and to know Him. Not a word—not the last word!

April 6. Going slow in divine things never comes in a Christian life until the impetuous will, the rash judgment, the hasty expression, the feverish excitement, and the green zeal of the soul, have all been crucified and chastened by many a painful experience into a quiet, thoughtful, measured peace, which indicates a real likeness to God. In fact, there is no one thing in a saintly life more supernatural, more like the image of God, than the art of divine recollection and going slow.

April 7. One of our great mistakes is, we see God as a far-off God. We allow too much space between us and Him. We pray as if He was millions of miles away. But He has said, "Lo, I am with you always." "I will never leave thee or forsake thee." "I will dwell in them." Oh, what a reproof to our unbelief!

April 8. Lord, search my love, and see if there is any creature or thing in the universe that is sharing my heart. Yes, see if there is anything under the sun that I *enjoy* more than Thee, that I

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*sacrifice* to more than Thee, that I *think* of more than Thee, that I *disadvantage myself* for as much as I do for Thee.

April 9. Honor, rank, and dignities are like saffron, which thrives best and grows more plentifully for being trodden under foot. It is no longer an honor to be handsome when a man prizes himself for it; beauty, to have a good grace, should be disregarded; and learning is a disgrace to us, when it puffs us up and degenerates into pedantry.

April 10. Complain as little as possible of the wrongs done you; for, commonly speaking, he who complains, sins, because self-love always makes us believe the injuries done to us greater than they really are.

April 11. Let the ways of childish confidence and freedom from care, which so please you and win your hearts in your own little ones, teach you what should be your way with God; and leave yourself in His hands, learn to be literally careful for nothing; and you shall find it to be a fact that the peace of God which passeth all understanding shall keep (as with a garrison) your hearts and minds through Christ Jesus.

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“Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed.”

April 12. Better and sweeter than health, or friends, or money, or fame, or ease, or prosperity, is the adorable will of God. It gilds the darkest hours with a divine halo, and sheds brightest sunshine on the gloomiest paths. He always reigns who has made it his Kingdom; and nothing can go amiss to him. Surely, then, it is only a glorious privilege that is opening before you when I tell you that the first step you must make in order to enter into the life hid with Christ in God, is that of entire consecration.

April 13. All the promises in the Bible are so many bills of exchange, drawn by God, the Father in heaven, upon His son Jesus Christ, and payable to every pious bearer—to every one that comes to the Mercy Seat, and offers the promise or bill of acceptance, and pleads in the way of obedient faith and prayer.

April 14. Moses prays, and Amalek is defeated; Joshua prays, Achan is discovered. Hannah prays, Samuel is born; Asa prays, a victory is

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gained. Jehosaphat cries to God, and his foes are turned away. Isaiah and Hezekiah pray, and a hundred and eighty-five thousand Assyrians are dead in twelve hours.

April 15. A zigzag life is one of sin and condemnation. Professor of religion, is this your condition? Your good standing in the church, your high profession of religion or holiness, does not shield you from the curse of God, for he "That offendeth in one point is guilty of all," and, "Whoever transgresseth, and abideth not in the doctrine of Christ, hath not God." But there is mercy for you. Give up the old worthless hope and your zigzag experience, and come to Jesus in repentance and faith, and you shall find the way of life.

April 16. The following are some of the marks of an unbridled tongue: Excessive conversation. Exaggerated discourse. Foolish talking and jesting. Controversy. Back-biting or slander. Idle words and lying. A religion that does not bridle the tongue is a vain delusion.

April 17. Perfect love is distinguished by the character of its enjoyments. It craves the spir-

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itual, the holy, and divine. Its enjoyments are purely religious; they are sought by prayer, reading the Scriptures, pious meditations, and by acts of Christian duty and usefulness. The enjoyments of a pure heart are sweet, rational, and unwasting.

April 18. No Christian is *cleansed* into *maturity*, nor do any *grow into* purity. The Bible nowhere promises maturity as a work of God by faith, but purity it does. Even a "babe in Christ" may be cleansed from all inbred sin and become a pure Christian; but a "babe in Christ" becomes a "young man" and "a father" by growth and development, and not by cleansing power.

April 19. If you want the praise of men, and must have it, then abandon all idea of being a Christian. Did not the Master say, "Woe unto you when all men speak well of you"? Who that ever served God with fidelity, was the favorite of the generation in which he lived? "Which of the prophets have not your fathers persecuted?" Are we better than they? Then do not compromise the truth of God to please men.

April 20. When one departs from the strictest uprightness, he cannot tell where he will drift. He

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puts himself in the power of his enemy, who seeks only to drag him down to destruction. Little sins grow into great sins, and often they grow with startling rapidity.

April 21. Some are wanting in gentleness. They resist evil, instead of turning the other cheek. They do not receive reproach with gentleness; no, nor even reproof. Nay, they are not able to bear contradiction, without the appearance, at least, of resentment. If they are reproved, though mildly, they do not take it well; they behave with more distance and reserve than they did before. If they are reproved or contradicted harshly, they answer it with harshness; with a loud voice, or with angry tone, or in a sharp, surly manner. They speak sharply or roughly when they reprove others; and behave roughly to their inferiors.

April 22. If you fear God, how dare you suffer a child above a year old to say "I will do what you forbid," and go unpunished? Why do you not stop him at once, that he may never say so again? Have you no compassion for your child? No regard for his salvation or destruction? Why, disobedience is as certain a way to damnation as cursing and swearing.

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April 23. You have nothing to do but to save souls. Therefore, spend and be spent in this work. And go always, not only to those who need you, but to those who need you most.

April 24. No martyr's suffering in the torture chamber can bear a comparison to the keen anguish Christ suffered in both mind and body, or reveal such calm, uncomplaining fortitude while enduring it. He went to the limit of human suffering. During His life, Jesus met every form of temptation, every experience that can come to a man, for a twofold purpose: 1. "For in that He himself hath suffered being tempted, He is able to succor them that are tempted." (Heb. 2:18.) 2. That whenever we are in deep trial and temptation, we may remember that our Saviour passed through the same, and has promised to "make a way of escape" for us in every instance.

April 25. Be steady and fearless in the discharge of your duty, without failing in that respect which is due to higher powers. Why should you fear puny man and shrink from delivering a God-sent message? His foundation is in the dust, his life but a vapor, his breath in his nostrils (that is



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ready to depart); his beauty only on the skin; his power an idiot's boast, and his health swinging upon circumstances.

April 26. "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out. Ye are the light of the world. A city that is set on a hill cannot be hid \* \* \* Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." (Matt. 5:13-16.)

April 27. A church without the apostles would be like a building with no foundation; without prophets, i. e., preachers, like a body with no mouth; without evangelists, like a wholesale house with no traveling agents; without teachers, like a school without instructors; without pastors, like sheep without a shepherd; without helps, like a body without hands or feet; without governments, like a state with no laws or offices. Deprive the church of these divine appointments, and you thus cripple her power, and make her like Sampson when shorn of his locks.

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April 28. The gift of healing, which has been neglected and abused by so many of God's so-called children, is catalogued with the nine gifts as a permanent fixture in the Pentecostal church. What God has thus joined together, let no man try to put asunder. If he does not possess it, let him not try to trim God's church to suit his own experience.

April 29. "Faithfulness" is to be perfectly true to a covenant, a promise, a duty, a responsibility: the sacred keeping of a trust, or a special commission that is given us of God. This is the greatest principle of character in God or in man.

April 30. Nothing is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing more pleasant, nothing better either in heaven or earth, because love is born of God; and rising above all created things, can find its rest in Him alone.

Love looks not at the gift but has its eye upon the Giver more than upon all goods.

Love knows no limits but is fervent beyond all bounds.

Love never feels a burden, never thinks things tasks, willingly attempts what is above its strength, never argues that things are impossible; because all

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things seem to it possible and lawful to be undertaken.

Love watches, and slumbering, does not sleep; if weary, it wearies not; if restrained, it is not straitened; if fearful, it is not dismayed; but as a living flame and glowing torch it bursts upward, and safely keeps its onward course.

## MAY

May 1. "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves: we are His people, and the sheep of His pasture." (Psl. 100:1-3.)

May 2. The surest way of turning a person from one pleasure is to give him a greater pleasure on the opposite side. A weeping willow, planted by a pond in a pleasure-garden, turns all to one side in its growth, and that the side on which the water lies. No dealing, either with its roots or with its branches, will avail to change its attitude; but place a larger expanse of water on the opposite side, and the tree will turn spontaneously, and hang the other way. So it is with the outbranching affections of the human heart. Follies and vices on this side are sweet to its depraved nature. The joys are shallow at the best, but it knows no other, and to these it instinctively turns; to these it grows

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forth. It will never be turned unless you can open a rival joy, wider and deeper, on the other side. This God has done in "*Full Salvation.*"

May 3. Habituate yourself to speak to others on the concern of salvation. If reproof be necessary, "deal prudently," but never shrink from it to any one. Be faithful, pointed, plain and affectionate. Show that you have the good of the reproved at heart.

May 4. "Know thyself." Deny thyself. Govern thyself. Abhor and flee from the "appearance of evil." Guard the senses. Avoid occasions to impurity of heart. Eat and drink "to the glory of God." Eat to live, rather than live to eat. Be careful of health. Avoid repletion.

May 5. A very small thing can hinder us in secret prayer. Sometimes if you have a kettle on the stove boiling, the devil will use that as a means to hinder you from having your mind wholly on God, for fear its contents will burn; so when you go to pray, set the kettle off the fire.

May 6. Lord, search my heart, and see if it contain any anger, any envy, any pride, any jealousy,

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any impatience, any malice, any prejudice, any bigotry, any impetuosity, any covetousness, any lust, any fear of man that bringeth a snare, any hypocrisy, any shrinking, any evil shame, any false modesty, any unbelief, any self-love, any love of praise, any love of authority or love of prominence.

Search my thoughts and see if they are such as would prevent me from being admitted into a sinless heaven to dwell with a Holy God.

May 7. Words make trouble. Be still. This is the voice of the Spirit. Take no thought for tomorrow; worry not about home, church or business cares. Cast all on Him, and not a word. We think so hard, pray so hard and trust so hard that we become unrestful and disquieted and noisy, and thus drive Him away. Worry makes the place of His abiding unpleasant, and He leaves.

May 8. Moses, that memorable worthy, "Choose rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season."

That was a noble expression of a noble Christian, "Whatsoever I thankfully receive as a token of God's love to me, I part with contentedly as a token of my love to Him."

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May 9. Said Matthew Henry: "I would think it a greater happiness to gain one soul to Christ than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gains with very little satisfaction.

Reader, have you the burden of souls on your heart? John Hunt possessed such a passion for souls that he left parents and country in the freshness and vigor of youth, with locks as black as raven's wing, soon to become white and hoary with labor.

May 10. Some reasons why Christians cannot be Freemasons: 1. Because it strips a man of his manhood. It is degrading for a Christian man to be led into a lodge room, half nude, blindfolded, and with a halter around his neck. 2. Because it enslaves men. A Mason is sworn to obey the commands of a lodge. 3. Because Freemasonry profanes the ordinance of the oath. It is taking the name of the Lord in vain. 4. Because it is dangerous to society. They are sworn to help each other, right or wrong. 5. Because it recognizes no religion but the universal religion of nature. Masonic authority says: "As Masons, we only pursue the religion of nature." Pagan, Jew, all

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unite in this; but to suit them, the name of Christ must be dropped. Can a Christian go where Christ is purposely left out?

May 11. "Do unto all men as you would they should do unto you," were you in their circumstances. As a sacred duty, visit the sick. Always pray with them. Read to them the Scriptures. Ascertain their state. Lead them to Christ. Cultivate the disposition of compassion to the poor; care for their spiritual interest.

May 12. Think truly: speak kindly: act nobly: be sincere. The ideal is high. There is a way to reach it. Walk with Him and He will come in and live with you. I speak of Jesus.

May 13. It shows as wrong a turn of mind, as false a judgment, and as great a contempt for the true good, to neglect any degree of piety, for the sake of business, as for any the most trifling pleasure of life. Let but religion determine the point, and what can it signify, whether a man forgets God in his farm, or shop or at a gambling table? For there is no wisdom or reason in anything but religion, nor is any way of life less vain than an-



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other, but as it conspires with the design of Religion to raise mankind to a participation of the Divine Nature.

May 14. Whatever degrees therefore of holiness or inward perfection were required of the first followers of Christ, is still in the same degree and for the same reasons required of all Christians to the end of the world. Humility, meekness, heavenly affection, devotion, charity, and a contempt of the world, are all *internal* qualities of personal holiness.

May 15. Hath Heaven or earth suffered any change since our Saviour's time? Is the world become now more worth our notice, or heavenly treasure of less value, than it was in our Saviour's time? Have we had another Saviour since, that has compounded things with this world, and helped us to an easier way to the next?

May 16. God loves to see the counterpart of His own absolute goodness and grandeur in men, and these, too, up to the point of highest finite possibility \* \* \* Accordingly He has constituted man free, that he may be responsible. He has gifted him with the power of choice, that his good

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or evil may be the product of his own act. He has exposed him to temptation, that his integrity may not turn out to be accidental, for the want of tests, much less necessitated by compulsory circumstances.

May 17. Progress in any state of grace will be according to the soul's implicit obedience to all of God's revealed will. This same condition was imposed on the holy pair in their primitive state of holiness and innocence. Even in that state improvement and development were to be gained by exercise.

May 18. All great soul-winners have been men of much and mighty prayer, and all great revivals have been preceded and carried on by persevering, prevailing knee-work in the closet. Before Jesus began His ministry, when great multitudes followed Him, He spent forty days and nights in secret prayer and fasting. (Matt. 4:1-11.)

May 19. In agriculture, sowing is just as important as reaping; in fact, it is the very foundation of it. There could be no reaping if there had been no sowing. One goes to work and sows the

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seeds of truth, and, for some reason perhaps known only to God, it does not bear immediate fruit. Some one else comes along, puts in the sickle, reaps a glorious harvest, and departs amid a great flourish of trumpets. His predecessor may be looked upon as a failure. He may, and likely will be, tempted to think so himself. Probably if the reaper had taken the sower's place and had been surrounded by the same conditions, he would not have fared any better himself. But then the reward of the sower is just as certain as that of the reaper.

May 20. Withdraw, then, your spirit from time to time, into your heart, where, separated from all men, you may familiarly treat on the business of your soul with God.

May 21. Consider that the present day is given you, in order that in it you may gain the future day of eternity, make a firm purpose, therefore, to employ it well, with this intention.

May 22. A glance over the past will remind us that the Holy Spirit has always developed the tallest characters through pain and suffering. Abraham was never the "father of the faithful," until after that awful tragedy on Mount Moriah.

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Isaac is remembered for his endurance. Jacob was a supplanter until, between two millstones, the meanness was ground out of him. And even Joseph, the most faultless character, had to reach his throne through the sorrow and shame of Egypt's prison cell.

May 23. While we do not teach or believe any man can become so good and holy he could not sin if he wanted to, we do believe and teach that men may be so thoroughly saved they will not want to, and by the grace of God, do not commit sin. We do not say we have not power to sin, yet all may know of an experience where they have power not to commit sin. "He that committeth sin is of the devil."

May 24. Rash judgment begets uneasiness, contempt of our neighbor, pride, self-complacency, and a hundred other most pernicious effects. The serpent's tongue is forked, and has two points; so is that of the slanderer, who at one stroke stings and poisons the ear of the hearer, and the reputation of him of whom he speaks.

May 25. The properties of a glorified body: First, "the just shall shine like the sun;" so shone

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the faces of Moses and Stevens. Second: they "shall fly upon the wings of the wind;" thus Philip was carried from Gaza, in the desert, to Azobus. Third, "our corruption must put on incorruption;" as St. Paul miraculously shook off the serpent, and felt no harm.

May 26. It seems to be the purpose of God in the present dispensation to do good to His creatures, by the inequality of their conditions. The design of the providential arrangement is to produce *gentle, humble, contented thankfulness* on the one side, and *open-hearted, open-handed, liberality* on the other. If God had not intended to exercise these graces, He probably would have made and kept men, as to external comforts, all in a state of equality. But this would not have been the best condition for human beings, or for any portion of them, Absolute equality of condition may do for cattle, but not for men.

May 27. Trials are more precious than gold because they wean us from the world. While gold has the effect of making us settle down and be satisfied with this world, this world is not our home, and God lets trials come to remind us that we are

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strangers and pilgrims in the earth. Mr. Rothschild was the richest man in the world, but he lived and died in an unfinished mansion. One of the cornices of his house was purposely unfinished to bear testimony that he was a pilgrim in the land.

May 28. It is just as necessary for us to be acquainted with the voice of Satan as it is to know the voice of the Holy Spirit. There are numberless good people in the church to-day who are tormented by the devil on non-essential things and unscriptural suggestions. He makes them believe they must do this or that; or he tells them they must go here or go there, etc., etc. Now, these poor souls are so conscientious that they are willing to do anything that they think is God's will, therefore the devil takes advantage of them at this point.

May 29. Haste is generally the cause of all railroad wrecks. It is not the slow trains that are so often wrecked, but the "express," the "fast mail," and the "fliers." So it is in the religious world; it is not generally the level-headed, thoughtful, slow, even-spirited Christians who jump the track and go into the ditch, but it is impetuous, hasty, hurry-up crowd. It is almost invariably true, that

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those who go at things in a hasty, hurry-up way, will sooner or later have to be pulled out of the ditch.

May 30. "The firmament showeth His handiwork." Who have not climbed up to some mountain summit and sat down in nature's lap and viewed the waving forest, dancing cascades, shining rivers, with fantastic visions of rocks, and ferns, wild flowers and trees, and floating clouds; where the shining texture of leaf and blade wave a gossamer that hangs like a veil in the dreamy haze.

The soul that walks with God can see Him everywhere from the fact the firmament sheweth His handiwork.

May 31. What a child would do in the eye of his father; a pupil before his tutor; and a wife in the presence of her husband; and a servant in the sight of his master; let us always do the same; for we are made a spectacle to God, to angels, and to men; we are always in the sight and presence of the all-seeing and almighty God, who also is to us a Father and a Guardian, a Husband and a Lord.

Lord, teach us to walk always as in Thy presence, to fear Thy majesty, to reverence Thy wisdom and

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omniscience; that we may never dare to commit any indecency in the eye of our Lord and our Judge; but that we may with so much care and reverence demean ourselves that our Judge may not be our accuser but our advocate.

A great deal of talent is lost to the world for the want of courage. The servants of the Lord should be as bold for their Master as the Devil's servants are for theirs. We fear men so much, because we fear God so little.



## JUNE

June 1. "Praise ye the Lord. Praise ye the Lord from the heavens: praise Him in the highest.

Praise ye Him, all His angels; praise ye Him, all His host. Praise ye Him, sun and moon; praise Him, all ye stars of light." (Psl. 148:1-3.)

June 2. If you do not put on gold or pearls, then do not put on any imitation of gold or pearls. Not only avoid evil, but avoid the appearance of evil. If you have abandoned cigars, do not put a dude smoking-cap on your head. If a young lady cannot wear a feather on her hat, then she should not bunch up a quantity of ribbon to take its place. If you have renounced the devil, then renounce the devil's substitutes.

June 3. Much prayer before a matter is decided upon would often save from much suffering which results from a wrong decision which has been made. It is better not to move at all than to go against the providences of God. He has a place for each of

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us, and a work for each of us to do. Let us seek to find our work and our place, and accept them thankfully, however humble they may be.

June 4. Keep up a daily, or rather a perpetual, devotement of all to God. Search and surrender, re-search and surrender again, and keep every vestige of self upon the altar under the consuming, sin-destroying flame. Entire sanctification cannot continue without continual submission to God. "Submit yourselves, therefore, to God."

June 5. Remember the life of the Christian is a life of faith. We are justified by faith, sanctified by faith, and must stand by faith. There must be a continuous faith. Faith, in the entirely sanctified, becomes in a sense a state of mind—a habit of the soul. We must give up all idea of resisting temptation, or of acceptably performing any service for Christ, by the mere force of our own resolutions. This is to be your victory, "even your faith." "The life which I now live in the flesh, I live by the faith of the Son of God."

June 6. No saint was ever so profoundly rapt or illuminated as never to have known temptation

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from first to last. For no one is worthy of the sublime contemplation of God, who for God has never endured tribulation. For it is usual for tribulation to go before consolation, and to be a sign of its approach.

June 7. When we have received any favor from God, we ought to retire, if not into our closets, into our hearts, 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.

June 8. The best means of resisting the devil is to destroy whatever of the world remains in us, in order to raise for God, upon its ruins, a building all of love. Then shall we begin, in this fleeting life, to love God as we shall love Him in eternity.

June 9. If you turn to look at the way all flesh is going, and get your eyes in the same direction that all the corrupt things of earth are traveling,

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your soul is stifled with vexation; but when you turn your face toward Jesus and heaven, and go opposite to all the things and the circumstances of this world, you meet a cool, bracing air, the dust of earth is blown behind you, and your soul is refreshed by the prospect of eternal things.

June 10. Those who have a little love with much foam of profession, will never consent to go on the ground floor, or in the basement of religious life, and take on the lowest form of service. The greatest saints on earth are those who can go down the lowest. This is the law of divine love that those who are the tallest in the knowledge of God can descend the deepest toward men.

June 11. Why don't you return those borrowed books that you have had in your library for some time? Did you ever stop to think that it is a refined way of stealing a book? Please get them out *immediately* and send them home, or God will record you as a "*book-thief*," which is just as bad in His sight as a horse-thief.

June 12. As the devout soul continues his enamored walk with God, he reaches a stage where noth-

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ing detracts or interrupts his devotion and inward communion; nothing hinders his upward march to the City of God. He does not have to live in retirement in a cave to satisfactorily serve God, but holds unbroken communion everywhere, both on land and sea.

June 13. The wholly sanctified soul is meek, lowly and self-forgetful so that he never rushes or pushes ahead of others in order to obtain the most comfortable seat or the easiest place, but is so conscientious and careful that he would not infringe upon the rights of the most insignificant being in the world. (Matt. 7:12.) The tide of humility has risen so high in his soul that he feels inferior to every human being on earth; therefore he could joyfully wash the feet of his greatest enemy.

June 14. There is something about the character of God, and it pervades all His creation, and every branch of His government, which bespeaks the infinite gentleness of His nature. He clothes all the vast and rugged forms of His works with a majestic quietness, and velvet gentleness, which betrays the character of His mind. He drapes the rough mountains with green shrubbery, or the soft

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blue air; even storms are edged around with a fringe of delicacy, and none of the stupendous works of God in ocean, earth, or air, or flying worlds, have the severe, raw-head and blood-bone appearance, which would have been the case if a creature had made them.

June 15. It is reported that Baxter stained his study walls with praying breath, and, after receiving a rich anointing of the Holy Ghost, he sent a river of living water through Kidderminster, and was the means of converting hundreds.

June 16. If a man visit his sick friend, and watches at his pillow for charity's sake, and because of his old affection, we approve it; but if he does it in hope of legacy, he is a vulture and only watches for the carcass.

June 17. Let him that is most busied set apart some solemn time every year, in which, for the time, quitting all worldly business that he may attend wholly to fasting and prayer, and the dressing of his soul by confession, meditation, and attendances upon God; that he may make up his accounts, renew his vows, make amends for his carelessness, and

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retire back again, from the place to which levity and the vanities of the world, or the opportunity of temptations, or the distraction of secular affairs have carried him.

June 18. The Bible lays down the doctrine that the reward given will be in proportion to the work done. Those who have been successful in winning souls will have a glorious recompense in the dazzling crown which shall deck their brow. For every soul they win for God a gem brighter and more valuable than a thousand worlds shall adorn their crown. "They that be wise shall shine as the firmament and they that turn many to righteousness as the stars forever and ever."

June 19. A busybody is a treacherous supplanter and underminer of the peace of all families and societies; this being a maxim of an unfailing truth, that no one ever prys into another man's concerns but with design to do, or be able to do, him a mischief. "And that ye study to be quiet, and to do your own business, as we commanded you." (1 Thess. 4:11.) "But let none of you suffer as a murderer, or as an evil-doer, or as a busybody in other men's matters." (1 Pet. 4:15.)

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June 20. Nagging is a sin against yourself, your household, your husband, your wife, your servant, your friends. Why not list it with other sins? That is where it belongs. No Christian can be guilty of it and be a true follower of the Lord Jesus Christ.

June 21. Pride thrust Nebuchadnezzar out of men's society—Saul out of his Kingdom—Adam out of Paradise, and Lucifer out of Heaven. And it will shut out of Heaven many more who are now prominent in the church. "Pride goeth before destruction, and a haughty spirit before a fall. Better is it to be of a humble spirit with the lowly than to divide the spoil with the proud." (Prov. 16:18.)

June 22. Are you dying daily to sensible objects, and living for eternity? Is the thought of death pleasing and comforting to you? Are your tastes and dispositions more heavenly than formerly?

June 23. If the will of God is our will, and if He always has His way, then we always have our way also, and we reign in a perpetual Kingdom.



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He who sides with God cannot fail to win in every encounter; and whether the result shall be joy or sorrow, failure or success, death or life, we may under all circumstances join in the Apostle's shout of victory, "Thanks be unto God, which always causeth us to triumph in Christ."

June 24. Nothing else but seeing God in everything will make us loving and patient with those who annoy and trouble us. They will be to us then only the instruments for accomplishing His tender and wise purpose toward us, and we shall even find ourselves at last inwardly thanking them for the blessing they bring us.

You know well enough how to excuse and palliate your own faults, but you are not willing to accept excuses for others.

June 25. No one can retain the favor of God and disobey Him. Hence, if we would "walk in the light" we must walk in obedience. And to such as have retained the favor of God and are now walking in obedience, there comes the promise that "the blood of Jesus Christ, His Son, cleanseth us from all sin." (1 Jno. 1:7.)

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June 26. Lying lips are an abomination to the Lord. All men must acknowledge lying to be one of the most scandalous sins that can be committed between man and man—a crime of deep dye and an extensive nature, leading into innumerable sins—for lying is practiced to deceive, to injure, betray, rob, destroy and the like. Lying, in this sense, is the concealment of all other crimes—the sheep's clothing upon the wolf's back, the Pharisees' own prayer, the harlot's blush, the hypocrite's paint, the murderer's smile, the thief's cloak and Judas' kiss. In a word, it is the devil's distinguished characteristic.

June 27. When you are forgotten or neglected, or purposely set at naught and you smile inwardly, glorying in the insult or oversight, because thereby counted worthy to suffer with Christ,—*that is victory.*

June 28. Religious company brings fire to our graces, to kindle them when they are freezing; but irreligious company brings water to quench them when they are flaming. There is somebody that continues healthful in a pest house. It is a far greater wonder to see a saint maintain his purity

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among sinners, than it is to behold a sinner becoming pure among saints. Christians are not always like fish, which retain their freshness in the salt sea; or like the rose, which preserves its sweetness among the most noisome weeds; or like the fire which burns the hottest when the season is coldest.

June 29. Meditation produces pious motions in the will, or effective part of our soul, such as the love of God and our neighbor; the desire of heaven and eternal glory; zeal for the salvation of souls; imitation of the life of our Lord; compassion, admiration, joy; fear of God's displeasure, of judgment, and of hell; hatred of sin, and confidence in the goodness and mercy of God.

June 30. The enemy makes use of sadness to tempt the good; for as he tries to make the wicked rejoice in their sins, so he strives to make the good sad in their good works, and as he can only induce people to commit evil by making it appear *agreeable* so he can only divert them from good, by making it appear *disagreeable*.

## JULY

July 1. "Sing aloud unto God our strength: make a joyful noise unto the God of Jacob." (Psl. 81: 1-3.)

July 2. In the present mode of our being, we can have but a faint conception of that capacity for enjoyment which our immortalized nature will possess. If the change upon the mental is to equal that upon the bodily powers, and the glorified body of the Redeemer is the model after which the bodies of the saints are to be fashioned, how wonderful must be the capacity for enjoyment possessed by the saints in Glory! With a spiritual body, how keen and far-reaching must be the glance of the eye, how delicate and appreciative the faculty for hearing, how exquisite the powers of taste, how capacious the intellect restored from the curse of sin, how enlarged must be the capacity for deriving happiness from all that can attract the eye or charm the ear, illumine the mind or delight the fancy, kindle the imagination or enrapture the affections!

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July 3. The eagle teaches her young to fly by tearing up her nest, hurling them in mid-air, where, thrown upon their own resources, they must either fly or fall. It is then they find the undeveloped power in their wings. It is then they discover the secret of a new life. But for this trial they would never learn to beat their way through the pathless firmament and ride upon the wings of the wind.

July 4. He that would die holily and happily, must in this world love tears, humility and solitude. If you wish, as you should, to stand firm and to progress in your spiritual life, regard yourself as an exile and stranger upon earth. He that does not seek in everything simply and purely the glory of God, and the salvation of his own soul, will find nothing but trouble and disappointment.

July 5. Remember that you are here to serve, not to rule; to work not to waste your time and to gossip. Here, therefore, men are tried as gold in a furnace. Here no one can abide, unless he is ready to humble himself with all his heart for the love of God.

July 6. There was that about the disciples that caused every one to take knowledge that they had

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been with Jesus, because of the calm, holy, meek aspect which they wore all through their ill usage, contradiction, imprisonment, insults and scourgings. They never manifested the least sign of anger or impatience; neither did they utter an unkind word, but were as gentle as lambs and as harmless as doves, and yet as bold as lions and as resistless as angels.

July 7. As the most dangerous winds may enter little openings, so the devil never enters more dangerously than by little, unobserved incidents, which seem to be nothing, yet insensibly open the heart to great temptation. It is good to renew ourselves from time to time, by closely examining the state of our souls, as if we had never done it before; for nothing tends more to the full assurance of faith, than to keep ourselves by this means in humility, and the exercise of all good works.

July 8. Sanctified people are only spiritual babes as far as knowledge goes. Many little improprieties of conduct, manner and habit, which must be corrected, remain. Too much has been expected of them. They have only purity, not *perfection of development*, of knowledge, nor of

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conduct. Their characters are not perfect, though their hearts be pure, but only in process of development.

July 9. Joy is the secret sweetness of a pure conscience, of a loving heart, of the gladness that comes from perfect righteousness. There will be many and great rewards for God's true people, but the crown, the climax of all rewards will be those final words from the lips of our King, "Enter thou into the joy of thy Lord."

July 10. As we see one coal kindle another, and wood to be apt matter to make a fire; so those that are disposed to contention and brawling are apt to kindle strife. A young preacher was riding out with one of his deacons, when they encountered a hog lying across the road. The deacon advised the preacher to turn out for the hog; but he persisted in keeping the road. At last the preacher was compelled to go around the hog, or be upset; and thus effectually learned the lesson.—"*Never contend with a hog.*"

July 11. It is true, open sinners deserve open censures; but private admonitions will best suit

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private offences. While we seek to heal a wound in our brother's actions, we should be careful not to leave a scar upon his person. We give grains of allowance in all current coin. That is a choice friend, who conceals our faults from the view of others, and yet discovers them to our own.

July 12. The presence of a multitude makes a man take up an unjust defence, rather than lie down under a just shame. It is better to censure a man in private, than to spread his guilt by proclamation. How many do that in the market, which they should do in the closet!

July 13. We do not seem to apprehend either how much good or how much evil there is in conversation, and I believe it may be affirmed that the greatest instructions and the greatest corruptions proceed from it. If some people were to give us their true history, they would tell us that they never had any religion since they had such acquaintance and others have been led into a sincere piety, only by conversing with pious people. For men's common conversation and ordinary life teach much more effectually than anything they say or do at set times and occasions.



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July 14. Increased light means wider range of experience, greater effectiveness in life's practical duties, and higher octaves of enjoyment. Better acquaintance with Jesus brings sweeter and better realized companionship. Past victories bring renewed courage. Indeed all life's ongoing, when abiding in the order of God, is an ascending scale. "It shines more and more unto the perfect day."

July 15. Envy is an ill will to others because of their superiority in gifts, or goodness, or success, and the least spark of this feeling in the heart is the seed of hell. Reader if you have the least feeling of envy, flee to the cleansing blood.

July 16. The crowning excellency in the bliss of heaven is, that it *shall fear no termination*. On earth, how quickly the most attractive beauty fades, the sweetest pleasure dies, and the fondest hopes are withered; but in heaven, the sun of peace, and joy, and love, and bliss, shall never set. Spring shall bloom with unfading beauty, love shall glow with increasing warmth, and the stream of bliss shall flow forever.

July 17. Time is the great destroyer. "I saw a temple reared by the hand of man, standing with

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its high pinnacles in the distant plain. The streams beat about it, the God of nature hurled His thunderbolts against it; yet it stood as firm as adamant \* \* \* I returned, and lo! the temple was no more. Its high walls lay in scattered ruin; moss and grass grew rankly there. 'Who is the destroyer?' said I to my guardian angel. 'It is Time,' said he.'

July 18. Patience does not chafe or murmur under pressure, and during seasons of affliction. Her mouth is lovely in silence. She rides not in the whirlwind and stormy tempest of passion. She is a silent sufferer and an unflinching burden-bearer. She never complains or makes any rude threats. Her secret of conquest is, to *silently* and *gently* endure all that comes her way.

July 19. You must acquire the habit of living by the minute. Take care of the present moment. Trust God *now*; do God's will *now*; do not offend God *now*. You are to act for the future; but act by the minute. "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."

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July 20. Live in the constant use of all the ordinary and instituted means of grace—public and private prayer, meditation, searching the scriptures, and the sacrament. “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”

July 21. One reason why some decided Christians do not grow in grace, and have more power with God and man, is that they must always have their own way. They do not know how to give up in any matter in which they differ in opinion from their brethren. They are self-willed and contentious. They believe in submission to themselves.

Neither can we say that a wholly sanctified person would be incapable of marriage, and of worldly business; if he were called thereto, he would be more capable than ever.

July 22. Nature likes to have things fine and different from others and shun what is mean and coarse. But Grace delights in what is plain and humble, does not spurn what is rough, nor refuse to be clothed in rags.

Nature leans toward creatures, to her own flesh,

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to vanity, and to running about. But Grace draws the soul towards God, and to virtues, renounces creatures, shuns the world, hates the desires of the flesh, restrains wanderings about and blushes to appear in public.

July 23. When there is left no place of believing good of a person, then "*Charity*" comes in with its *hope*, and begins to make allowances and excuses, as far as a good conscience can permit, and hopes that the transgressor may reform and be restored to the good opinion of society.

July 24. Since his expulsion from the realms of light, the Devil has hated with perfect hatred every symbol of Jehovah's presence and glory; he hates the light; he is the prince of darkness; he is the great extinguisher, putting out the light of truth and holiness as often as he can effect it. He thought to extinguish the "*Light of the World*" by nailing it to a tree, but, in so doing, he only broke the vase that contained it into pieces, causing it to shine forth with brilliancy, and to fill the whole earth with glory.

July 25. He is not just that will not be just without praise; but he is a righteous man that

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does justice, when to do so is made infamous; and he is a wise man who is delighted with an ill name well gotten.

July 26. He that is indifferent whether he serve God in riches or in poverty, is rather a seeker of God than himself; and he that will throw away a good book because it is not curiously gilded, is more curious to please his eye than to inform his understanding.

July 27. It were well you should be thoroughly sensible of this—the heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else; if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, “Have you received this or that blessing?” if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more, but more of that love described in the thirteenth of the Corinthians. You can go no higher than this, till you are carried into Abraham’s bosom.

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July 28. A "lie" is any action done or word spoken, whether true or false in itself, which the doer or speaker wishes the observer or hearer to take in a contrary sense to that he knows to be true. It is, in a word, any action or speech with the intention to deceive, though both may be absolutely true and right in themselves.

For any one to disguise their walk, appearance, handwriting or voice to avoid being detected, they are lying, because they are laboring to deceive the observer and leave them under a false impression from what is strictly true. Hence, they are "making a lie."

July 29. Every created thing has its bounds, but grace has none. In true Godliness there is no excess. Those wells which are of God's digging can never be too full of water. He delights to see the trees of righteousness, laden with the fruits of righteousness.

July 30. When you never care to refer to yourself in conversation or to record your own good works or to itch after commendation. When you can truly love to be unknown, *that is victory.*

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July 31. Often meditate upon the effects of pride on one side, and humility on the other, First, that pride is like a canker, and destroys the beauty of the fairest flowers, the most excellent gifts and graces; but humility crowns them all. Secondly, that pride is a great hindrance to the perceiving the things of God, and humility is an excellent preparative and instrument of spiritual wisdom.

Drive away all flatterers from thy company, and at no hand endure them; for he that endures himself so to be abused by another, is not only a fool for entertaining the mockery, but loves to have his own opinion of himself to be heightened and cherished.

God is your strength to sustain you in all the conditions which He places you, and not allow you to grow weak. Your patience to bear all the disgrace and all the crosses which come upon you, of whatever nature they may be; the perfection in which you are to always walk. Consequently there is no reason why you should fear or falter.

## AUGUST

August 1. "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving kindness and tender mercies. (Psl. 103:1-4.)

August 2. Do not be hasty in making rash vows; for, after you make them, God may require you to keep them. The word says, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed." (Eccles. 5:4.) Again, "Better is it that thou shouldst not vow, than to vow and not pay."

August 3. No degree of mortification and self-denial, no private prayer, no secret mournings, no instances of charity, no labors of love will ever be forgotten, but will be treasured up to our everlasting comfort and refreshment.



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We should be careful to avoid the very appearance of anger, unkindness, or contempt. We should always speak mildly and only when necessary.

August 4. You would perhaps devote yourself more fully to God, but for this or that little difficulty that lies in your way; you are not in so convenient a state for the full practice of piety as you could wish. But consider, that this is nonsense, because holiness consists in conquering difficulties. These things, therefore, which you would have removed are laid in your way, that you may make them so many stepping-stones to perfection and glory.

August 5. Anguing on the scriptures, contending over nonessentials and rebutting remarks made in testimony or in prayer are too often a means of spiritual dissipation among professed Christians. This is one of the easiest ways in the world to kill a meeting and grieve away the Holy Ghost.

August 6. We glorify God most when we prevent what may offend Him. God alone can prepare crosses suitable to a soul that thirsts for a following of His suffering and a conformity to His death.

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August 7. The orange is the most beautiful fruit tree in the world, and combines more excellent qualities than any other tree. In some features the cocoanut palm excels, and in others the olive, but the orange has all the qualities put together. It is evergreen, with shining leaves, with very fragrant blossoms, and delicious fruit, smooth, fine-grained bark, fragrant leaves, very hard, enduring wood and will live, under favorable circumstances, one or two hundred years: one tree has been known to bear fruit nearly three centuries. Now, put a large, full bearing orange tree in a forest of common trees, of the wood, and that is the comparison between the matchless excellence of Christ and all other sons of God, including angels and men.

August 8. Do you ever pray God to cleanse the thoughts of your heart, that you may perfectly love Him? If you neither desire what you ask, nor believe it attainable, pray you not as a fool prayeth?

August 9. Entire holiness is retained on exactly the same conditions that it is first received. "And the life which I now live in the flesh, I live by faith in the Son of God." "But ye, beloved, build-

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ing up yourselves on your most holy faith, praying in the Holy Ghost.”

August 10. Some people seem to expect that, after the soul has entered into its rest in Jesus, temptations will cease, and to think the promised deliverance is not only to be from *yielding* to temptation, but even also from *being tempted*. Consequently, when they find the Canaanites of temptation still in the land, they are utterly discouraged, and think they must have gone wrong in some way, and that this cannot be the true land after all.

August 11. One of the most excellent characteristics of holiness is *teachableness*, and you must keep yourself in a teachable attitude if you expect to grow in grace, or to even retain the grace you already have. You do not know all there is to learn even after you are cleansed, and if you are sanctified, you were never as willing to listen as now. You can learn from the humblest saint or from a little child.

August 12. Holiness does not save one from infirmities. An infirmity is defined as “a physical,

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mental or moral weakness or flaw” (Standard Dictionary.) It is found in a man’s natural involuntary condition. In a holy person it is not sin, and is perfectly consistent with the highest degree of Christian perfection.

August 13. A man may wear the Saviour’s livery, and yet be busied in Satan’s drudgery. The skin of an apple may be fair when it is rotten at the core. Though all gold may glitter, yet all is not gold that glitters. The arrantest hypocrite may have the *color* of gold, but not the *value* of gold.

August 14. If you be sick of the *will-nots*, old age is in danger of dying of the *shall-nots*. It is hard to cast off the devil’s yoke, when we have worn it long upon our necks. “Can a man be born again when he is old?” Grace seldom grafts upon such withered stocks. An old sinner is nearer the *second death*, than he is to the *second birth*. It is more likely to see him *taken out of the flesh*, than the *flesh taken out of him*.

August 15. We ought to be in church as the saints are in heaven, and in the house as the holiest men are in the church; doing our work in the house

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as we pray in the church, worshiping God from the ground of the heart. One of the principal rules of religion is to lose no occasion of serving God.

August 16. It is not well for too many workers to talk to the seeker at the same time, one telling him to "surrender," and another telling him to "believe," while another exhorts him to "confess," and still another exhorts him to "claim it." Such conduct has confused and discouraged many an honest soul.

August 17. When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence; *that is victory.*

August 18. Do not go dragging around as if you were poor and had no friends. Go through the world with the tread of a conquerer. Suppose my father or mother wanted to give me a present, and I should not take it; it would grieve them. Our heavenly Father wants to give us everything we need. "Well, I know—," but hesitation grieves

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Him; instead say, "All right, thank you, Father." Let us act as though we belonged to the King. To retain the experience of holiness, we must not fail to testify to it. Mr. Fletcher lost it five times through failing to testify to it. Confessing it does not exalt self, but humbles the soul and gives glory to God.

August 19. Do everything in the name of the Lord Jesus Christ, and to the glory of God. The Saviour expects you to eat, drink, dress, spend your time, talent, and property, and transact your business, with reference to the same objects for which you pray, read your Bible, and worship God. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

August 20. Avoid sinful lightness or levity on the one hand, and moroseness on the other. Be cheerful, but not frivolous and vain; sorrowful, but not sour or gloomy. Maintain the dignity, the purity, and the sanctity of the Christian character. "Be sober, grave, temperate, sound in faith and charity."

August 21. Cultivate the deepest humility and reverence in your approaches and addresses to God.

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Never allow yourself to use light or irreverent expressions of God, or of His great work, however joyful or ecstatic you may be. You are a temple of the Holy Ghost. "Therefore be careful, and walk softly before God." "I am the Almighty God; walk before me, and be thou perfect."

August 22. Study the Bible. Be a Bible Christian in theory, in experience, and in practice. Make your honesty, justice, veracity, and self-denial harmonize with the teaching of the Bible. Avoid seeking or encouraging others to seek any mystical experience not explicitly taught in the Bible. Be satisfied with increasing love, power and communion with God, and avoid all mystical and unscriptural isms, which have wrought disastrously against the doctrine of holiness.

August 23. Redeem your time. Imitate the example of Christ: rise early in the morning, and while others are slumbering pray, "search the Scriptures," and commune with God. Make every day and hour tell upon your best interest and the cause of God; "Redeeming the time, because the days are evil."

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August 24. Acquire the habit of constant watchfulness against sin. The tempter is vigilant and insidious, ever on the alert, and full of artifice. In an unguarded moment you may lose what has cost you years of toil, and what you may never be able to regain. "Therefore let us not sleep as do others; but let us watch and be sober."

August 25. You must absolutely refuse to comply with temptation, under any circumstances, or to any degree. In the strength of God you must say "No" to the tempter every time. In the fiercest temptation, a resolute "No," and a single look to Christ, will overcome the wicked one. Be careful and distinguish between temptation and sin.

1. A sinful impression, or suggestion, resisted until it disappears, is temptation, and only temptation—not sin.

2. A sinful suggestion, courted or tolerated, or at length complied with is sin. "Resist the devil, and he will flee from you."

August 26. Endeavor to preserve a perfect consistency between your profession and your practice. Your profession will raise reasonable expectation



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which you must meet and vindicate by your life and the "Fruit of the Spirit." Be exemplary in all things, especially in small matters, and "abstain from all appearances of evil." Mr. Wesley says, "He that neglects little things, shall fall little by little."

August 27. Be careful how you consider impulses and impressions as the teachings of the Spirit. We are to be "led by the Spirit," but it is principally by its illuminations. The man who is led by the Spirit is filled, not with impulses and impressions, but with light. Never allow any impulse to lead you to any course not in perfect harmony with the Bible, enlightened reason, and the providence of God.

August 28. Read the best writers on Christian holiness. We mention Messrs. Wesley, Fletcher, and Clark; Bishops Peck and Foster; Drs. Steele, Peck, McDonald, Mahan, Boardman and Finney. But the Bible should be first, last and always. "Give attendance to reading, to exhortation, to doctrine."

August 29. Do not let the adversary lead you to dwell upon some one subject, to the exclusion of

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others, such as faith, dress, pride, worldliness, masonry, etc. Aim at symmetry of character, and give each item its proper attention. Make no hobby of any single item in particular, but of a symmetrical holiness in general. The Bible has no hobby but "holiness without which no man shall see the Lord." (Heb. 12:14.)

August 30. Be careful and not underestimate or disparage justification and regeneration. This is unwittingly done sometimes, in speaking of sanctification, and is fruitful of injurious results. It is a great and glorious thing to become a Child of God, and an heir of eternal life. Pardon, adoption, and regeneration constitute the principal items of personal salvation; they are inseparable from, and indispensable to entire sanctification. In speaking of perfect love we should never minify the great foundation upon which the whole Christian character and life rest.

August 31. In the confession of holiness, avoid all ostentation, display, and affection. Let your testimony be artless, simple, easy; let it exalt Christ, and humble you. Cultivate a sense of unworthiness, and let every thought, and look, and word,

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partake of the spirit of lowliness. "Let your speech be always of grace seasoned with salt, that ye may know how ye ought to answer every man."

O, Lord, I know not what I should ask of thee. Thou only knowest what I want; and thou lovest me, if I am Thy friend, better than I love myself. O, Lord, give me, thy child, what is proper, whatsoever it may be. I dare not ask either crosses or comforts. I only present myself before thee. I open my heart to thee. Behold my wants, which I am ignorant of; but do thou behold, and do according to thy mercy. Smite or heal! Depress me, or raise me up! I adore all thy purposes, without knowing them. I am silent. I offer myself in sacrifice.

Now, mistakes, and whatsoever infirmities necessarily flow from the corruptible state of the body, are no way contrary to love; nor, therefore, in the Scripture sense, sin.

## SEPTEMBER

September 1. "Praise ye the Lord. O, give thanks unto the Lord; for He is good: for His mercy endureth forever. Who can utter the mighty acts of the Lord? Who can shew forth all His praise? Blessed are they that keep judgment, and he that doeth righteousness at all times." (Psl. 106: 1-3.)

September 2. Do not seek to be conspicuous. Seek no prominence because of your learning, talents, piety, person, or possessions. Avoid all display; keep a single eye. Your great business is to glorify God. Let your dress administer to your comfort, convenience, decency and modesty. "Be clothed with humility, for God resisteth the proud, and giveth grace to the humble."

September 3. Do not (through a desire to avoid being conspicuous) neglect to "stand up for Jesus." Wesley says: "Your holiness will make you as conspicuous as the sun in the midst of heaven."

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While on the other hand do not think you can avoid it. "Ye are the light of the World" A holy, active, zealous lover of God and man will be seen of men. Stand up for God; speak, pray, and live to please Him. "Let us go forth, therefore, unto him without the camp, bearing His reproach."

September 4. Avoid all evil speaking. Never talk about the faults of an absent person. We are encompassed by this sin on every side, and are in great danger of being carried away by the torrent. Watch over your lips, and "Speak not evil one of another, brethren."

September 5. Do not allow yourself to talk much about the opposition you meet with from ministers and Christians. Never pray for yourself or others as if you or they were persecuted, especially not in public. Do not suffer your mind to dwell upon the opposition you meet with, lest you should be "overcome of evil." Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

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September 6. Avoid a censorious, fault-finding spirit. This will sour and ruin your soul. You may *grieve*, but never *fret*. You may *sorrow* over the conditions of things, but do not *scold*. While you must be plain, truthful, and searching, yet be kind, patient, and forbearing. "Warn them that are unruly; comfort the feeble-minded; support the weak; be patient toward all men."

September 7. Be careful to treat with the utmost kindness those that have not obtained this rich experience. Do not fall out with them on account of their dullness to learn or their slowness to believe, and unwillingness to seek holiness. Avoid all tartness of expression, and all undue severity, even though they should contradict and cavil. B. T. Roberts well says, "A bold, positive, dogmatic manner does not at all become the follower of Him who was meek and lowly of heart."

September 8. Avoid controversy. Few persons can engage in it without sooner or later getting into a bad spirit. Avoid becoming excited and getting into a scolding and vociferous manner of speaking. "The servant of the Lord must not strive, but be gentle unto all men."

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September 9. Make your whole spirit and life a practical exemplification of personal holiness. It is said that after Benjamin Franklin failed, by all his philosophical arguments, to convince the farmers of his day that plaster enriched the soil, he took some plaster and formed it into a sentence by the road-side. The wheat grew up through those letters about twice as rank and green as the other wheat, and the farmers could read for months, in living green, "*This has been plastered.*"

September 10. "Love suffereth long, and is kind." Suffers all the weaknesses of the children of God, all the weaknesses of the children of the world and that not for a little time *only* but as long as God pleases. Some can suffer long, but are not always kind. This love will at once inspire you with the most amiable sweetness and the most fervent and tender affection toward the one that knowingly injures you, and amid it all, you will feel and manifest a mild, tender, long-suffering spirit in every look, action and tone of voice.

September 11. Love "envieth not." Do you ever feel a secret spirit of envy or prejudice shut up in your heart. A jealous feeling when another

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becomes noticed and appreciated more than you? An unpleasant sensation in view of the great prosperity and success of another, especially your inferiors or those with whom you disagree? Do you ever find yourself dwelling upon such a one's faults and failings, rather than his gifts and virtues?

September 12. Love "vaunteth not itself." Acteth not rashly in a violent headstrong manner, nor passes any rash or severe judgment on the most guilty person. Its possessor is not harsh or pressing in his manner. When contradicted or pressed beyond reason or put in a wrong light, he bears it with meekness rather than use many words to excuse, evade, or clear himself.

September 13. Love "is not puffed up." Do you ever feel exalted and important because of your abilities, success or position? A desire at times to have others notice, sympathize or speak well of you; on the other hand, do you feel hurt when set aside and unnoticed? Do you love to speak of your special free times in preaching, exhorting or praying and thus draw attention to self? Do you feel humbled or lifted up when praised and preferred above others?



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September 14. Love "doth not behave itself unseemly." If you have this love, you are careful to avoid all such behavior that you think might grieve, offend, or be a source of temptation to another. Your reproving the forward and those who are a trial to you will not be prompted or tinged with a desire to take revenge or make them feel little and ashamed.

September 15. Love "seeketh not her own." This love will do away with selfishness of all kinds. In eating, sleeping, riding, etc., whether at home or abroad, its possessor continually practices self-denial, doing to others as he would be done by. He seeks to promote the interest and happiness of others as sincerely as his own, and often at the expense of his own, though it may not be appreciated or returned.

September 16. Love "is not provoked." When under a pressure or in a hurry do you ever feel anger and impatience stir at the ignorance, slowness or stubbornness of others? Do not excuse it as nervousness, temptation or holy indignation. Are you touchy and sensitive, especially when something contemptuous is said or done against your

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church, relatives, or nationality? Do you not feel a distant, independent feeling at times toward those who ignore and set aside your ideas; treat with contempt your plans and convictions?

September 17. Love "thinketh no evil." This will do away with all uncharitable suspicions. Do you ever find yourself surmising or mistrusting that another has done wrong or is guilty of some charge which you do not positively know to be true?

September 18. Love "rejoiceth not in iniquity." If you possess this love you never have a feeling of satisfaction in detecting, hearing or speaking, (though in a truthful and warning manner) of the failings and inconsistencies of others. You do not only weep over the sins and follies of an enemy, take no pleasure in repeating or hearing his faults spoken of, but you desire that they should be forgotten forever.

September 19. "Rejoiceth in the truth." Is not sectarian or bigoted, but rejoices just as much over the salvation of souls in the midst of others as if it were in our own rank. Rejoices to find that even those who oppose you whether with regard to

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opinions, or some points of practice are (in some cases) lovers of God, and in other respects, unreprouvable; glad to hear good of them and to speak all you can consistently with truth and justice.

September 20. "Beareth all things." Covers a multitude of sins, mistakes, imperfections and weaknesses of another; speaks evil of no man. "Believeth all things." Always willing to think the best, to put the most favorable construction on everything; ever ready to believe whatever may tend to the advantage of another's character.

September 21. "Hopeth all things." One being informed of the sins, faults or failures of another, perfect love hopeth it is not so bad after all. "Endureth all things." Endures with *unwearied patience* anything that God can permit, or men and devils inflict.

September 22. It has been said of "Holiness," "It breathes in the prophecy,—thunders in the law,—murmurs in the narrative,—whispers in the promises,—supplicates in the prayers,—sparkles in the poetry,—resounds in the songs,—speaks in the types,—glows in the imagery,—voices in the lan-

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guage,—and burns in the spirit, of its whole scheme from its alpha to omega, from its beginning to end. Holiness! Holiness needed! holiness required! holiness offered! holiness attainable! holiness a present duty, a present privilege,—a present enjoyment,—is the progress and completeness of its wondrous theme!’’

September 23. A wholly sanctified person may be tempted by Satan, by men, and by his own bodily appetites to commit sin, but his heart is free from these inward fires, which, before his full sanctification, were ready to fall in with temptation and lead him into transgression.

September 24. In conversion, sin does not *reign*, in sanctification, it does not *exist*. Conversion is salvation from the voluntary commission of sin: sanctification is salvation from the inbred sin. Conversion is sanctification begun; entire sanctification is the work completed.

September 25. The life of holiness is emphatically a life of faith; unbelief intermeddleth not therewith. In storm and sunshine the perfect Christian is the same. His faith may be tried, and

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he may be sorely tempted, but God “giveth more grace.”

September 26. Afflictions may come,—we may need them. While there is a tempter, we shall be tempted: but the “Lion of the tribe of Judah” is the Captain of our salvation. Our path to heaven does not lie all the way through Beulah. It is “through much tribulation that we enter the Kingdom.” We have our Elims of fruit and shade, to be sure; but we have also our Marahs of bitter waters. We are often refreshed with the rich clusters of Eschol, but we are soon called to pass through the streamless valley of Baca. In it all, however, the holy soul, walking by faith, sees the hand of its almighty Victor extended towards his bleeding followers; and a voice is heard;—sweet and faith-inspiring,—“I have overcome the world.”

September 27. “The Lord has taught me,” says Lady Maxwell, “that it is by faith, and not joy that I must live. He has, in a measure, often enabled me strongly to *act* faith in Jesus for sanctification, even in the absence of all comfort, This brought the powerful witness of purity.”

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September 28. Fenelon says: "Naked faith, alone, is a sure guard against illusion. When our foundation is not upon any imagination, feeling, pleasure or extraordinary illumination when we rest upon God only in pure and naked faith, in the simplicity of the gospel, receiving the consolations which He sends, but dwelling in none; following the light of the faith of the present moment; then we are indeed in a way that is but little subject to illusion."

September 29. They that are full of faith, ask all things with confidence and receive from the Lord, because they ask without doubting. But he that doubts, shall hardly live unto God except to repent. Wherefore, purify thy heart from doubting, and put on faith, and trust in God, and thou shalt receive all that thou shalt ask. Consider, therefore, this doubting, how cruel and pernicious it is, and how it utterly roots out from the faith those who were very faithful and firm.

September 30. Put on a firm and powerful faith; for faith promises all things, and perfects all things. But doubting will not believe that it should obtain anything, by all that it can do.

## OCTOBER

October 1. "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious; and His righteousness endureth forever." (Psl. 111: 1-3.)

October 2. In entering upon the high life, the soul must learn to love holiness for its own intrinsic excellence, and not merely as a means of exciting in us blissful ecstasies. The first feature of the wilderness state is a cessation of all the pleasurable emotions of the soul. The heart sometimes experiences a state not easy to describe. There is no emotion of any kind, no active desire, no joy, no conscious peace, no misery, no guilt. There is a suspension of the soul's sensibilities. It is as a state of inward emptiness. The soul is like the clear blue vault of heaven on a winter day, when no cloud is seen, and no winds are abroad.

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October 3. This inward stillness is often attended with a restless and painful longing, and with an apprehension that God had abandoned us; the soul, in its blindness, having taken the *gifts* of God for Himself.

October 4. If we set ourselves to enjoy the highest results of Christian experience, and to be wholly the Lord's, the question must soon be settled, whether we love God as a means of happiness, or for His own sake. If we can be satisfied with nothing but the intoxication of emotion, we give Him an altogether secondary place in our affections; we make Him only a means of our enjoyment, instead of sacrificing ourselves to Him. Such a soul has not fully lost itself in God.

October 5. We should aim to realize what was called by Archbishop Fenelon a state of pure love—a disinterested love, a love of *order, of absolute beauty and perfection*, superior to every agreeable sensation, and which can act in the absence of all sensible pleasure and consolations of grace. The soul, at such a time, may have no feeling, no happy emotion, on which its faith may lean. Yet it still holds to God, and loves Him for His own sake above all His gifts.



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October 6. The love that exists in such a state of naked faith is the purest form of Christian love. It has less of self in it. The finite recedes, and the infinite fills the affections. It is as pure as the breeze that fans an angel's brow.

October 7. We are told that there are depths of the ocean where the plummet sinks below all the currents and disturbances of the surface, and where eternal stillness reigns. So of a soul in this state of naked faith and pure love. It is an angelic flame, still and silent as the unfathomed depths of the sea. A state of naked faith, or what some writers on inward experience denominate the wilderness state, is a most beneficial mental condition, if the spirit does not falter, and if the will holds the soul, emptied of all desires and emotions in the presence of God.

October 8. If the enemy insultingly asks, "Where now is thy God?" stand like Christ before the bar of Pilate, in triumphant silence: or, if you speak, let praise flow from your lips like melody from the string.

October 9. Alas, how many stumble and fall when the divine Shepherd leads them into the des-

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ert, to wean them from themselves, and the world, and purge from the soul all its sensuous and earthly images! This is the crisis in the experience of the hidden life. It is a Spiritual Rubicon. If we cross it, victory and empire await us in the future.

October 10. We shall have our trials of faith, and our temptations. The Lord sends the trials to crucify the flesh, as in the case of Paul's thorn; Satan sends the temptations to ruin us as in the case of Judas' betrayal, Peter's denial, and Ananias' and Sapphira's falsehood. We should not be anxious about the removal of the trial, but the temptation should be repelled at once. Trials make our way to heaven more sure, while the temptation makes it more dangerous. One is the product of the Father's love, the other of a devil's hate.

October 11. Let us urge you, dear reader, to sound the depths of your heart, and see if the true marks of piety are there. It is a matter involving too much of interest to be passed over without careful attention.

October 12. Do you feel more and more that you and Christ are one, never to be separated? "O,

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union of unity," exclaimed Madame Guyon, "demanded of God by Jesus Christ for man, and merited by Him! After the consummation of this divine unity, the soul remains with Christ in God."

October 13. Watch and pray continually against pride. If God has cast it out, see that it enter no more; it is full as dangerous as desire, and you may slide back into it unaware, especially if you think there is no danger of it. "Nay, but I ascribe all I have to God." So you may, and be proud nevertheless. For it is pride, not only to ascribe anything we have to ourselves, but to think we have what we really have not.

October 14. Beware of the daughter of pride, enthusiasm! O, keep at the utmost distance from it; give no place to a heated imagination. Do not hastily ascribe dreams, voices, impressions, visions or revelations to be from God. They may be from Him; they may be from Nature; they may be from the devil. Therefore, "believe not every spirit, but try the spirits, whether they be of God."

October 15. Beware of Antinomianism, making void the law or any part of it, through faith, En-

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thusiasm naturally leads us to this; indeed, they can scarcely be separated. This may steal upon you in a thousand forms, so that you cannot be too watchful against it. Take heed of everything, whether in principle or practice, which has any tendency thereto.

October 16. Beware of sins of omission; lose no opportunity of doing good in any kind. Be zealous of good works. Willingly omit no work, either of piety or mercy. Do all the good you possibly can, to the bodies and souls of men; particularly "thou shalt in any wise reprove thy neighbor and not suffer sin upon him." Be active. Give no place to indolence or sloth; give no occasion to say, "You are idle, you are idle." \* \* \* Be always employed, lose no shred of time, gather up the fragments, that nothing be lost.

October 17. Beware of desiring anything but God. Now you desire nothing else. Every other desire is driven out; see that none enter again. Keep thyself pure, let your eye remain single. Admit no desire of pleasing food, or any other pleasure of sense; no desire of pleasing the eye or the imagination by anything grand, or new, or

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beautiful; no desire for money or praise. O, "stand fast in the liberty wherewith Christ hath made you free!"

October 18. Beware of schism! Of making a rent in the Church of Christ. That inward disunion, the members ceasing to have reciprocal love one for another. Beware of a dividing spirit. Beware of everything tending thereto.

October 19. Be exemplary in all things; particularly in outward things (as in dress,) in little things, in the laying out of your money (avoiding every needless expense,) in deep steady seriousness, and in the *solidity* and *usefulness* of your conversation. So shall you be "lights shining in a dark place;" so shall you daily grow in grace, till "an entrance be ministered unto you abundantly into the everlasting Kingdom of our Lord Jesus Christ."

October 20. God hardly gives His Spirit even to those whom He has established in grace, if they do not pray for it on all occasions, not only once but many times.

October 21. God does nothing but in answer to prayer; and even they who have been converted to

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God without praying for it themselves—which is exceeding rare—were not without the prayers of others. Every new victory which a soul gains is the effect of a new prayer. Be not over alarmed that Satan sows tares among the wheat of Christ. It ever has been so, especially on any remarkable outpouring of the Spirit.

October 22. On every occasion of uneasiness we should retire to prayer, that we may give place to the grace and light of God, and then form our resolutions, without being in any pain about what success they may have. In the greatest temptations, a single look to Christ, and the barely pronouncing his name, suffices to overcome the wicked one, so it be done with confidence and calmness of spirit.

October 23. God's command to "pray without ceasing," is founded on the necessity we have of His grace to preserve the life of God in the soul, which can no more subsist one moment without it, than the body can without air. Whether we think of, or speak to, God, whether we act or suffer for Him, all is prayer, when we have no other object than His love and the desire of pleasing Him.

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October 24. All that a Christian does, even in eating and sleeping, is prayer when it is done in simplicity, according to the order of God without either adding to or diminishing from it by his own choice. It is great wisdom not to be hasty in action, nor to believe everything you hear.

October 25. Prayer continues in the desire of the heart, though the understanding be employed on outward things. As the furious hate which the devil bears is termed the roaring of a lion, so our vehement love may be termed crying after God.

October 26. God only requires of His adult children that their hearts be truly purified, and that they offer Him continually the wishes and vows that naturally spring from perfect love, and are the most perfect prayers that can spring from it.

October 27. It is scarce conceivable how straight the way is wherein God leads them that follow Him. And how dependent on Him we must be, unless we are wanting in our faithfulness to Him. It is hardly credible of how great consequence before God the smallest things are; and what great incon-

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venience some times follow those which appear to be light faults. Whosoever is sanctified wholly has the baptism with the Holy Ghost; whosoever has the baptism with the Holy Ghost is sanctified wholly. These terms simply represent different phases of the same experience, and are used as synonyms.

October 28. We should be continually laboring to cut off all the useless things that surround us; and God usually retrenches the superfluities of our souls in the same proportion as we do those of our bodies. We scarce conceive how easy it is to rob God of His due, in our friendship with the most virtuous person, till they are torn from us by death. But if this loss produce lasting sorrow, that is a clear proof that we had before two treasures, between which we divided our heart.

October 29. If, after having renounced all, we do not watch incessantly, and beseech God to accompany our vigilance with His, we shall be again entangled and overcome. When a man begins to grow cold, then he makes much of a little labor, and seeks outward consolation.



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October 30. God frequently conceals the part which His children have in the conversion of other souls. Yet one may boldly say, that person who long groans before Him for the conversion of another, whenever that soul is converted to God, is one of the chief causes of it.

October 31. Charity cannot be practiced right, unless, first, we exercise it the moment God gives the occasion; and, secondly, retire the instance after to offer it to God by humble thanksgiving. And this for three reasons: first, to render Him what we have received from Him. Second, to avoid the dangerous temptation which springs from the very goodness of these works. And the third, to unite ourselves to God, in whom the soul expands itself in prayer, with all the graces we have received, and the good works we have done, to draw from Him new strength against the bad effects which these very works may produce in us if we do not make use of the antidotes which God has ordained against these poisons.

Failing to distinguish between *evil thoughts* and *thoughts of evil* has brought many souls into bondage. Jesus said "From within, out of the heart of men, proceed evil thoughts . . . . and defile the

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man." Evil thoughts spring from an impure heart. *Thoughts of evil* are suggested from without, and are always repugnant and offensive. We cannot help but think about the evil we see or hear any more than we can help the color of our hair.

When you are contented with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God,—*that* is victory.

## NOVEMBER

November 1. "I will bless the Lord at all times: His praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt His name together."

November 2. "Let your communication be Yea, yea; nay, nay; for whatsoever is more than these cometh of evil." (Matt. 5:37.)

Reader, would you speak idle and uncalled for words if you saw an angel walking by your side, writing down every word you said? Well, God has a record of every word you have spoken since the day you came into the world. There is a perfect copy of all your words, actions and thoughts recorded in heaven daily.

November 3. Keep the old proverb, "Think twice before you speak once." Again, be serious; be a man or woman of "few words," for "in the multitude of words there wanteth not sin." O!

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how the Spirit is grieved in these days, even among religious people, through light and trifling talk! Keep this thought in view, reader, "By thy words thou shalt be justified and by thy words thou shalt be condemned." (Matt. 12:37.) O the fullness and the fewness of the words of Jesus!

November 4. The unmixed simplicity of character was, in the case of Thomas à Kempis, chiefly dependent upon his complete and entire abstraction from many things which create discord in the minds of other men. The world did not bewilder him; art and nature with their glories and charms tempted him not away from his inward musings; science suggested to him no riddles and doubts, occasioned him no conflicts and pains. He kept aloof from them, as the bent of his mind was exclusively heavenward.

November 5. The likeness of Kempis was engraved on a plate of copper that lies over his body. In this engraving is represented a person respectfully presenting to him a label on which is written a verse to this effect: "O where is *Peace*, for thou its path hast trod?" To which Kempis returns another label, inscribed as follows: "*In poverty, Retirement, and with God.*"

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November 6. Why do you pine away with vain grief? Why do you weary yourself with needless care? Rest in My good will, and you shall suffer no harm. For nothing is lasting under the sun, for all things are vanity and vexation of spirit.

November 7. Grant me prudently to avoid the one who flatters me, and patiently to bear with the one who contradicts me; for it is a mark of great wisdom not to be moved by every wind of words, not to give ear to the wicked flattery of the siren; for thus we shall go on securely in the course we have begun.

November 8. My son, patience and humility in adversity are more pleasing to Me than much consolation and devotion in prosperity.

Why are you so grieved at every little thing which is said against you? If it had been much greater, you ought not to have been troubled at it. But now dismiss it from your thoughts; it is not the first trial, nor anything new; neither will it be the last, if you continue to live. You are brave enough, when nothing goes against you; you can give good advice and know how to strengthen others by your words, but when tribulation is at your door, you yourself fail.

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November 9. It is better to have little than much, for of much you may be proud. The loving God with all our heart, mind, soul, and strength, and having every wrong temper cleansed out of the soul, and being filled with the Holy Ghost, is what we mean by being "Wholly sanctified."

November 10. A man's worth is not to be estimated by the number of visions and consolations which may be granted to him, nor by his knowledge of the Scriptures, nor by his high rank; but his moral greatness is to be ascertained by the depth of his humility, and the abundance of divine charity which he possesses, by the pure and single intention to the glory of God which is at the *root of his actions*, by his knowledge of his own nothingness, by a sincere contempt of himself, and by his joy being greater when he is despised by others and set aside than when he is honored.

November 11. Therefore you must not ascribe anything good to yourself, not attribute anything that is good in any man to himself, but refer all to God, without Whom man has nothing.

November 12. Let nothing appear great, nothing precious and wonderful, nothing worthy of esteem,

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nothing high, nothing truly to be praised or desired, but that which is eternal.

Let eternal Truth please you above all things, and your own exceeding vileness above all things displease you.

November 13. Oh, if souls had courage enough to resign themselves to the work of purification, without having any weak and foolish pity on themselves, what a noble, rapid and happy progress would they make! If they advance some steps, as soon as the sea is ruffled, they are dejected; they cast anchor, and often desist from the prosecution of the voyage. Such disorders doth selfish interest and self-love occasion. It is of consequence not to look too much at one's own state, not to lose courage, not to afford any nourishment to self-love, which is so deeply rooted, that its empire is not easily demolished.

November 14. Though war should rise against me, in Him will I confide. For then, though assaulted on every side, I continue fixed as a rock. Having no will but for what God sees meet to order, be it what it may, high or low, great or small, sweet or bitter, honor, wealth, life, or any other object, what can shape my peace?

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November 15. When you can lovingly and patiently bear with any disorder, any irregularity; any unpunctuality or any annoyance—that is victory.

November 16. What, then, renders this soul so perfectly content? It neither knows nor wants to know, anything but what God calls it to. Herein it enjoys divine content, after a manner vast, immense, and independent of exterior events; more satisfied in its humiliation, and in the opposition of all creatures, by the order of Providence, than on the throne of its own choice.

November 17. Lord, whatsoever Thou shalt do with me, it can be nothing but good.

If it be Thy will that I should be in darkness, be Thou blessed; and if it be Thy will that I should be in light, be Thou again blessed.

If thou design to comfort me, be Thou blessed; and if Thou will that I should be in trouble, be Thou ever equally blessed.

November 18. Without a conflict you cannot obtain the crown of patience. But if you desire to be crowned, strive manfully, bear patiently. With-



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out toil you cannot arrive at rest, nor without a battle can you attain to victory.

November 19. Faith is belief stepping out and acting what God says, without waiting, or wanting for any evidence but His word. Belief is like steam in a locomotive, but *trust* is to pull the throttle, and turn on the steam into action.

We may believe a bank is safe, but *trust* is to risk its safety by depositing our money in it.

November 20. Railroad iron, steam boilers, anchors and similar mechanical apparatus, are always tested by established standards before being put to use. Likewise the Lord, by His own infallible tests, develops the sincerity or falseness of spiritual life. Job is a notable example in this direction. The result developed the sterling quality of the man's faith, and attested his worthiness to bear future prosperity.

November 21. Joseph's test through Potiphar's wife was sharp and short, like the first strain given to an anchor cable. But it proved his ability to endure the steady tension of after trials. For eighty years, amid adulation and insidious idolatry, he maintained both purity and patience.

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November 22. If you were to see anyone openly sin, or in the act of committing some crime, you ought not, therefore to think the better of yourself. We are all liable to fall, yet you should be convinced that there is no one more liable to do so than yourself.

He that has but one aim, and refers all things to one Principle and views all things in one light, is able to abide steadfast, and to rest in God.

November 23. Not everything which is high is holy; nor everything that is sweet, is good; nor every desire, pure; nor everything we love, dear to God.

I wish for the grace, which will make me more humble, and give me holy fear, and a greater willingness to renounce myself.

November 24. Blessed are the ears which catch the breathings of the Divine whisper, and pay no heed to the whispers of the world.

Blessed indeed are the ears which listen not for the voice which sounds from without, but to the inner voice of truth.

The mind may be deeply distressed and pressed down by heaviness, while the heart cleaves to God

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by perfect love, and the will is wholly resigned to Him.

November 25. If you desire me to come to you, and to sup with you, purge out the old leaven, and cleanse the habitation of your heart.

Shut out all the world, and all tumult and lightness; sit as a sparrow "alone upon the house-top," and reflect upon My mercy and infinite goodness, and also your ingratitude and unworthiness.

November 26. The devil sleepeth not, neither is the flesh as yet dead; therefore cease not to prepare thyself to the battle, for on thy right hand and on thy left are enemies that never sleep.

Prepare thyself to bear many adversities; for so it will be with thee, wheresoever thou be; and so surely thou wilt find it, wheresoever thou hidest thyself.

November 27. No man ever perished who followed first the will of God, and then the will of his superiors; but thousands have been damned merely for following their own will, and choosing their own work, and doing their own fancies.

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One may tremble, change color, or be otherwise disordered in body, while the soul is calmly staid on God and remains in perfect peace.

November 28. God did not place you in the world for any need He had of you, who are altogether unprofitable to Him, but only to exercise His goodness in you, in giving you His grace and glory. And to that end He has given you understanding to know Him, memory to be mindful of Him, will to love Him, imagination to represent to yourself His benefits, eyes to behold the wonders of His works, a tongue to praise Him; and so of the other faculties. Being created, and put into the world for this end, all actions contrary to it are to be avoided and rejected.

November 29. Consider that it is quite true that you are between heaven and hell; and that the one and the other is open to receive you according to the choice which you shall make. Consider that the choice which you make of one or the other in this world, will last for all eternity in the next.

November 30. Consider, that Jesus Christ beholds you from heaven in His mercy, and gracious-

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ly invites you, saying, "Come, O dear soul, to everlasting rest, within the arms of My goodness; I who have prepared immortal delights for you in the abundance of my love." Will you come?

## DECEMBER

December 1. "O give thanks unto the Lord, for He is good: for His mercy endureth forever." Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy; and gathered them out of the lands, from the north and from the south, from the east and from the west. (Psl. 107:1-3.)

December 2. John Fletcher: "I will confess Him to all the world; and I declare unto you, in the presence of God, the Holy Trinity, I am now 'dead indeed unto sin.' I do not say, 'I am crucified with Christ,' because some of our well-meaning brethren say, 'By this can only be meant a gradual dying;' but I profess unto you, I am dead unto sin, and alive unto God. He is my *Prophet, Priest, and King*; my indwelling holiness; my all in all."

December 3. Bishop Hamline: "All at once, I felt as though a hand not feeble, but omnipotent,

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not of wrath, but of love, were laid on my brow. I felt it not only outwardly, but inwardly. It seemed to press upon my whole body, and to diffuse all through and through it a holy, sin-consuming energy. As it passed downward, my heart as well as my head was conscious of the presence of this soul cleansing energy, under the influence of which, I fell to the floor. . . . God's love swallowed me up."

December 4. Dr. Thomas C. Upham: "I was distinctly conscious when I reached it. . . . I was then redeemed by a mighty power, and filled with the blessing of perfect love." . . . "I was never able, before that time to say, with sincerity and confidence, that I loved my heavenly Father with all my strength. But, aided by divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness, both then and ever since."

December 5. Mrs. Thomas C. Upham: "But I have come to the Bible to receive and believe it all, and my eyes fastened on the promise of the Saviour, 'Blessed are they that do hunger and

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thirst after righteousness, for they shall be filled.' While pleading this promise, kneeling before God with the words upon my lips, I felt a sweet assurance that my prayer was heard; a *sensible peace* entered into my soul."

December 6. Joseph Benson: "My soul was, as it were, led into God, and satiated with His goodness. He so strengthened my faith as to perfectly banish all my *doubts* and *fears*, and so filled me with humble, peaceful love, that I could and did devote my soul and body, and health and strength, to His glory. I am in possession of a new nature."

December 7. James B. Taylor: "I am ready to testify to the world, that the Lord has blessed my soul beyond my highest expectations. People may call this blessing by what name they please,—'Faith of assurance,' 'holiness,' 'perfect love,' 'sanctification.' It makes no difference with me whether they give it a name or no name; it contains a blessed reality, and, thanks to my heavenly Father, it is my privilege to enjoy it; it is yours also, and the privilege of all, to enjoy the same, and to go beyond anything that I have yet experienced."



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December 8. William Carvosso: "Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart, 'I shall have the blessing now,' than refining fire went 'through my heart,' illuminating my soul. . . . I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I was emptied of self and sin, and filled with God."

December 9. Mrs. Phoebe Palmer: "I could no longer hesitate: reason as well as grace forbade: I rejoice in the assurance that I am wholly sanctified throughout body, soul, and spirit."

December 10. Madame Guyon was clear in this experience, receiving it by faith; and for professing and teaching justification and sanctification, was imprisoned in French Bastille for four years. So deep and blissful was her religious experience, she declared: "*The very stones* of my prison appear like rubies in my eyes."

December 11. Dr. Adam Clark: "I regarded nothing, not even life itself, in comparison of having my heart cleansed from all sin: and began to

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seek it with full purpose of heart." . . . . "Soon after this, while earnestly wrestling with the Lord in prayer, and endeavoring self-desperately to believe, I found a change wrought in my soul, which I endeavored, through grace, to maintain amid the grievous temptations and accusations of the subtle foe."

December 12. Alfred Cookman: "The evidence in my case was as clear and indubitable as the witness of sonship received at the time of my adoption into the family of heaven. Oh, it was glorious, divinely glorious! I could not doubt it. Need I say that the experience of sanctification inaugurated a new epoch in my religious life? Oh, what blessed rest! What an abiding experience of purity through the blood of the Lamb!"

December 13. Mrs. Hester Ann Rogers: "I was deeply penetrated with His presence, and stood as if unable to move, and was insensible to all around me. While thus lost in communion with my Saviour, He spoke these words to my heart: 'All that I have is thine. I am Jesus, in whom dwells all the fullness of the Godhead bodily. I am thine. My spirit is thine. My father is thine. They love

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thee as I love thee. The whole Deity is thine. He even now overshadows thee. He now covers thee with a cloud of His presence.' ”

December 14. Dr. Edward Payson: “Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy resident. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun.”

December 15. Bishop Asbury: “I live in *patience*, in *purity*, and in the perfect love of God.” . . . . . “God is my portion; he fills me with pure spiritual life. My heart is melted in holy love, and altogether devoted to my Lord.”

December 16. J. S. Inskip: “I call heaven and earth to witness that I now declare I will be henceforth wholly and forever the Lord’s. Seeing that I had thus given myself in an ‘everlasting covenant’ to the Lord, and had, so far as I could, come

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out and separated myself unto God, my faith gathered strength, and 'looked unto Jesus,' I exclaimed with rapture perfectly unutterable, 'I am, O Lord, wholly and forever Thine.' The bliss—the peace—the triumph of that hour will never be forgotten."

December 17. Dr. George Peck: "An indescribable change passed through all the avenues of my spirit. God seemed to be there in the glory of His grace. I melted like wax in the presence of the Lord. I sank into nothing. Christ was all elevated upon the throne of Holiness."

December 18. Lady Maxwell: "I rest in Him: I dwell in Him. Sinking into Him, I lose myself, and prove a life of fellowship with Deity so divinely sweet I would not relinquish it for a thousand worlds. It is indeed a narrow path; but love levels every mountain, makes all easy. 'O, love divine, how sweet thou art!'"

December 19. A revival will stop whenever the church believes it is going to cease. The church are the instruments with which God carries on this work, and they are to work in it voluntarily and with their hearts. Nothing is more fatal to a re-

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vival than for its friends to predict that it is going to stop. No matter what the enemies of the work may say about it, predicting that it will run out and come to nothing, and the like, they cannot stop it in this way. But the friends must labor and pray in faith to carry it on. Whenever the friends of a revival begin to prophesy that the revival is going to stop, it will infallibly cease.

December 20. A revival will cease when Christians consent that it should cease. Sometimes Christians see that the revival is in danger of ceasing, and that if something effectual is not done, it will come to a stand. If this fact distress them, and drive them to prayer, and to fresh efforts, the work will not cease.

December 21. A revival will cease whenever Christians become mechanical in their efforts to promote them. When their faith is strong, and their hearts are warm and mellow and their prayers full of holy motion, the work goes on. But when their prayers grow cold, and their labors become mechanical, the revival will cease.

December 22. The revival will cease, whenever Christians get the idea that the work will go on

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without their aid. The church are co-workers with God in promoting a revival, and the work can be carried on just as far as the church will carry it on, and no farther. God has been for more than nineteen hundred years trying to get the church into the work. He has been calling and urging, commanding and entreating, pressing and encouraging, to get them to take hold. He has stood all this while ready to make bare His arms to carry on the work with them. But the church have been unwilling to do their part.

December 23. The work will cease when the church prefer to attend to their own concerns rather than God's business. I do not admit that men *have* any business which is properly *their own*, but they think so, and in fact prefer what they consider as their own, rather than to work for God. They begin to think they cannot afford sufficient time from their worldly employments to carry on a revival.

December 24. When Christians get proud of their great revival, it will cease. I mean those Christians who have before been instrumental in promoting it. When they begin to think what a

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great revival they have had, and how they have labored and prayed, and how zealous they have been, and how much good they have done, then the work will be likely to decline.

December 25. A revival will cease when Christians begin to proselyte. When various denominations begin to make efforts to get the converts to join their church, you soon see the last of the revival. Perhaps a revival will go on for a time, and all sectarian difficulties are banished, till somebody circulates a book or tract, privately, to gain proselytes. Perhaps some over-zealous deacon, or some mischief-making woman, or some proselyting minister, can't keep still any longer, and begins to work the work of the devil, by attempting to gain proselytes, and so stir up bitterness, and raising a selfish strife, grieves away the spirit and drives Christians all into parties.

December 26. A revival will cease when Christians refuse to render to the Lord according to the benefits received. God has opened the windows of heaven to a church and poured them out a blessing, and then He reasonably expects them to bring in the tithes into his store house, but they will not.

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December 27. It will also cause a revival to cease when, the church in any way, grieves the Holy Spirit. When they do not feel their dependence on the Spirit. Whenever Christians get strong in their own strength, God curses their blessings.

December 28. The Spirit may be grieved by a spirit of boasting of the revival. Sometimes, as soon as a revival commences, you will see it blazed out in the newspapers. And most commonly this will kill the revival. There was a case in a neighboring state, where a revival commenced, and instantly there came out a letter from the pastor, telling that he had a revival. I saw the letter, and said to myself, "That is the last we shall hear of the revival." And so it was. In a few days the work totally ceased.

December 29. The Spirit is grieved by saying or publishing things that are calculated to undervalue the work of God. When a blessed work of God is spoken lightly of, not rendering to God the glory due to His name, the Spirit is grieved. If anything is said about a revival, give only the plain and naked *facts* just as they are, and let them pass for what they are worth.



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December 30. A revival may be expected to cease, when Christians lose the spirit of brotherly love. Jesus Christ will not continue with people in a revival any longer than they continue in the exercise of brotherly love.

December 31. A revival cannot continue when Christians will not practice self-denial. When the church has enjoyed a revival and begins to grow fat upon it, and run into self-indulgence, the revival will soon cease. Unless they sympathize with the Son of God, who gave up all to save sinners; unless they are willing to give up their luxuries, and their ease, and lay themselves out in the work, they need not expect the Spirit of God will be poured out upon them. This is undoubtedly one of the principal causes of personal decline. Let Christians in a revival **BEWARE**, when they first find an inclination creeping upon them, to shrink from self-denial, and to give in to one self-indulgence after another. It is the device of Satan, to bait them off from the work of God, and make them dull and gross, and lazy, and fearful, and useless, and sensual, and drive away the Spirit and destroy the revival.

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Reader, thou oughtest to so order thyself in all thy thoughts and actions, as if to-day thou were to die. Think of nothing but the salvation of thy soul; care for nothing but the things of God. Keep thyself as a stranger and pilgrim upon earth who hath nothing to do with the affairs of this world.

### *BEGIN WITH GOD.*

Begin the day with God!

He is the sun and day;  
He is the radiance of the dawn,  
To Him address thy lay.

Sing a new song at morn!

Join the glad woods and hills;  
Join the fresh winds and seas and plains,  
Join the bright flowers and rills.

Sing thy first song to God!

Not to thy fellow-man;  
Not to the creatures of His hand,  
But to the glorious One.

Awake, cold lips, and sing!

Arise, dull knees, and pray;  
Lift up, O man, thy heart and eyes,  
Brush slothfulness away.

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Look up beyond the clouds !  
Thither thy pathway lies ;  
Mount up, away, and linger not,  
Thy goal is yonder skies.

### *HAVE FAITH IN TRUTH.*

Have faith in truth,  
And in the True One trust ;  
Though bright with fancy's brightest hues,  
Abhor the lie thou must.

Make sure of truth,  
And truth will make thee sure ;  
It will not shift, nor fade, nor die,  
But like the heavens endure.

God's thoughts, not man's,  
Be these thy heritage ;  
They, like Himself are ever young,  
Untouched by time or age.

God's words, not man's,  
Be these thy gems and gold ;  
Be these thy never-setting stars,  
Still radiant as of old.

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With God alone,  
Is truth and joy and light.  
Walk thou with Him in peace and love;  
Hold fast the good and right.

Hold fast the true,  
For truth can never change;  
It grows not old, 'tis ever one,  
However vast its range.

## *THE FUTURE HOME OF THE FAITHFUL*

Beyond Life's toils and cares,  
Its hopes and joys, its weariness and sorrow;  
Its sleepless nights, its days of smiles and tears,  
Will be a long, sweet life unmarked by years,  
One bright, unending morrow.

Beyond time's troubled stream,  
Beyond the chilling waves of death's dark river;  
Beyond life's lowering clouds and fitful gleams,  
Its dark realities and brighter dreams,  
A beautiful forever.

No aching hearts are there,  
No tear-dimmed eyes, no form by sickness wasted,

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No cheek grown pale through penury or care,  
No spirit crushed beneath the woes they bear,  
No sighs for bliss untasted.

No sad farewell is heard,  
No lonely wail for loving ones departed,  
No dark remorse is there o'er memories stirred,  
No smile or scorn, no harsh or cruel word  
To grieve the broken-hearted.

No long dark night is there,  
Nor light from sun or silvery moon is given,  
But Christ, the Lamb of God, all bright and fair,  
Illumes the city with effulgence rare,  
The glorious light of heaven.

THE END



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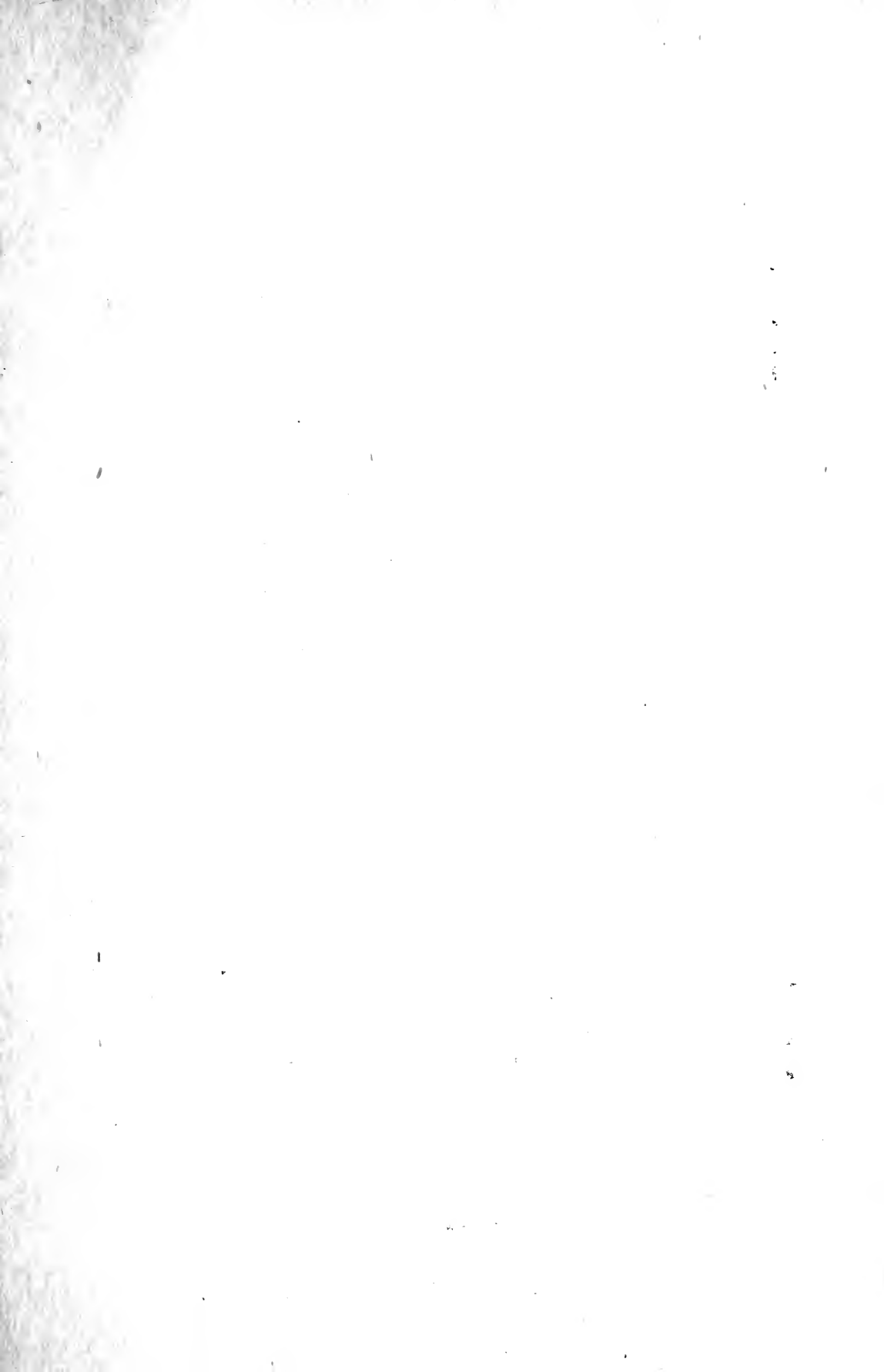
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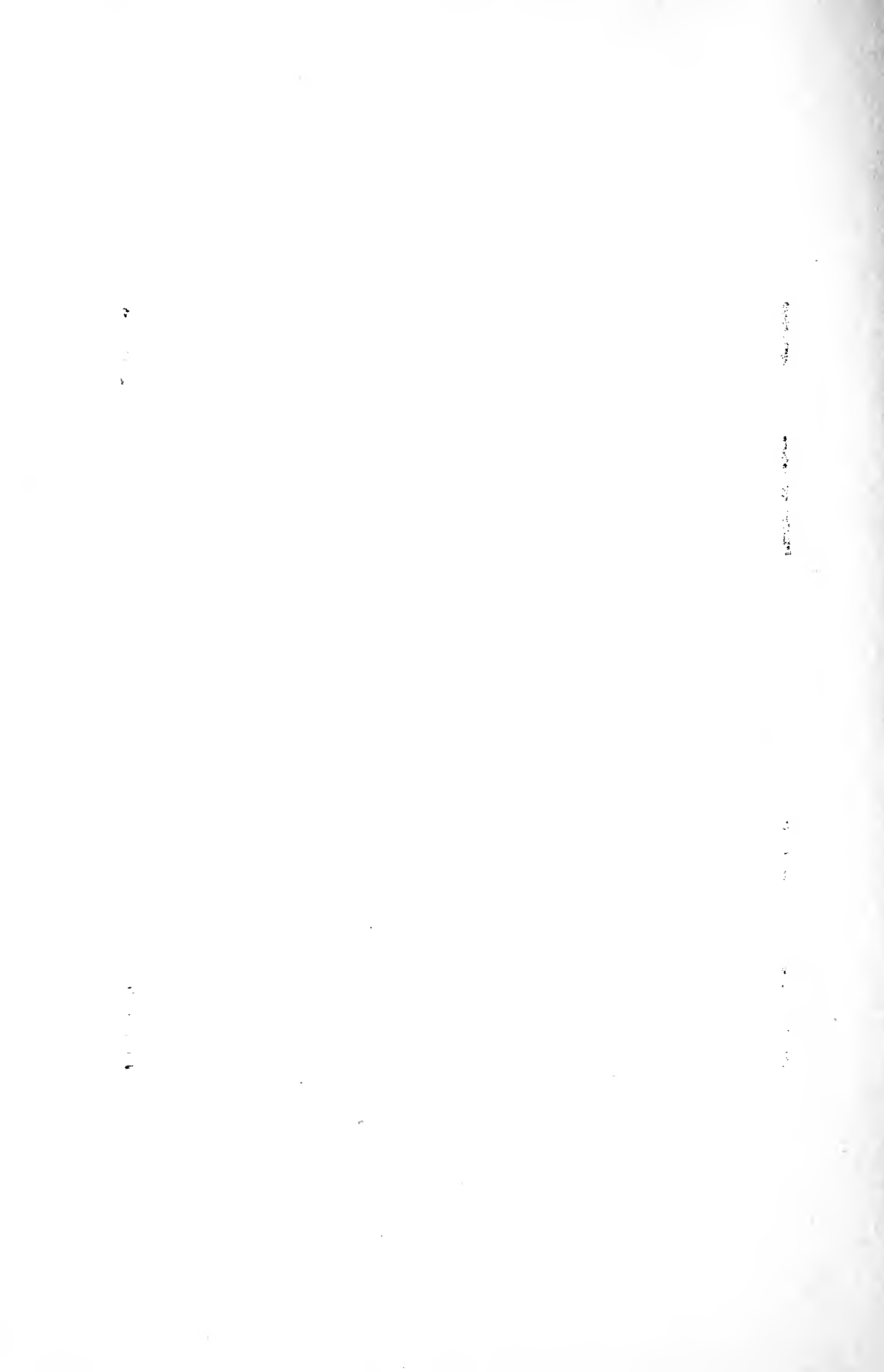
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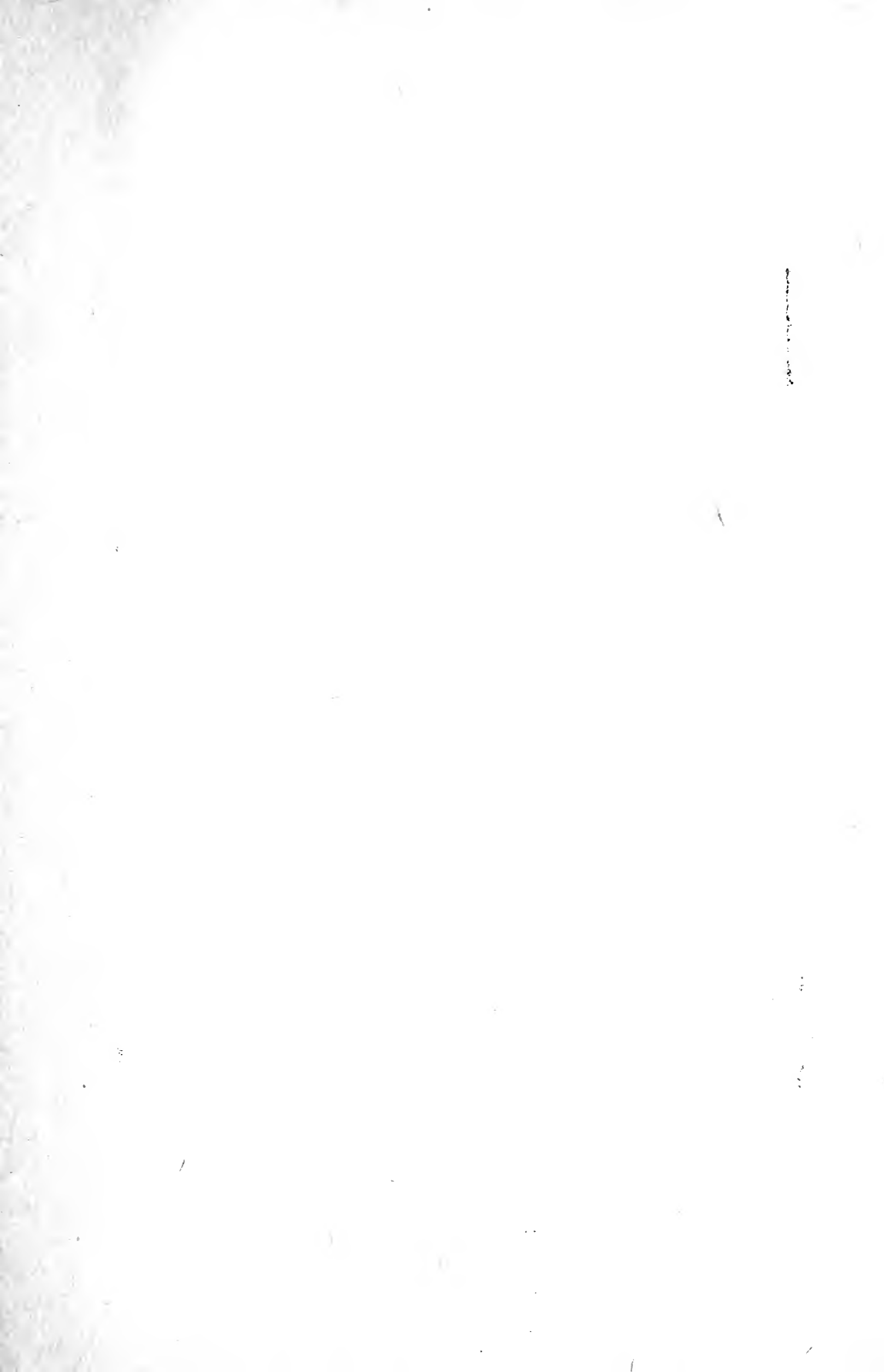
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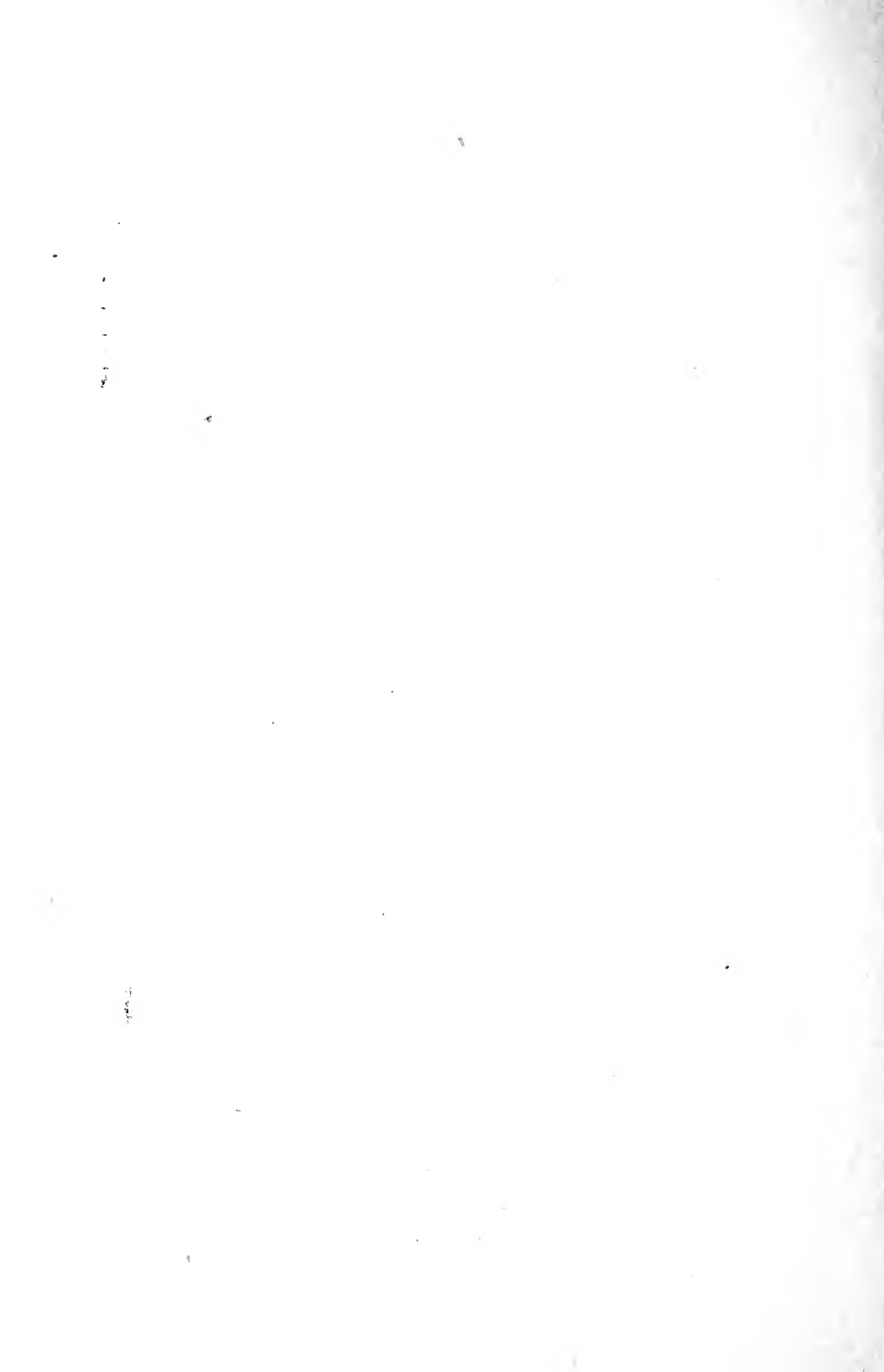


















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