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JESUS ONLY

A Full Salvation Year Book

By

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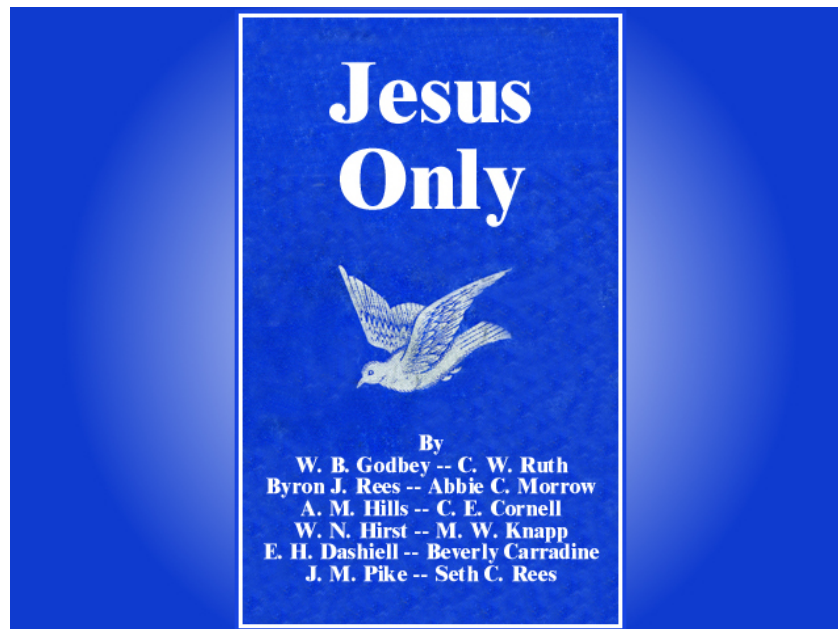
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"And they saw no man save JESUS ONLY."

M. W. Knapp,

Publisher Of Salvation Literature,

Office Of The Revivalist,

Cincinnati, Ohio

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Digital Edition 05/23/06
By Holiness Data Ministry

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01 -- JANUARY -- JESUS ONLY -- W. B. GODBEY

1. JESUS THE SAVIOR.

"And she shall bring forth a Son; and thou shalt call His name Jesus; for it is He that shall save His people from their sins." -- Matt. i, 21.

Jesus is a Greek word whose Hebrew synonym is Joshua, who triumphantly led Israel out of the wilderness into the promised land, defeated and slew the giant kings, so mightily prevailing with God that He halted both the sun and the moon in their peregrinations around the world, responsive to the prayer of Joshua. "Sins" here is in the plural number, including all actual transgression and original contamination appertaining to soul, mind, and body, and in the glorious ultimatum perfecting the restitution of humanity.

2. JESUS REVEALED.

"Nathanael answered Him, Rabbi, Thou art the Son of God; Thou art King of Israel." -- John i, 49.

Nathanael was one of the few living far out in the advance of his dispensation, and enjoying the sanctified experience prophetically. Therefore the Holy Spirit gave him this extraordinary power of diagnosis, divine intuition at this early day revealing to him Jesus in the majesty of both Son of God and King of Israel; flashing brilliant prophetic scintillations down the ages, revealing Him as the Omnipotent Christ, the world's Redeemer, the Child of prophecy, and royal Conqueror of sin, death, and hell.

3. THE WORD.

"In the beginning was the Word, and the Word was with God, and the Word was God." -- John i, 1.

Word here is Logos. God's Word in contradistinction to man's word. Since word means revelation, and the Divine incarnation is really the climax of all revelations to human sense, the denomination of Christ the living Word, uncreated and co-eternal with the Father, is strikingly pertinent, focalizing and literalizing the entire problem of Divine revelation in Him, the Old and New Testament being His simple biography, the former ex-carnate, the latter incarnate.

4. AN ADVOCATE.

"My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins." -- I John ii, 1.

Our Savior recognizes infants, both natural and Spiritual, as bona fide members of His kingdom, redeemed from the fall through His blood, and here assures us that abundant provisions have been made through His expiatory atonement, so to fortify them against the assaults of the enemy and keep them from sinning. Now, since these infants, both natural and spiritual, are the weakest species of Christians in all the world, it follows as a legitimate sequence that ample provision shall be made in the redemptive scheme to keep all Christians safe to life's end.

5. LEADER, COMMANDER, WITNESS.

"Behold, I have given Him for a witness to the peoples, a Leader and Commander to the peoples." -- Isaiah lv, 4.

Jesus is the only witness who has come down from heaven to testify to all the world the wonderful things of God. The Old and New Testaments contain His verbal testimony of the wonderful realities of God, angels and the celestial universe. He is our Leader and Commander in all our probationary pilgrimage, thus leaving us without excuse, as He does not command us to go alone; but He leads the way, thus dissipating every fear and conquering all our enemies.

6. THE WAY, THE TRUTH, THE LIFE.

"Jesus saith unto him, I am the Way, the Truth, and the Life. No one cometh unto the Father but by Me." -- John xiv, 6.

Jesus in person has bridged the intervening chasm between earth and heaven, illustrated by the beautiful symbolism of Jacob's Ladder, by which we may all climb up to bright glory. He Himself is the Truth. Revealed to the human spirit by His Spirit, to the mind by His infallible Word, and to the body by His wonderful and inscrutable Providence. He alone is Life, the life of all the universe being simply the influx from the Fountain of all Life. In him there is life, temporal, spiritual, and eternal. Out of Him nothing but death reigns in time and eternity.

7. A PROPHET.

"And He said unto them, What things? And they said unto Him, The things concerning Jesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people." -- Luke xxiv, 19.

The Prophet is God's Teacher. Hence in the prophetic office He is pre-eminent, putting all other prophets in total eclipse. Elijah and Elisha wrought many stupendous miracles. They, with Moses, David, and many others, were but adumbrations of the great Prophet destined in due time to be revealed. How stupendous the miracles of that Prophet! He commands the sweeping cyclone and the raging waves of the storm-swept Galilee, and the infuriated elements acquiesce in a moment, and the glassy sea and twinkling stars from the firmament reciprocally salute.

8. HEIR OF ALL THINGS.

"Hath at the end of these days spoken unto us in His Son, whom He appointed Heir of all things." -- Heb. 1. 2.

In the capacity of the only begotten Son of God, Jesus inherits the universe, with its myriads of bright, unfallen, celestial worlds. As the "Good Shepherd" leaves the ninety-nine and goes far away to hunt the lost sheep, so the Son of God left the heavenly universe and came to the rescue of this lost world. There is not power enough in earth and hell to vitiate His inheritance. O what a time of rejoicing among the countless millions of unfallen intelligences, representing the diversified worlds of the celestial universe, when the Son of God brings back this fallen world to its former place in the Heavenly empire!

9. THE HEAD OF THE CHURCH.

"For the husband is the head of the wife, as Christ also is the Head of the Church, being Himself the Savior of the body." -- Eph. v, 23.

In the matrimonial unification, husband and wife are homogeneous, thus illustrating the paradoxical and consolatory fact that in the consummation of the redemptive scheme we must so receive the infusion of the Divine life and the eradication of all evil as to become homogeneous with our Heavenly Bridegroom. This homogeneity the soul receives in sanctification, the mind in glorification, and the body in the resurrection, unless our Lord favor us with the short route of translation.

10. HIGH PRIEST.

"Having then a great High Priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession." -- Heb. iv, 14.

Aaron the high priest, a vivid type of Christ in His priestly office, first offered sacrifice in the open air, visible to all the people. Then entering through the veil into the sanctum sanctorum, he stood amid the unearthly splendors of the Shekinah, symbolizing the Divine presence. Afterward he came out and blessed the people. So our Great High Priest first offered His sacrifice on Calvary in sight of all the people, then ascended through the intervening veil -- i.e., the cloudy firmament-into heaven, the sanctum sanctorum, where He now abides in the presence of God, and whence He will come in due time to bless the people.

11. THE GOOD SHEPHERD.

"I am the Good Shepherd; and I know Mine own, and Mine own know Me." -- John x, 14.

There are no fences in the Old World, and all live stock are herded. The shepherd never drives his flock, but always leads them, being intimately acquainted with every one. While his presence with them, night and day and all the time, develops in every sheep an intimate acquaintance with him, so they all unhesitatingly respond to his call, and follow whithersoever he leads. If you are His sheep, you will not only hear His voice, but know it in contradistinction to all others despite all the stratagems of the enemy to counterfeit it, and thus deceive you. Reader, are you one of His sheep?

12. A TRUE WITNESS.

"And to the angel of the Church in Laodicea write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God." -- Rev. iii, 14.

Jesus is the only One who has ever come down from heaven to this world, having lived there multiplied millions of ages and innumerable cycles, enjoying a perfect diagnosis into all heavenly mysteries, felicities, and glories. Consequently He is the only faithful and reliable Witness in all this world, and He alone has perfect knowledge from infallible sources. He came a messenger of truth, righteousness, holiness, and ineffable felicity, to impart to the fallen sons and daughters of earth this wonderful treasure, and open wide the door of heaven to all believing penitents.

13. THE FIRST -- THE LAST.

"And to the angel of the Church in Smyrna write; These things saith the first and the last, which was dead, and lived again." -- Rev, ii, 8.

Before a solitary gleam had interpenetrated the void immense, or a sun flashed out his glorious effulgence from the Eutopian realms of pre-existent nonentity, our glorious Lord, wonderful Savior, Prophet, Priest, and King, existed in the glory of His own incommunicable omnipotence, omniscience, and omnipresence. After the countless material worlds, glowing suns, and wheeling spheres shall speed their flight no more through ethereal space, He will still shine on in His ineffable glory.

14. JESUS CHRIST.

And from Jesus Christ, who is the faithful Witness, the First Born of the dead, and the Ruler of the kings of the earth. Unto Him that loveth us and loosed us from our sins by His blood." -- Rev, i, 5.

Jesus is a Greek word, and means Savior, while Christ means the anointed. We not only need salvation from all the wreck and ruin of the fall, but, as we have the world, the flesh, and the devil to fight, we must be anointed with the Holy Ghost sent down from heaven, who alone can panoply us for the terrible conflict with the powers of darkness inevitably awaiting every saved soul.

15. IMMANUEL.

"Behold the virgin shall be with child, and shall bring forth a son, and they shall call His name Immanuel." -- Matt. i, 23.

Immanuel is a Hebrew word, and means God with us, in contradistinction to the heathen ideas which locate God far away in heaven, leaving poor humanity to battle the storms alone.

"If ye being evil know how to give good gifts to your children, how much more shall your Father which is from heaven give His Holy Spirit to them that ask him?" -- Luke xi, 13.

In this beautiful statement of our Lord we see that, though He is in heaven, when we begin to pray He comes down to us, answering all our prayers by giving us the Holy Spirit.

16. THE DOOR.

"Jesus therefore said unto them, Verily, verily, I say unto you, I am the door of the sheep." -- John x, 7.

A world of sectarian nonsense has blinded the popular mind in reference to the door into the heavenly fold through which all must enter who aspire to be God's sheep.:By many it is strenuously preached that Church joining, water baptism, sacraments, constitute this door, thus deceiving the people by wholesale. Here you see that Jesus alone is the door. When you find Him in regeneration you become a member of the true Church.

17. THE DELIVERER.

"And so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob." -- Rom. xi, 26.

This is a beautiful allusion to the elect remnant of Israel, having survived the destruction of Jerusalem, the annihilation of the Jewish polity, and the dreary alienation of eighteen centuries, homeless pilgrims wandering to the ends of the earth; and finally, pursuant to the Abrahamic covenant, restored to the Holy Land, they hail the Great Deliverer riding down on the throne of His glory, come again to the front, there to abide during the golden ages of the millennial theocracy.

18. THE DAYSPRING.

"Because of the tender mercy of our God; whereby the dayspring from on high shall visit us." -- Luke i, 78.

With the fall, Satan's black wing eclipsed from earth every ray of light and hope. The Son of God, espousing the lost cause and launching the mediatorial kingdom, sets on the antedelvians the starlight of the world's redemption. The Mosaic dispensation was lighted by the splendors of the moon walking amid the glittering constellations. Day dawned with John the Baptist, the sun arose with the birth of Christ, and the noonday culminated at Pentecost.

19. EVERLASTING FATHER -- PRINCE OF PEACE.

"For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." -- Isaiah ix, 6.

This wonderful prophecy is a thrilling allusion to the Second Coming of our Lord in the ineffable glory of His heavenly kingdom, to girdle the globe with the millennial theocracy, receiving the crown and the scepter of every kingdom on the earth, thus restoring Eden in its beauty to brighten forever.

20. CHIEF SHEPHERD.

"And when the Chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." -- I Peter v, 4.

What an immortal honor to be a subordinate shepherd intrusted with the momentous responsibility and enviable privilege of leading and feeding the flock of Christ! God help us to be true, even at the cost of bloody martyrdom, for rest assured the chief Shepherd is very nigh. Soon He will split the firmament, and ride down on the throne of His glory, and place on your brow a never-fading crown.

21. THE BREAD OF LIFE.

"Jesus said unto them, I am the Bread of Life: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst." -- John vi, 35.

Bread means the sustenance without which we would all speedily famish and die. The manna in the wilderness was a beautiful and powerful symbol of Christ. Three millions of people wandering homeless through burning sands must have starved to death in piles without this manna. Equally true, without the experimental Christ in the heart, nothing supervenes but spiritual death.

22. ONLY POTENTATE.

"Which in its own times He will shew who is the blessed and only Potentate, the King of kings, the Lord of lords." -- I Tim. vi, 15.

We see from this passage that Christ is the only Ruler of this world, all others, political and ecclesiastical, whom He does not install as His subordinates, being usurpers and robbers. The Father recognized this fact when he crowned Him Mediatorial King in heaven (Acts ii, 34), assuring Him that He will make all His rivals His footstool (verse 35). This promise He will verify in the great tribulation (Daniel vii, 9-14).

23. THE AUTHOR.

"Looking unto Jesus, the Author and Perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." -- Heb. xii, 2.

We have here a vivid recognition of Christ as our only Savior, Popery, prelacy, and priestcraft being relegated to the devil where they belong. Our omnipotent Savior needs no help; neither will He have any, our work simply being His proclamation to the world. He begins our salvation, i.e., is the Author of our faith in regeneration; and completes it, i.e., becomes the Perfecter of our faith in sanctification.

24. HEALING.

"Even Jesus of Nazareth, how that God anointed Him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts x, 38.

Jesus is the only Healer of the body, whether in the presence or absence of medical aid and human remedies. The complete restitution of the body from the Satanic paralysis received in the fall is only consummated in the resurrection or translation by which "this mortal puts on immortality." Yet it is our privilege to receive bodily healing, an earnest of the coming glorification.

25. THE LAMB OF GOD.

"On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world!" -- John i, 29.

The vicarious substitutionary death of Christ lies at the bottom of the redemptive scheme, and all human hope, modern heresies, are rapidly eliminating out of the popular Churches this fundamental truth, without which all Biblical theology hopelessly collapses; hence the symbol of the slain lamb was the most prominent in the Mosaic economy, perpetuated by the annual Passover, culminating in the crucifixion of Christ.

26. LIGHT OF THE WORLD.

"Again therefore Jesus spake unto them, saying, I am the Light of the World: he that followeth Me shall not walk in the darkness, but shall have the light of life." - John viii, 12.

As the sun is the only light of this world, every visible object being only seen by light reflected from it, so the Sun of Righteousness is the only light interpenetrating the black midnight of hell with which Satan has enveloped this world. All other lights are but the ignis fatuus, whose delusive ray glows but to betray and lead its deluded victim into endless woe.

27. THE LION.

"And one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof." -- Rev. v, 5.

The lion is the king of beasts, incapable of intimidation. He fearlessly attacks indefinite odds, delighting in the most formidable antagonism. The Lion of the tribe of Judah, single-handed and alone, attacks the combined powers of earth and hell, utterly regardless of their magnitude and strength, and fearlessly sweeps all difficulty from the hills, and gives victory to every faithful soul.

28. KING OF THE AGES.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, O Lord God, the Almighty; righteous and true are Thy ways, thou King of the Ages." -- Rev. xv, 3.

In the counsels of heaven, and anticipating the fall, the Son was crowned Mediatorial King, and dispatched to the rescue and complete final restitution of this fallen world. Hence He is Mediatorial King of all the temporal ages, culminating in the millennium and the end of time, then surrendering to the Father the mediatorial kingdom (I Cor. xv, 26-28), he still retains His original and eternal Kingship through all the ages of eternity.

29. KING OF KINGS.

"These shall war against the Lamb, and the Lamb shall overcome them, for He is Lord of lords, and King of kings; and they also shall overcome that are with Him, called and chosen and faithful." -- Rev, xvii, 14.

It is a vain delusion to think our Lord is going to become King of the present carnal kings upon the earth. They are Satan's kings. He assures the twelve apostles that they shall sit upon twelve thrones, ruling the twelve tribes of Israel. While the apostles will be His immediate subordinates in the glorious coming kingdom, yet multiplied myriads will be their subordinates, our glorious King thus ruling the millennial world through the instrumentality of His transfigured saints.

30. THE RESURRECTION.

"Jesus said unto her, I am the Resurrection, and the Life: he that believeth on Me, though he die, yet shall he live." -- John xi, 25.

When we enter Christ in regeneration we receive the spiritual resurrection, He graciously imparting spiritual life to the dead soul, which is a brilliant type and earnest of the bodily resurrection in the last day. To be sure, the bodies of the wicked will be raised also; but this will only augment the awful retribution that

awaits them when soul and body, reunited, will be cast into hell. If you have not Christ in the heart, you have no hope of participating in the resurrection of the just.

31. THE JUDGE.

"And He charged us to preach unto the people, and to testify that this is He which is ordained of God to be the Judge of quick and dead." -- Acts x, 42.

In the final judgment guilty humanity will all confess their own condemnation, as God does not propose to judge the world, but has turned it over to His Son, our Brother. Hence the human race will be judged by a Man who has lived and died upon the earth. The exhibition of His bleeding hands, feet, and side will dumbify all the wicked, as the universe will witness that they are without excuse for their own hopeless damnation, as the Judge Himself condescended to redeem them by His own death.

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02 -- FEBRUARY -- PRAYERS OF JESUS -- BYRON J. REES

1. PRAYING LIKE JESUS.

"As He is, so are we in this world." I John iv, 17.

If we are to be like Jesus in this world, we must pray as He prayed. Not only must we pray for such things as He prayed for, but we must offer our prayers in the same spirit as did Jesus. "If any man have not the spirit of Christ, he is none of His." There is so much human praying now-a-days. It avails not. Only prayers with the Divine quality in them prevail with God.

2. THE MASTER OF PRAYER.

"Lord, teach us to pray." -- Luke xi, i.

What a wise request was this for the disciples to make! No one but the Lord only can really teach us how to pray; none but He can guide our steps in the path of petition. How the disciples needed teaching, and how much more do we need it! Yes, Lord, "teach us to pray." Thou hast taught others. The saints of the centuries. Thou hast taught them; wilt Thou not also teach us? And do Thou teach us to pray, not say prayers, nor read them, no, no; but pray from the heart, earnestly, importunately, with the aid and co-operation of the Holy Spirit.

3. PRAYER IN THE CLOSET.

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." -- Mark i, 35. Read also Matt. vi, 6.

It would be folly for us to suppose that we can make much progress in sound and solid piety without following our Lord to the lonely mountain peaks of solitary prayer. He was the Master of assemblies because He was the Master of closet prayer. He who spake the Beatitudes was the same that "departed into a desert place." If our public life is to count, our private life must be strong and deep. The finger of the violinist who neglects his practice loses its firm, hard touch, and the indolence of the artist creeps into the notes of the music. Thus our friends know when it is that we hurry past the door of the prayer-room.

4. PRAYER AT BAPTISM.

"Now when all the people were baptized, it came to pass that Jesus also being baptized and praying, the heaven was opened and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, Thou art my beloved Son: in Thee I am well pleased." -- Luke iii, 21, 22.

Christ stood on the threshold of His ministry. He was to meet diseases, plots, devils, scourgings, and finally, death by crucifixion. He felt the need of reenforcement, and, praying, received the Holy Ghost. "Heaven opens" to the prayer of the needy soul, and the dovelike Spirit descends to endue and empower. Immediately after this, power dripped from Jesus' fingers, miracles abounded, men "marveled at His gracious words," and "He taught as one having authority." If Jesus needed the Holy Ghost, do not you need Him?

5. IMPORTUNITY IN PRAYER.

"And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God." -- Luke vi, 12. Read also Luke xi, 5-13.

O that we might learn how valuable importunity in prayer is! Without it our prayers will be baffled by Satan, and our hopes will end in utter defeat. Christ's heart was in His work, and the souls of men were dearer to Him than His own life. Would God His disciples could catch the same spirit of earnestness!

To those who are seeking sanctification, let us say: "Continue in prayer, persevere, persist, victory will come. Pray through!"

6. CHRIST'S HIGH-PRIESTLY PRAYER.

"Sanctify them through Thy truth: Thy word is truth." -- John xvii, 17. Read I Thess. v, 23, 24.

This was Christ's prayer for His disciples. It has in it the pathetic note of heart earnestness. He alone knew how absolutely necessary entire sanctification was to the infant Church.

Hungry soul, if Christ prayed for thy sanctification, then thou canst be sanctified in spite of men and demons. Believe it, and obtain.

Sanctify means "to cleanse, make pure." Cleansed hearts, pure hearts, these are our glorious inheritance! Praise the Lord!

7. KEPT BY THE FATHER.

"Holy Father, keep through Thine own name those whom Thou hast given Me." -- John xvii, 11.

Not only does the Master pray that we may be sanctified, but that we may be kept. The power of God is equal to keeping as well as to saving.

O, how many take themselves out of the Father's hands, and drift into the currents of worldliness and lightness of spirit! How sad! How awful!

We are safe so long as we abide in Him and trust in His name. We are linked to the throne of the Eternal, and no power can make us break with Him if we but choose not to leave Him.

8. PRAYING FOR ENEMIES.

"Then said Jesus, Father, forgive them; for they know not what they do." -- Luke xxiii, 34-

Jesus Christ was the victim of unjust officials and fanatical sectaries, yet even in the most exasperating hour He prayed the sweetest of prayers for His murderers. He who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," not only taught a kind, lovely doctrine, but He exemplified its application in His hour of humiliation. Reader, do you truly and heartily pray for your enemies? If you are sanctified, you find it easy to bury and forget all grievances, and with the whole heart beseech God in behalf of those who have caused you pain and heartache.

9. CHRIST'S JOY.

"These things speak I in the world that they might have My joy fulfilled in themselves."--John xvii, 13.

A "graveyard religion" is not Christ's. In His salvation there is no morbidness, no moroseness, no melancholy. Rather, it brings back Edenic smiles and sunshine. It undoes the work of Satan, transplants the yew tree with a flowering maple, and "fills the air with the sound of little bells." O, tired heart, let Christ's prayer be

answered in you today! Let His joy touch your voice with glad laughter, and fill your face with glee. Weary housekeeper, there is joy for thee! Jaded seamstress, there is joy for thee! Let the world everywhere hear Jesus' petition! There is joy for all in the full salvation of our Lord! Glory!

10. THE GLORY OF GOD.

"Now is My soul troubled: and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name. Then came there a voice from heaven."--John xii, 27, 28.

The hour of soul-trouble comes to all; to some it comes many times. Out of a week's fair weather comes a tempest, out of the blue sky leaps a riving bolt. The mound of fresh earth and the white stone in the cemetery fill the heart with dismay. If sorrow has not come your way, boast not; it will come. The zest will fall out of life, the meaning out of words, and men and women will be as mere shadows. The important thing is, how will you act then? Do as Christ did, pray: "Father, glorify Thy name." Bow to the blast, O tempest-tossed tree; the sun will yet shine. Say "Amen" to the will of God, O stricken heart, and from the dark caverns of thy grief will come soft music. In such submission will sound the voice of the Father: "I have heard and will answer."

11. THE PRAYER FOR PETER.

"But I have prayed for thee that thy faith fail not." -- Luke xxii, 32.

"While God is no respecter of persons, He is a respecter of character." There was something in Peter, the impulsive, generous-hearted, unstable son of Jonah, that called forth His intensest interest, and led Him to give him tender warnings and faithful admonitions. Simon Peter was never slow to own his error when he saw it, and it must have been no small comfort to him for the Master, who knew all his faults, to say, I have prayed for thee, Peter. O brother, discouraged by thy own weakness and disheartened by thy own "slowness of heart to believe," remember Christ knows, and is praying for thee. It was Peter who denied the Lord with curses, yet Christ forgave him, and, through the women, by the mouth of the angel, sent the message, "Tell the disciples and Peter that I am risen." Yes, Christ has all in mind, {he neediest most of all, and of no poor soul is lie careless.

12. THE DEEP THINGS OF GOD.

"Jesus answered and said, I thank Thee, O Father, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes." -- Matt. xi, 25.

The mysteries of science are studied out; the deep things of God are revealed. The wise and prudent of the world win in the worldly field. The simple and

humble babes are the kings, conquerors, sages, seers, and prophets in God's kingdom.

How few are content to be taught! We would so gladly teach. But "learn of Me," says Jesus, and truest wisdom is to obey.

13. GRACE AT MEAT.

"And Jesus took the loaves; and when He had given thanks, He distributed to the disciples." -- John vi, 11. Read also Luke xxii, 19, 20.

Jesus glorified the commonest acts of life by prayer. Even eating and drinking may be "to the glory of God."

What a sad pity that so many professed Christians neglect the duty and privilege of "asking grace before meat!"

Salvation is meant to fit into every part of our lives, and whenever it is allowed free course it tips the dullest tasks and things with the rosy light of heaven. "Giving thanks always for all things;" this is to be our course in life. Shall we not begin it this morning?

14. PRAYER IN CRISES.

"When Jesus therefore perceived that they would come and take Him by force, to make Him a king, he departed again into a mountain himself alone." -- John vi, 15.

How significant are the departures of Jesus into the mountains! In the solitary places He met His Father face to face. There He found rest for His spirit from the heat and turmoil of men's passions. They would make Him king, and He who had no need to be made king, since He was King already, fled from their worldly voices, and found rest in prayer. O, that we could learn the lesson! It is death to us to burden ourselves with worldly offices unnecessarily. We can not afford to mingle too closely with the worldly mob. If flattering positions are proffered you, and opportunity is given to win fame and wealth, it is usually the voice of the Spirit which directs you to simple duties and the life of prayer. If we are to fight valiantly in the great world of men, we must learn to live the still, unworldly, heavenly life of Jesus Christ. True piety finds its element in quietness, and goes forth to the market-place and the forum only when the cause of God would be helped by such service.

15. REAL PRAYER IS HEARD.

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes and said, 'Father, I thank Thee that Thou hast heard Me.'" -- John xi, 41, 42.

Andrew Murray says: "One thing is sure, God means that prayer shall have an answer." Jesus could thank the Father that He heard His prayers. If we do not get answers to our prayers it is because some sin, some disobedience, some unfaithfulness, is blocking the way and preventing our prayers from a free course to heaven. If you are drifting into a habit of praying meaningless prayers, and expect little or no definite answer, search deep in your heart for the cause of your desperate condition. "Sin croucheth (Hebrew) at the door" (Gen. iv, 7), ready to spring upon you in an unwary moment, and pull you down to death and despair.

16. PRAYING FOR THE CHILDREN.

"Then were there brought unto Him little children that He should put His hands on them and pray." -- Matt. xix, 13.

The children are the hope of the Church. The value of the influence which a man converted in middle life can exert is slight compared with a lifetime of thorough Christian piety.

Parents have their choice: they can bless their children or curse them; they can raise them for God or the devil, for heaven or hell. If you take no time to instruct and pray with the young spirits committed to you, marvel not that they live to shame you. If you are careless and indiscreet, and unsteady and inconstant in your Christian life, be not surprised if your offspring mock at your religion when your back is turned.

The promise of grace was to the penitent jailer and his house. If your children are going to the devil, don't excuse yourself with some flimsy excuse or some pious cant, such as: "O, I've left my children with the Lord. I can't be worrying and losing my peace of mind over them all the time." The probability is that you have been too much absorbed in yourself, or else have had too much theory in your experience of holiness, and too little conscientious, careful living. God help you to find out the cause, and remove it by His grace!

17. RETIREMENT IN PRAYER.

"And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the corners of the streets that they may be seen of men. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret." -- Matt vi, 5, 6. Read also Luke v, 16.

Vanity in prayer is a curse to the one praying. There is a place for public praying, but it should never be anything else than entirely humble and modest. We

affront God with our vociferous bellowings of things which we only half mean. Men who pray with sails set toward the breezes of the congregation's opinions will never hear from God, except in wrath.

When a hungry heart retires to the closet for prayer, he finds the "Father is in secret." God is not to be found in the blaze and blare of human controversy. He is in secret; to be sought and found by the one who earnestly seeks Him out.

Be careful not to make your private prayer a public brag. People who quietly let it be known how often and how long they pray each day are following hard in the track of the long-robed Pharisees who stood on the corners of Jerusalem's streets.

Let your deepest devotion be seen of God only, and He which seeth in secret shall openly reward.

18. THE MODEL PRAYER -- FATHERHOOD.

"Our Father which art in heaven." -- Luke xi, 2.

Jesus showed us how to pray by praying a model prayer before the disciples. It was intended, doubtless, not so much as a hard-and-fast prayer form, as a suggestive indication of the manner and nature of our praying.

"Our Father." Jesus and His disciples have the same Father. We are brethren to the Lord, and coheirs with Him of the glory of God.

The good parent delights to answer all the petitions of the child which are reasonable and good. The supplies of God's granary are absolutely without bound. There is no sorrow too deep for His helping; no famine too desperate for His ability. Take courage, needy one, God will "supply all thy need."

19. THE COMING KINGDOM.

"Hallowed be Thy name, Thy kingdom come." -- Luke xi, 2.

The glory of God should be the chief end of our praying. "Asking amiss" consists in selfishly praying for things, the bestowal of which gives God no praise.

"Thy kingdom come." Not man's dynasties, nor man's governments, nor human plans--their coming will do us no good. "Thy kingdom come."

We should pray with John for the coming of the King to finish the establishment of His kingdom. "Even so come, Lord Jesus." Our hearts should beat with trueness and fidelity to the King, and also with eager expectancy of the return of Jesus.

"Thy kingdom come" in our own hearts. Right here and now we may become experimental subjects of the Kingdom of Heaven. Praise the Lord!

20. GOD'S WILL IN EARTH.

"Thy will be done, as in heaven, so in earth." -- Luke xi, 2.

This prayer is a practicable one, or Jesus would not pray it. It is possible to do God's will even in this sooty, unclean world, and to do it in the same spirit and with the same kind of love as that with which the glorified obey the Father in heaven. O blessed, blessed thought! All around us are men doing the will of the devil, the will of the world, the will of the flesh; but we, if our hearts are pure, can order our lives in accordance with the will of God.

21. DAILY BREAD.

"Give us day by day our daily bread." -- Luke xi, 3.

The man who depends on the food which he gets once a week, on Sundays, is in a fair way to spiritual starvation. If a man is to fight in God's army creditably, and endure the hardship of anti-sin campaigns, he must get his food regularly and frequently.

One way in which God feeds us is through the Word. If you neglect this dinner-table, you need not blame God if you get dry and raspy and cross. Feed on the Word! Another way in which God feeds His children is through prayer. Tarry long on your knees. If it starts out dry, persevere. The devil knows there is a feast for you through prayer, and of course he tries to block the way to the banquet hall.

22. THE FORGIVING SPIRIT.

**"And forgive us our sins, for we also forgive everyone that is indebted to us."
-- Luke xl, 4.**

This text certainly does not imply that God gives a license to sin. No, no! God's Word is emphatically pronounced against all sin. We are inclined rather to accept a more consistent interpretation, one which does not impute absurdity to Christ. The word "indebted" throws light on the word "sins." In the Old Testament we have an account of an atonement for "sins of ignorance." The heart may be filled with pure and perfect love, and yet inadvertently step over the line of absolute rectitude. Love is the fulfilling of the law, and God would necessarily make us perfect in head as well as in heart if He were to expect us to live without mistakes. So while we are not blamed for "sins of ignorance," yet we can say truthfully

**"Every moment, Lord, I need
The merit of thy blood."**

And when we see our mistakes, we ought to say, "I beg pardon," and do our best not to repeat the blunder.

Notice the forgiving spirit of the prayer: "For we also forgive every one that is indebted to us." This is the Christ spirit. "O, I can forgive, but I can't forget." True forgiveness has a "forgettery [Brother Smith's word] attached to it, and does a big business." "I will forgive him when he asks my pardon." "Love your enemies," says Jesus. You can not afford to wait for anything or anybody. The spirit of forgiveness in the sanctified heart forgives at once and fully.

23. TEMPTED, BUT DELIVERED.

"And lead us not into temptation; but deliver us from evil." -- Luke xi, 4.

This is the humble cry of the little lamb to the Shepherd. It knows its weakness. It knows that under certain provocations the strain will be too great unless the Master shields it from harm. It feels keenly that its safety depends on His guidance, and so it says: "Good Shepherd, lead me, but not too near to the precipice, for I am weak; nor near the wild beasts, for I can not fight; nor to poisonous pastures, for I am ignorant." If we would pray this prayer more frequently, and with all humility, how much better it would be for us, and how much more constant would be our joy!

"Deliver us from evil." The truly sanctified man wants nothing that is evil. The whole trend of his soul is away from it. He abhors the black thing; he loathes uncleanness, and the cry of his heart is: "Let me not fall a prey to sin. Save me when in danger, deliver me when the enemy is strong against me." Reader, is this your prayer? Do you toy with temptation? Do you invite solicitation to evil? If you do, you are in awful danger. God help you to be wise and thoughtful, and flee from evil.

24. THE FATHER'S GLORY.

"Thine is the kingdom, and the power, and the glory, forever. Amen." -- Matt. vi, 13.

The "Disciples Prayer," given us by Christ, begins, "Hallowed be Thy name," makes a circle through the great universe of our needs, and comes back again to God's glory, "for Thine is the kingdom and the power and the glory." All our prayers should begin in God, and end in Him. We should think of His glory rather than our own selfish desires. Never until we swing away out in the circle of unselfishness can our prayers take on true power and effectiveness.

25. CHRIST OUR INTERCESSOR.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." -- Hebrews vii, 25.

There is One who never forgets us. We often say to each other, "Pray for me." And how frequently are these requests unheeded or forgotten! But here is One who never forgets to pray for us. Our souls and our interests are ever in His mind and thought, and He intercedes for us as only the Great Intercessor can. Ought not the fact that He never sleeps, never is remiss, never neglects His task, fill our hearts with thrilling joy?

O spotless High Priest, our names are written on Thy hands! Thou knowest us altogether, and pleadest for just those things we need! Satan may accuse, but the Advocate above is our surety. False men and traitorous friends may deceive us, but we have one staunch unchanging Friend -- the Christ of God. This is the Savior from all sin--One who can save from the uttermost to the uttermost.

26. KEPT FROM EVIL.

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." -- John xvii, 15.

Christ does not save and sanctify us in order simply to get us off to heaven, but that we may bring others with us to the home of the saints. When a man is fully saved he is ready to live, for never before was he so fit to help on the work of God, and rescue poor, straying souls from the precipice of hell. God's ideal of a pure-hearted saint is not a monk, but one more like the apostle Paul, who spent his life mingling with men, preaching, praying, exhorting, exemplifying, so that thousands were brought to the Light of Life.

But for us to be worth anything in service we must be kept from evil. The man with sin-stains on him is a poor instrument for the Divine hand. God has power to keep us from evil in this unholy, adulterous world, and at the same time makes us "sons of thunder and consolation" in the prosecution of the work of the kingdom.

27. THE BREADTH OF CHRIST'S PRAYERS.

"Neither pray I for these alone, but for them also which shall believe on Me through their word." -- John xvii, 20.

It was through the ministry of the disciples present at the time of the offering of the sacerdotal prayer that the early Church was perpetuated. Thus all Christendom has resulted "through their word." Christ's prayer takes in all of the true Church. Members of all denominations and of no denomination, people of all hues and color of skin, men of all grades of intellect and culture -- all these, if they have believed on Jesus, are included in this prayer. Peter explains this text when he says that the promise of the coming of the Comforter is "for as many as the Lord

our God shall call." Brother, this prayer takes you in. Sister, if you are a disciple of Jesus, then He prayed for you. Hasten to accept the benefits of His prayer -- sanctification (v. 17), "an uttermost salvation." (Hebrews vii, 25.)

28. FINISHING OUR WORK.

"I have glorified Thee on the earth; I have finished the work which Thou gavest me to do." -- John xvii, 4.

Jesus could look up in the Father's face after thirty-three years' service in the world, and say without a flinch, "I have glorified Thee on the earth." Can we say truthfully, "Father, my life is glorifying Thee?" O reader, may God help you and me to live so carefully and conscientiously that our lives shall in no wise detract from the glory of God, but shall continually pile up a weight of praise and glory for His holy Name!

"I have finished the work." God has given you and me a work. Are we doing it as unto the Lord? Are we faithfully performing our task? Are you faithful in your testimony, persistent in your prayers, liberal in your giving, careful in your business? "Say to Archippus [or whatever thy name is, O child of God], Take heed to the ministry which thou hast received in the Lord, that thou fulfill it. (Col. iv, 17.)

29. CHRISTIAN UNITY.

"That they all may be one." -- John xvii, 21.

This request follows hard on the heels of this one, "Sanctify them through Thy truth." When the hearts of Christ's disciples are made clean, then there is true unity. There is a fellowship and communion that the devil can not destroy, nor the enemies of Christ bring to nought. When people are sanctified, Baptist proclivities, and Quaker peculiarities, and Methodist characteristics, and all sect differences, drop out of sight, and we feel and act and live like brothers. How beautiful it is to behold the unity of true saintliness! If we are clean and holy, we are one with the saints and martyrs of all ages. Glory to God!

Only twenty-eight days in February in 1900. It is not leap year.

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03 -- MARCH -- COMMANDS OF JESUS -- A. M. HILLS

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1. NOT GRIEVOUS.

"And His commandments are not grievous." -- I John v, 3.

There is something repellent to the natural man about the word commandments. It suggests authority-compulsion, force, domination. But, dear reader, remember in all that follows this month, "His [Jesus'] commandments are not grievous." They all spring from an infinite wisdom that can make no mistakes. They all proceed from an infinite love that seeks only our good. "The law of the Lord is perfect, converting the soul." "The commandment of the Lord is pure, enlightening the eyes." "Whatsoever He saith unto you, do it." "For all Thy commandments are righteousness."

2. HEARING -- HOW?

"Who hath ears to hear, let him hear." -- Mark iv, 9.

"Take heed therefore how ye hear." -- Luke viii, 18.

Man has moral and spiritual faculties, capable of receiving truth and spiritual influences. God speaks the life-giving words that meet our heart's needs. Let us see to it that we listen to the Divine voice.

And how? Not carelessly, in unconcern. Not mockingly, to make light of it. Not with prejudice, to distort the truth. Hear lovingly, submissively, obediently, with a teachable spirit, in love with the Speaker, ready to learn some new truth, to receive some new light on duty, and quick to obey.

5. HEARING -- WHAT? WHOM?

"Take heed what ye hear?" -- Mark iv, 24.

"He that hath an ear, let him hear what the Spirit saith unto the Churches." -- Rev. ii, 7-

"This is My beloved Son; hear Him." -- Mark ix, 7. O soul! Your eternal life is at stake. God and His truth will save; Satan and his errors will damn you. What and whom will you hear? Will you hear the jargon of man-made creeds, the voice of your priest, or preacher, or your Church, or that old hag the world, or the lying ghosts and mediums of Spiritualism, or the seducing spirits of Christian Science -- a delusion of hell; or will you hear the Son of God, and the messages of the Spirit in the Holy Word?

4. REPENT.

"From that time began Jesus to preach and to say, Repent ye." -- Matt, iv, 17.

Repentance is defined in Isaiah lv, 7: "Let the wicked forsake his way, and the unrighteous man his thoughts."

It means to feel an abhorrence of sin, and to give it up forever. O for some more Christlike preaching of repentance! We have sin-excusing creeds and sin-excusing and sin-practicing preachers, and sinning Church members and Churches, all holding that sin is necessary, and of course excusable, and holiness is impossible, and all practicing what they believe and preach. Alas! "He that doeth sin is of the devil." (I John iii, 8.) Some day the devil will claim his own. Give up sin forever.

5. AGONIZE TO BE A CHRISTIAN.

"Strive [Greek, "Agonize"] to enter in by the narrow door." -- Luke xiii, 24.

It is no easy thing for a man to break away from his sins, forsake his evil companions, give up his sinful ways and habits, abandon his bad practices and bad business, and yield himself to the service of God. He must meet the protests of the flesh, the sneers of old companions, the scoffs of a hostile world, the opposition of devils. It is no playing matter, no holiday business. No one will ever become a true Christian without an agony of earnestness.

6. THE NARROW DOOR.

"Strive [agonize] to enter in by the narrow door." -- Luke xiii, 24.

"I am the door." -- John x, 7.

The door is as narrow as Christ's atoning love, and purity, and holiness, and hatred of sin. Faith in baptism, however performed, will not save you. Christ is the door. Church membership and offices can not save you. Christ must save. You can not pass through this door with the world on your back -- loaded down with billiard checks, euchre decks, ballroom, theater and race-course tickets, beer-kegs, and plugs of tobacco. Only the naked soul, that has abandoned all conscious sin, can pass through. "Agonize to enter in."

7. TO BACKSLIDERS.

"But I have this against thee, that thou didst leave thy first love. Remember, therefore, from whence thou art fallen, and repent and do the first works." -- Rev. ii, 4, 5.

Remember your early fervor, your zeal, your prayerfulness, your concern for sinners, your tenderness of conscience, your love of the Word. How it has leaked away, evaporated like morning dew! O, come back: fall in repentance at Jesus' feet,

and begin over again. He will receive you. He promises, "I will heal your backslidings, I will love you freely for my name's sake."

8. HOLD FAST, AND NOT BACKSLIDE.

Howbeit that which ye have, hold fast till I come." -- Rev. iii, 25.

"I come quickly: hold fast that which thou hast, that no one take thy crown." -
- Rev, iii, 1 I.

The Churches of Thyatira and Philadelphia had "works, love, faith, ministry of patience," an open door [of opportunity], a little power, obedience, and willingness to own the name of Jesus." It was a noble possession. Hold it fast, said Jesus. We have some graces, gifts, attainments, virtues, born of the Spirit. We are in the enemy's country, in an unfriendly world, in the thick of battle. With unceasing, prayerful vigilance, let us hold fast everything gained.

"A bright crown awaits thee:
Hold fast till I come."

9. STABLISH THE THINGS THAT REMAIN.

"Be thou watchful and stablish the things that remain, which were ready to die: for I have found no works of thine fulfilled before my God." -- Rev, iii, 2.

There are in these days profitless Church "works," and labors that kill the spirit of devotion, and are death to real piety. Sister "Dish rattler" and her whole clan preside over the "Ladies' Aid Society," and form the committees, plan the "Oyster Suppers," the "Bean Festivals," the "Broom Drills," the "Cake Walks," the "Minstrel Shows," and so wear their lives out to pay for a new carpet, or a new organ, or an ambitious church edifice, and thus neglect closet prayer and the saving of souls. Meanwhile Jesus views with sorrow the dying graces of these Sardis toilers, and says, "Be thou watchful, and stablish the things that remain that are ready to die."

10. "COME UNTO ME."

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest." -- Matt, xi, 2.

The greatest characteristic of Christianity is this-it has a Divine Person as its heart and power and life. Neither Buddha nor Confucius nor any other religious teacher ever talked so. Such words would have been meaningless in their lips. Jesus did not say, "Come unto My philosophy," nor "unto My teaching," nor "unto My style of living," nor even "to My outward habits or example." No: "Come unto Me." A personal relationship between the individual soul and a Divine, atoning,

living, loving Savior, is what gives rest to the guilty con, science; rest to the perplexed intellect; rest to the affections; rest to the will, now forever fixed on God.

11. TAKE THE EASY YOKE.

"Take My yoke upon you, and ye shall find rest unto your souls." -- Matt, xi, 29.

Some beasts of burden are to be pitied, because of their ill-fitting, galling yoke. My father used to make a very light and nice-fitting yoke for oxen. Satan's yoke is galling and painful and harmful to every faculty of man. Christ's yoke fits our natures exactly, and makes all burdens light. There is strength and health and joy and usefulness in the wearing of it. The yoke of temperance is easier than the yoke of over-indulgence; virtue gives more joy than vice; obeying God gives more blessedness than sin.

12. FISHERS OF MEN.

"Come ye after Me, and I will make you fishers of men." -- Matt, iv, 19.

"Come unto Me," "Learn of Me," "Follow Me." "Usefulness." This is the Divine order and natural progression. Jesus plans for no ciphers and figureheads. A unit is God's lowest order: and one with God shall chase a thousand, shall be a victor, a mighty power; "more than conqueror," winners of men. How many in the Church are only catching fish -- wealth, honor, gain, notoriety, applause -- who, if they would only follow Jesus more closely, might catch men for God!

13. IT INVOLVES SELF-DENIAL.

"If any man would come after Me, let him deny himself, and take up his cross and follow Me." -- Matt. xvi, 24.

Emphasize "himself," not "deny." Everybody practices some form of self-denial that he may please some other part of his being. The prize-fighter denies fleshly appetites to become strong and win money and renown. The gold-hunter denies himself ease to win for himself wealth. The student denies himself pleasure that he may gratify ambition. But Jesus "emptied Himself" of His eternal glory and became a man and a servant. Whoever truly follows Him, must deny himself, his whole self; lay all on the altar, and go to the cross, where self is slain that Christ may reign.

14. WHAT TO SEEK FIRST.

"But seek ye first His kingdom and His righteousness." -- Matt, vi, 33.

The average man puts last what Jesus puts first. Man is prone to seek pleasure, indulgence of appetites, and passions, wealth, business, honor, office, power, fame. Woman seeks beauty, accomplishments in order to a fortunate marriage measured by dollars, for the sake of the ease and luxury and display and fashionable worldliness which wealth may bring. Religion is only wanted at the last, just before death.

Jesus inverts the order. Seek first, as the thing of supreme importance, and in early life, Christ, the glory of God, the kingdom of God, righteousness. Make everything else subordinate!

15. AND BE NOT ANXIOUS.

"Be not therefore anxious for the morrow." -- Matt. vi, 34.

After you have made God supreme in your life, don't worry. You are in God's order, in the path of His appointment, in harmony with His laws; He will care for you and results. Fret wears out more people than toil. Worry kills more men and women than trouble. Anxiety eats away the peace of the heart like a canker, and unfits either for joy or service or usefulness. Enthroned Christ in the heart, and have an eye single to His glory, and be filled with His righteousness, so you will rise above trouble into that upper air of sweet consciousness that God is on your side working for you, and all things work for good, because you are the Lord's.

16. BUT LEAD A LIFE OF PRAYER.

"After this manner therefore pray ye." (The "Lord's Prayer.") -- Matt. vi, 9.

God has planned that prayer shall be one of the great causative forces of the universe. If the reader has obeyed the commands thus far, you have turned from sin or backsliding, come to Jesus, put on His yoke, and sought first His kingdom and righteousness. Now by prayer you become a force for good. "How shall you pray?" First, God is adored, and then there are three prayers for His kingdom and will and glory. Then three prayers for yourself -- one for bread, one for forgiveness, and one for exemption from evil. Three prayers for God and His will and kingdom; then three for yourself. Don't invert the order, and get self before God's glory!

17. PRAY DEFINITELY, ESPECIALLY FOR THE SPIRIT.

"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"-Luke xi, 9, 13-

Definite asking for definite blessings, as a child asks of his parent bread, or fish, or an egg. Above all, forget not that the Holy Spirit is the greatest need and the

chief blessing of God. He illuminates, convicts, inspires, reveals, teaches, guides, comforts, brings Christ to us, sanctifies the soul, and fills us with God. O, let us pray for the Spirit!

18. AND THEN PRAY FOR LABORERS.

"Pray ye therefore the Lord of the harvest that He send forth laborers into harvest." -- Matt, ix, 38.

Praying the Lord's Prayer will lead to praying for the Holy Spirit for holiness. And then, O the needs of a great, wicked world, sinning, dying, and going to endless despair! How it will roll upon the heart in a travail of soul! How the great heathen world, with its blackness of darkness, with its eight hundred millions that have never yet heard of a Savior, will loom up with awful meaning! There will be a sincere prayer for laborers, preachers, teachers. This involves the prayer, "Lord, here I am, send me!" if you count me worthy. "If not, help me to send others!"

19. GIVE AS CHRIST GAVE.

"Freely ye received, freely give." -- Matt, x, 8.

We first drink of the "Fountain of Living Water," and then there springs up in us "a well of water," and there flows forth "rivers of living water." We first come as paupers and beggars to the bridegroom's banquet, and then we go out with hands dripping with the honey of love and laden with the Bread of Life, to feed the starving and the dying. We first come in abject poverty to the King's treasure-house, and help ourselves till we are rich; and then we hunt the poor in the world's highways and Satan's hedges, and give them the more than Klondike wealth of eternal riches.

20. HUMAN AND DIVINE CO-OPERATION.

"Give ye them to eat." "Bring them [five loaves and two fishes] hither to Me." -- Matt. xiv, 16, 18.

The poor, bewildered disciples were commanded to feed five thousand men and their wives and children. They were astounded at the request, having only five loaves and two fishes. The next command was, "Bring them to Me!" The same problem is on us now. The Christian wife and mother stands before her unsaved household; each Church before its community; the whole body of Christians before a sin-cursed, sin-maddened, despairing, dying world, bewildered by the awful task. Bring the means at hand to Jesus in perfect consecration and prayerful devotion. With His blessing and help, it may be done, the world saved!

21. THE ONLY SAFE DEPENDENCE.

"Have faith in God." -- Mark xi, 22.

God has made faith the condition of great power and great achievement. He makes little use of the man who doubts. Faith is the fiber of heroes, who vanquish the powers of darkness and overcome the world.

But it must be faith in God. Not faith in your birth, or education, or natural endowment, or prowess, or surroundings, or alliances. Not faith in your Church, or your creed, or your priest, or some vain rite. All are impotent, empty nothings in the trying hours. Faith in God can cross seas, quench fire, stop the mouths of lions, vanquish enemies, and capture heaven.

22. STANDING IN THE WAY OF CHILDREN.

"See that ye despise not one of these little ones." -- Matt. xviii, 10.

The context shows that He is talking about children. Here is a warning against neglecting their spiritual interests, as if incapable of salvation. The word translated "despise" means "to think in disparagement of," "to slight," "to disregard." The sixth verse gives a fearful warning, and all shows God's displeasure at the neglect of the salvation of children. Childhood is the most favorable age to receive Christ of the entire life. Between twelve and thirteen years of age the soul touches the zenith of its susceptibility for spiritual things. Of 3,108 converted in my meetings in three years, only 412 were over twenty. Of 2,200 Sabbath-school teachers in a Detroit Convention, only 171 were over twenty at conversion. See my "Food for Lambs," pages ix, 12.

25. PRAYER, COMMAND, AND PROMISE.

"All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." -- Mark xi, 24.

Of course this sweeping command and promise is conditioned:

- 1. We must be so swallowed up in God and in utter harmony with Him that we will not ask selfishly or foolishly.**
- 2. We will ask wisely, and in harmony with the will of God.**

"If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you."

When in this relationship to God and this holy frame of mind, then God commands us to pray believing. "Believe that ye have received them." (New Version.) Don't doubt God in the supreme moment of victory.

24. FORGIVE.

"And whosoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses." -- Mark xi, 25.

The best of us, the most careful, the most conscientious, do so many things that need the cleansing blood, let us treat our erring fellow-mortals as we would have God treat us! Let us forgive, heartily, wholly! Who does not need this command? Who, however good, is not sinned against, wronged, maligned, slandered, persecuted for righteousness' sake? Jesus was, and He said His disciples should be. "Blessed are ye when men persecute you, and say all manner of evil against you falsely for My sake."

25. LOVE GOD PERFECTLY.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." -- Matt. xxii, 37.

Amazing! What? Love God perfectly? Yes. Not merely have a right attitude of will toward God, but also have the intellect and the sensibilities all in harmony with Heaven's law of holy love -- the whole being aflame with holy love for God! Not with all Wesley's power, nor with Finney's, nor with St. Paul's; but with all thine own ransomed powers. But how can it be done? Only in one way. "The Lord thy God will circumcise thine heart to love the Lord thy God with all thine heart, that thou mayest live." (Deut. xxx, 6.)

26. LOVE THY NEIGHBOR PERFECTLY.

"Thou shalt love thy neighbor as thyself." -- Matt. xxii, 39.

Treat thy neighbor with such loving regard for his interest as thou wouldst have him treat you.

Put thyself and him in the scales of even balance. Seek his interest as much as thine own in a horse-trade, in the purchase of goods, in exchange of properties. Treat his weakness of character as you would have him treat yours. Measure him and his with the Golden Rule. There is no honest business but an even exchange of values. This law of love would make human society heavenly, and fill earth with peace.

27. LOVE YOUR ENEMIES.

"But I say unto you, Love your enemies, and pray for them that persecute you." -- Matt, v, 44.

Not only love God with the whole heart and soul. and mind, and your neighbor as yourself, but even love your enemy, and pray for him. This is the law of love, the command of God. To obey requires the spirit of Stephen praying for those who were stoning him; yea, the spirit of the Man of Sorrows voluntarily dying for His enemies. How can mortal man be so Christlike, so Divine, that nature will not assert itself in resentment or revenge? We shall see.

28. PERFECTION DEMANDED.

"Ye therefore shall be perfect, as your Heavenly Father is perfect." -- Matt, v, 48.

These commands are piling up, Pelion on Ossa, Alps on Himalayas. What! Moral perfection? Yes. If God should demand anything less, and tolerate any sin, the whole universe would cry out against Him as an unholy God. "But it is impossible!" No, God never commands impossibilities. That would be wicked tyranny. Our inmost soul must forever indorse this command of God as just and right. Indeed, he has provided both natural ability and sufficiency of grace. How can we get the grace? We shall see.

29. BE FILLED WITH THE SPIRIT.

"Receive ye the Holy Ghost." -- John xx, 22.

"Tarry ye in the city until ye be clothed with power from on high." -- Luke xxiv, 49.

"He charged them not to depart from Jerusalem, but to wait for the promise of the Father." -- Acts i, 4.

This is the secret of heart cleansing; for we read in Acts xv, 8, 9, "And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as He did unto us; and He made no distinction between us and them, cleansing their hearts by faith."

This is the source of power, to love God with all our hearts, and our neighbors as ourselves, and to love even our enemies, and to be perfect and holy. "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep my judgments, and do them." (Ezek. xxxvi, 27.) This is sanctification, and it is commanded.

30. STOP SINNING.

"Sin no more, lest a worse thing befall thee." -- John v, 14.

"From henceforth sin no more." -- John viii, 11.

"Ye know that He was manifested to take away sins; and in Him is no sin. Whosoever abideth in Him sinneth not." -- I John iii, 5, 6.

Here is the command to sin no more. Here also is the condition of keeping it. Abide in Christ, and have Him abiding in you. What we never will do in our own strength we can and will do after the baptism with the Holy Ghost has "crucified" and "done away" with "the old man" of inbred sin, and brought Christ potentially into our hearts as an abiding Savior. Abiding union with Christ ends sin.

31. FEAR NOT, AND BE FAITHFUL.

"Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall be tried. Be thou faithful unto death, and I will give thee the crown of life." -- Rev, ii, 10.

"Lord, if we obey these commands, and receive the baptism with the Holy Ghost, and profess sanctification and Christian perfection, they will persecute us. The backslidden Churches and the allies of the devil will persecute us." "Fear not, and be faithful unto death. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad; for great is your reward in heaven."

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04 -- APRIL -- JESUS, THE TRUE VINE -- WILLIAM N. HIRST

1. ANNOUNCED.

"The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God." -- Luke i, 35.

According to the angel Gabriel's announcement to the Virgin Mary, we owe to Thy creative power, blessed Holy Spirit, Thou Fount of Life and Source of Blessing, the incarnation of Jesus, our Redeemer.

**"Author of the new creation,
Come with unction and with power;
Make our hearts Thy habitation;
On our souls Thy graces shower."**

2. PROPHESED.

"His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." -- Isaiah ix, 6.

Name means character. Wonderful as Counsellor in authority, casting out legions of demons, healing, forgiving sins, and calming winds and waves by His word; Wonderful in love, laying down His life for sinners; Wonderful in power, the Mighty God, arising Victor from the grave; Wonderful in glory, seated on his everlasting throne and bestowing the Holy Ghost; Wonderful in union with the Father. He said: "I and the Father are One. The Father is in Me. He that hath seen lyre hath seen the Father."

**"He cleansed my heart from all its sin,
And now He reigns and rules therein;
What a wonderful Savior!"**

3. BIRTH.

"Behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, which is Christ the Lord." -- Luke ii, 10, 11.

**"Christ is born, the great Anointed;
Heaven and earth His praises sing;
O receive whom God appointed
For your Prophet, Priest, and King."**

Since the night the watching shepherds on Bethlehem's hills heard that angel chorus; O the midnight lives that have been filled with the glory of the Lord! Glory to God in the highest!

4. FORETOLD.

"There cometh He that is mightier than I, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire." -- Luke iii, 16.

Mark and John omit the word fire; but in Matthew and Luke it is used contrastingly. John's baptism with water was the shadow. Christ's baptism with the Holy Ghost, the substance. John represented the old, the unworthy; and Christ, the new, the altogether worthy. So water, expressive of outward separation and cleansing, is contrasted with the greater glory of fire, an emblem of the Holy Spirit's inward, searching, melting purification.

**"Refining fire go through my heart,
Illuminate my soul,
Scatter thy life through every part,
And sanctify the whole."**

5. ATTESTED.

"Jesus also having been baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily form, as a dove, upon Him, and a voice came out of heaven, Thou art My beloved Son, in Thee I am well pleased." -- Luke iii, 21, 22.

John's baptism with water was to manifest to Israel their. Messiah, concerning whom John had received secret, sacred instructions from God. Lo, when Jesus appeared, they are all fulfilled; the Holy Spirit, descending and abiding on Him, and the Father speaking assurance from heaven. Blessed threefold personality! John adds his witness, "This is the Son of God."

**"Father, we praise Thy majesty!
The Son, the Spirit, we adore!
One Godhead, blest for evermore."**

6. TEMPTED.

"Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness during forty days, being tempted of the devil." -- Luke iv, 1, 2.

Jesus was born, baptized, full and led of the Holy Spirit. Without these experiences, there is no Jesus-like life. Holy Spirit alone can produce the imitation of Christ. He only can enable you to follow His example and walk in His steps. Only His fullness and leadership can give perfect victory over the tempter.

**"To Him mine eyes of faith I turn,
And through the fire pursue my way;
The fire forgets its power to burn,
The lambent flames around me play:
I own His power, accept the sign,
And shout to prove the Savior mine."**

7. HEALING.

"And He said unto her, Daughter, thy faith hath made thee whole; go in peace." -- Luke viii, 48.

Jesus here teaches that our bodies can be "healed immediately" by faith in Him. To this poor woman, who had spent all her living upon physicians, He said not, "My garment" nor "My power," but "thy faith hath made thee whole." No longer can we touch His garment; but we can have faith.

"The healing of His seamless dress

Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

8. REMEMBER.

"For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come." -- I Cor. xi, 26.

"This do in remembrance of Me." -- Luke xxii, 19.

Little did the thousands in Jerusalem think, as they were eating the typical lamb, that the real Lamb was that night in an obscure upper room in their midst. There He instituted the simple memorial of His death, using, not a crucifix, but bread and wine as emblems of His body and blood, showing how His sacrifice must be individually appropriated by faith. By partaking of this observance, His followers would not only remember His sufferings, obey His command, but also testify their faith in His pledge to come again."

"And thus that dark betrayal night,
With the last advent we unite--
The shame, the glory, by this rite,
Until He come."

9. LIFE.

"I am the true Vine." -- John xv, 1.

Suggested perhaps by the wine lately used at supper, or, more probably, by the sight of a vine spreading in the moonlight, the Savior clothed His teaching with this beautiful parable as He and the disciples walked toward Gethsemane. Formal Israel was a degenerate vine; Confucius, Buddha, Zoroaster, Plato, Socrates, Mohammed, and the rest, are wild and poisonous vines.

Jesus is the true Vine. "In Him is life," blessed, eternal, glorious, abundant life!

"O Jesus, there is none like Thee,
Our Savior and our Lord;
Through earth and heaven exalted be,
Beloved, obeyed, adored."

10. ROOTED UP.

"Every plant which My Heavenly Father planted not, shall be rooted up." -- Matt, xv, 13.

These plain, significant words of Jesus were spoken of the popular, religious leaders who were "teaching, as their doctrines, the precepts of men." Of such He said: "In vain do they worship Me." Bible religion, only as a form, whether in home, meeting-house, or lodge-room, may be called good or innocent or elevating; but Christ declares it vain. Much that is not Divine may spread and prosper like weeds; but it will all be "rooted up."

11. BRANCHES.

"As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye except ye abide in Me. I am the Vine, ye are the branches." -- John xv, 4, 5.

The Christian lives by grace received; but ah! it means death not to continue constantly to receive.

"'Tis only a little branch,
A thing so fragile and weak,
But that little branch hath a message true
To give could it only speak.

I'm only a little branch,
I live by a life not mine;
For the sap that flows through my tendrils small,
Is the life-blood of the Vine."

12. PROTECTION.

"My Father is the Husbandman." -- John xv, 1.

The branches have the same protection that the Vine has. The gracious, Almighty Hand that planted the Vine now cares for the smallest shoot. "I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day."

"I fear not the days to come,
I dwell not on the past,
As moment by moment I draw a life,
Which evermore shall last."

Aye, fear not, for with His almighty power and unfailing, constant care, He unites infinite wisdom. And "the very hairs of your head are all numbered."

13. CUT OFF.

"Every branch in Me that beareth not fruit, He taketh it away. If a man abide not in Me, he is cast forth as a branch, and is withered; and they gather them and cast them into the fire, and they are burned." -- John xv, 2, 6.

Note the successive downward steps: 1. Failure to bear the fruits of honesty, love, and likeness to Jesus. 2. Taken away, cast forth, separated from communion with Jesus. 3. Withered, cold, and indifferent to spiritual things. 4. Gathered, again in the devil's grip, led by the spirit of the world and lusts of the flesh. 5. Cast into the fire and burned. O, the awfulness of a backslider's hell!

**"Help me to watch and pray,
And on Thyself rely;
Assured, if I my trust betray,
I shall forever die!"**

SPARED.

"Behold then the goodness and severity of God: toward them that fell, severity, but toward thee, God's goodness, if thou continue in His goodness; otherwise thou shalt be cut off." -- Romans xi, 22.

We are saved conditionally; we are sanctified conditionally; we are healed and provided for conditionally; God's whole dealings are conditional on the cooperation of our faith and obedience. Would you be spared? Then "continue in His goodness." Would you gain the crown of life? Then, "be thou faithful unto death." For "he that endureth unto the end, the same shall be saved."

15. ALTERNATIVE.

"Touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." -- Heb, vi, 4-6.

This awful possibility of falling is the alternative of pressing on unto perfection. Satan fell from highest heaven; Adam, David, Solomon, and Judas fell.

**"Ne'er think the victory won,
Nor lay thine armor down;
The work of faith will not be done
Till thou obtain the crown."**

16. FRUIT.

"The fruit of the Spirit is love." Gal. v, 22.

Human nature at its best is but human nature, and can bring forth nothing but works. The thistle can not bear grapes. The Divine nature is the Holy Spirit, and can be received only through Jesus, the true Vine, producing love, long-suffering and kind; love that envies not and vaunts not itself, is not puffed up, does not behave unseemly; that seeks not its own, is not provoked, takes not account of evil; that beareth all things, believeth all things, hopeth all things, endureth all things, and never fails.

"For His Spirit's fruit is love,
And love shall thy life become,
And forevermore on His heart of love
Thy spirit shall have her home."

17. TEST OF LOVE.

"Hereby know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren." -- 1 John iii, 16;

Self-sacrifice is the sweet and delicious fragrance of the blossom and the flavor of the ripe fruit. The grapes around the Dead Sea are said to be fair in appearance, but full of nothing but dust. How like to those who, having the form of the love life, are destitute of its character! "He that loveth not, knoweth not God. God is love."

"I bask in the sun's bright beams,
Which with sweetness fills my fruit;
Yet I own not the dusters hanging there,
For they all come from the root."

18. PRUNING.

"Every branch that beareth fruit, He cleanseth it, that it may bear more fruit. Already ye are clean because of the Word which I have spoken unto you." -- John xv, 2, 3.

The fruitless branch was taken away; but the fruitful branch has something taken away from it. The object of the removal is that it might bear more fruit. Therefore that removed must have been something that hindered fruitfulness. Not the kissing sunshine, the dripping rain, nor the tossing wind, but the natural wood. That "something" was within; the natural self. How is it to be cleansed? By pruning, cutting off, casting away. What is the instrument? A two-edged sword, "The Word." Who does it? The Husbandman, "He cleanseth it." Sanctification is a Divine work, not a human achievement.

19. MUTUAL ABIDING.

"Abide in Me, and I in you. He that abideth in Me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing." -- John xv, 4, 5.

O, the thousands of branches, and how easily the great Vine might do without me! But what would I do without Jesus? He said that in the world we should have tribulation, but in Him we should have peace; so that abiding in Him means blessing for ourselves, while He abiding in us means blessing to others.

**"Dost thou ask how I abide,
How this life I can maintain?
I am bound to the Vine by life's strong band,
And I only need remain."**

20. NO SINNING.

"Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither knoweth Him.. He that doeth sin is of the devil." -- I John iii, 6, 8.

"Sin is the transgression of the law. All unrighteousness is sin. To him that knoweth to do good, and doeth it not, to him it is sin. Whatsoever is not of faith is sin. Rebellion is sin. The thought of foolishness is sin. If ye have respect of persons, ye commit sin. He that saith, I know Him, and keepeth not His commandments, is a liar." These are some of God's declarations concerning sin, in which we find no condemnation if we are abiding in Jesus.

**"What shall I render to my God
For all His mercy's store?
I'll take the gifts He hath bestowed,
And humbly ask for more."**

21. PRIVILEGE.

"If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." -- John xv, 7.

**"O struggle not to 'abide,'
Nor labor to 'bring forth fruit,'
But let Jesus unite thee to Himself,
As the Vine branch to the root.**

**So simple, so deep, so strong,
That union with Him shall be,
His life shall forever replace thine own,
And His love shall flow through thee."**

And when His words so abide in you that your disposition and will and life are in full accord with them, your asking becomes an expression of His will, and "it shall be done."

22. IN HIS NAME.

"And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks Co God the Father through Him." -- Col. iii, 17.

"In the Name," that is, in the nature or manner of Jesus, as He would in your place. Thanksgiving is a good cure for evil speaking. The love nature of Jesus should control our words, secret or public, in song or conversation, as well as our actions. How serious does this become when we remember that it is written, "By thy words thou shalt be justified, and by thy words thou shalt be condemned!" Also, that "every idle word" shall have to be accounted for at the judgment. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

23. CHRIST OUR LIFE.

"For ye died, and your life is hid with Christ in God. When Christ, who is our Life, shall be manifested, then shall ye also with Him be manifested in glory." -- Col. iii, 3, 4.

All winter the stalk lay withered; but beneath was a hidden life. The spring comes, and that life is manifested in glorious foliage, bursting buds, and beautiful flowers. O, the pain of dying, the shame of exposure and peculiarity; the agony of piercing nails and tearing thorns! But at last all is relinquished, all is still, and the world wags its head, and says he is dead. Its fashions, ridicule, pleasures, money, and throbs of passion move him no longer. His life is hid in God. The spring is coming! Jesus is going to bring it with Him! There will be a rapture and a resurrection in honor and glory! The one thing Paul aimed at, after he was sanctified, was at that first resurrection. Let us be so minded!

24. DRUNK.

"Be not drunken with wine, wherein is riot, but be filled with the Spirit, speaking one to another in Psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." -- Eph. v, 18, 19.

Blessed possibility, gracious provision, glorious privilege, sacred command! Worldly men drink wine to the point of intoxication to cheer them beyond the ordinary play of reason. The fullness of the Holy Spirit is the fullness of joy and great freedom of speech in Divine truth that lifts up and swings clear of dependence on reason, floods the soul with light and Christ. The God-intoxicated man has no need to premeditate his testimonies or prayers, or read his sermons; if you don't

invite him in, he will break right in anyhow with a shout, and set everything on fire before you know it. Glory!

25. SOULS.

"Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." -- James v, 20.

Arthur says: "A minister can never be responsible for success; but he is responsible for power. A needle for the compass, without magnetism, is not more defective than is a statement of religious truth without the accompanying power of the Spirit. He may feign all the passions, but he can not feign the power that searches the conscience, that leads men in the silence of their own closets to wet their couch with tears and spend long nights in repenting before God." "Ye shall receive power when the Holy Ghost is come upon you."

26. HATED.

"If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." -- John xv, 19.

All opposition to Christlike lives arises from ignorance of God. "All these things will they do unto you for My name's sake, because they know not Him that sent Me." No disciple of Jesus can love the world, or approve of its ways. His walk is in another direction. His is an upward calling. Thus "the laws of Christ condemn a vicious world, and goad it to revenge."

27. WITNESSING.

"If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. If I had not done among them the works which none other did, they had not had sin; but now have they both seen and hated both Me and My Father." -- John xv, 22-24.

Both the presence, the words, and the works of Jesus were witnesses to God's truth. Happy are we if our presence, our speech, and our actions blend in harmony with Jesus, so that we can, with Paul, call God and men to witness how holily and justly and unblamably we have behaved ourselves. But so far from expecting the world's friendship, we must expect for such a life its snubs, scorn, and opposition.

25. PRESENT PROMISE.

"He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father, and whatsoever ye shall

ask in My name that will I do, that the Father may be glorified in the Son." -- John xiv, 12, 13.

These greater works would not glorify the disciples above their Master, but would honor the Holy Spirit, under whose leadership and control they were soon to be transferred. However, these greater works were to be wrought in answer to prayer. Jesus is honored by large asking. We are in this dispensation. Let us open our mouths wide, and ask largely, that our joy may be full!

29. IN CHARGE.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall bear witness of Me; He shall guide you into all the truth." -- John xv, 26; xvi, 13.

The Jews dishonored Moses by not receiving Jesus. Christians dishonor Christ by not receiving the Holy Ghost. A slight cast on a foreign minister is a blow at the authority that sent him. Failing to yield the individual heart and life and the Church heart and life to the control of the Holy Ghost is the blackest treason against Heaven, the rejecting of Christ's provision for the world. The more the Holy Ghost is honored, the more Christ is honored.

30. GLORY TO JESUS.

"In whom we have our redemption, who is the image of the Invisible God, and in Him all things consist. And He is the head of the body, the Church: that in all things He might have the pre-eminence." -- Col, i, 14-18.

"Christ gives the best.
He takes the hearts we offer,
And fills them with His glorious beauty, joy, and peace,
And in His service, as we're growing stronger,
The calls to grand achievements still increase.
The richest gifts for us on earth, or in the heaven above,
Are hid in Christ. In Jesus we receive the best we have."

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

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05 -- MAY -- JESUS, OUR TEACHER, COUNSELLOR, AND WISDOM -- E. H. DASHIELL

PREFATORY.

Standing amid the centuries, with bleeding hands outstretched to humanity, Jesus Christ still cries, "Learn of Me." Many mock the solemn, solitary Figure, and despise His words. Others -- thrice-blessed souls -- eagerly open their ears, and answer: "Speak, Lord, for Thy servant heareth." Reader, be thou of the latter class. Assume the attitude of Mary in the home in Bethany, look up into His mild, heavenly face, and be taught the things that make for your peace.

1. JESUS.

"Thou shalt call His name Jesus." -- Matt. i, 21.

His nativity must be celebrated by the music of an angelic choir and the hanging of a new star among the constellations of the sky. What joy there must have been in the heart of God! Love had contrived a way by which yearned-for rebels could be reconciled to their Lord.

2. JESUS.

"Thou shalt call His name Jesus." -- Matt. i, 21.

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrow, heals his wounds,
And drives away his fear."

O poet, the sentiment of thy song is true! What Christian heart, beset on every side by the enemies of its Lord, has not found comfort by simply meditating on His incarnation Name? It holds matchless sweetness, beautiful sublimity. Conceived by the Holy Ghost! Born of a virgin! Our Brother, our Divine Master, infinitely compassionate, almightily powerful! Thy very Name, O Jesus, calms our troubled spirits, and causes them to exult with unspeakable confidence! Make us to understand more of its preciousness!

3. LEARN.

"Take My yoke upon you, and learn of Me." -- Matt. xi, 29.

To learn of Jesus we must, true to an ancient custom of pupils, sit at our Teacher's feet. The reason a greater number of mighty men are not Christians is because they are unwilling to be taught by One so lowly as He. Their teachers' throne must not be a cross. But subjects of God's saving grace know the invisible glory of these outwardly rigorous things. Sitting at the feet of Jesus, they see things others do not see, and hear things others do not hear.

4. TELL HIM.

"The apostles gathered themselves together unto Jesus, and told Him all things." Mark vi, 30.

The nature and attributes of Jesus make Him a Confidant worthy our utmost confidence. No counsellor, however sympathetic or wise, is like Him. He knows our hearts, our every weakness, reads our motives when others misjudge, is familiar with the hardest places over which we have to go, understands our struggles, entirely comprehends us and all our environments. His everlasting arm is under us, His bosom always a pillow for our heads, and His ear an unfailing receptacle for all our woe. Keep nothing back, but tell Him "all things."

5. LOW.

"Mary sat at Jesus' feet and heard his word." -- Luke x, 89

**"Lie low, O heart, at Jesus' feet,
For then all bitter things are sweet;
Then thou eanst know the heart of God,
Canst use the staff and kiss the rod."**

Murmur not; but

**"Lie low, O heart, at Jesus' feet,
Then thou eanst every tempest meet,
Canst hear His whispered ' Peace, be still,'
And love as well as learn His will."**

6. COUNSELLOR.

"Counsel is mine. I am understanding." -- Prov. viii, 14.

The personification of wisdom in this verse makes it beautiful and impressive. The personal pronoun refers to Christ. In Him are centered all the wisdom and knowledge of God, for "in Him dwelleth all the fullness of the Godhead bodily." The eternal Son of the infinite, invisible Father declares, "Counsel is mine.. I am understanding." How fitting that the ignorant and imbecile children of men should bend their necks before Him!

7. OPENED.

"Then opened He their understanding, that they might understand the Scriptures." -- Luke xxiv, 45.

And many other things. The human mind is enshrouded in natural darkness, neither understanding nor having relish for the things of God. It seems the more

men study, in the natural, about Divine things, the darker they get. This condition calls for a Divine "opening." Nothing else will meet the case. Christianity is supernatural, and the mind of man must undergo a supernatural "opening" before being able to comprehend it. Christ comes to the natural mind and finds its door shut -- barred with iron! His mighty arm breaks the door. That's conversion. Then He removes from within what hinders knowledge of the heavenly. That's sanctification. Hosanna to the Son of David!

8. BETTER.

"How much better is it to get wisdom than gold!" -- Prov. xvi, 16.

Jesus once held up before men's eyes a pair of scales. In one He laid a human soul; in the other the accumulated treasures of the world. Lo! the soul outweighed the world! And Jesus said, "What shall it profit a man if he gain the whole world and lose his own soul?" A mind unimpressed with the relative value of Divine wisdom and gold, unawakened to the infinite value of spiritual and heavenly things, is desolate beyond all conception. Quickly learn of the Son of God how much better it is to get wisdom than gold; seek the wisdom, find it, and you shall be "a man of fortune."

9. GRIEF.

"For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow." -- Eccles, i, 18.

This message few can receive. The deeper the impartation of Divine wisdom, the more marked the awful follies around us. Isaiah testifies that "the valley of vision" carries with it "a burden." Those who conceive it to be only joy are vastly in error. Jesus, struggling under the sins of the world, exclaimed, "My soul is exceeding sorrowful, even unto death." If you receive "much wisdom" in the mind of Christ and the peace of God, be assured it will bring "much grief" over the vanities of this world. Do not stagger at this, but accept your place with Jesus and be glad.

10. RECIPROCATION.

"I love them that love Me." -- Prov. viii, 17.

Those who love heavenly wisdom and seek it are always loved and honored by God. Read 2 Chronicles i, 7-12, inclusive.

11. WISDOM.

"The Lord giveth wisdom." -- Prov, ii, 6.

"If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

12. EXCELLENCE.

"Hear, for I will speak of excellent things." -- Prov. viii, 6.

"Doth not wisdom cry, and understanding put forth her voice? She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Wickedness is an abomination to my lips. All the words of my mouth are in righteousness. Receive my instruction, and not silver; and knowledge rather than choice gold."

13. UNDERSTANDING.

"Knowledge of the holy is understanding." -- Prov. ix, 10.

The human idea of understanding is removed from the truth "as far as the east is from the west." That rich man, who tore down old barns and built new ones, was doubtless very thoroughly taught in human sagacity -- a wise man the world would say; but Jesus called him a fool! "The knowledge of the holy is understanding:" experimental knowledge of God and His ways. Any person who makes an idol of human learning, or attempts to conduct business of any kind otherwise than as God directs, is known in heaven as a fool, though he may be lauded ever so highly on earth. That understanding which is "knowledge of the holy" does not exclude righteous human education, but human education that regards itself as fundamental to life and usefulness, and superior to all other, is folly of the worst kind.

14. INDWELLING.

"Christ the wisdom of God." -- I Cor. i, 24.

The wisdom of the invisible God stands personified in Jesus Christ. When Christ is "formed within, the hope of glory," the wisdom of God is lodged in the human soul. This, however, does not signify that that soul is thereafter endowed with infallibility. By no means. The indwelling "wisdom of God" is compelled to shine through human limitations and mental imperfections. This oftentimes dims its apparent glory, and necessitates a continual cry to God to be guided aright.

Humble faith, refusing denial, will move the indwelling Christ to gently check the human, reveal the Divine, and lead "into all truth."

15. PRAYER.

"Lord, teach us." -- Luke xi, 1.

Here we see our Lord in the attitude of prayer, with His disciples gathered around Him. Recognizing their need and His ability, they made this petition. To be taught of Jesus we must first realize our need of enlightenment. Wise men in their own estimation get little from God.

16. ANSWER.

"And He said unto them, when ye pray, say..." -- Luke xi, 2.

Christ never fails to respond to an humble plea for light. I would fain write that sentence in fire, and set its blazing letters in the sky! Why do men wonder, and question the willingness of Love that would drink the dregs of such a cup as was put to the lips of Jesus? Did He fail to respond to these men? Did He ever fail to respond to an earnest plea? Never! Never! And He'll not fail you.

17. TEACHER.

"The people resort unto Him again; and, as He was wont, He taught them again." Mark x, 1.

There seems to have been something about the person and aspect of Jesus that marked Him as the Divine Alleviator of human woe. He appeared to men as an open Door between two worlds, through which they might look and see God. Many things about life, death, and eternity are essential mysteries to the human mind; but Jesus was to them a Revealer. If in the world today, there would still be an air of authority and divinity about Him that would wring from the lips of humanity this confession, "We know Thou art a Teacher come from God." Remember these things of Jesus, and breathe this prayer to Him, "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

18. ENDURE.

"Behold My feet." -- Luke xxiv, 39.

Christ teaches by what He was and quietly suffered as well as by words. His feet hold lessons of infinite moment. Incased in sandals, probably of the coarser kind, for our Lord was very poor, they remind us that "those who wear gay clothing are in king's courts." These coarsely-sandaled feet walked among the wood and shavings of the workshop floor, among the jagged rocks of the wilderness, over the dust and stones of Palestine roads, on the marble floor of the Temple -- but there they were unwelcome! Who can wonder that many times they were "wearied with

the journey?" Tired feet of Jesus! Mary, before His death, washed them with tears and wiped them with the hairs of her head. Women, on the morning of resurrection, kissed and clung to them. Precious feet of Jesus! Let us, too, drop our tears upon them, and learn the lessons they teach.

19. SERVE.

"Behold My hands." -- Luke xxiv, 39.

Human hands! -- like yours and mine. They pushed the plane, lifted up the diseased, washed men's feet. These hands never thrust any down. "I am among you as one that serveth," said He. How blessed is a life of gentle ministry to others! (Cor. iii, 22-24.) Your station in life may be far removed from that of servant, yet if you would know the deepest fellowship with Jesus, become a servant unto all men for His sake. If necessary, hesitate not to serve men with your hands. Do it in Christ's name, to the glory of God the Father.

20. SUFFERING.

"Behold My hands and My feet." -- Luke xxiv, 39

Drawing very near, we see that these hands and feet, now entirely exposed, bear the marks of iron spikes. Through their quivering flesh a Roman hammer has driven nails. Hark! Even now its ringing echo can be heard. O, the dreadfulness of the sound! _And yet that very sound has bought our life and freedom. "He died because He loved us so." The hands and feet of Jesus teach the lesson of unmerited suffering borne for others. Many think it awful to suffer at all, even for their own sakes. Not to have three meals a day and a soft place to sleep would be terrible! Jesus, by His wounds, teaches us to willingly suffer for others -- and they our enemies. He as gladly bled for those who pierced as for those who loved Him. No one can be taught of Christ, and not be led to this place. Be still, and learn.

21. PATIENCE.

"He was oppressed, and He was afflicted, yet He opened not His mouth." -- Isaiah liii, 7.

All the "19th" and "20th," performed in a spirit of complaint, would come far short of what our Lord came to exemplify and inculcate. (Read 1 Peter ii, 20-23.) Christ did not even threaten those who caused His pain, but prayed, "Father, forgive them." Christians, I fear, sometimes feel toward those who wrong them, "God will make you burn for this!" but Jesus had no such feeling. Only compassion moved His soul. What patience! Under bitter and prolonged false accusation "He held His peace, and answered nothing." Under such conditions, how eloquent His silences! Soul! Soul! Seek a place in the "kingdom and patience" of this Nazarene, for here is found the chief end and glory of man.

22. STILL.

"Mary sat at Jesus' feet, and heard His Word." -- 1 Luke x, 39.

Try not to escape His will, but

**"Lie still, O heart, upon His breast,
And prove the peace of utter rest,
Then unbelief will find no place,
And fear die out before his face."**

Try not to do it for Him, but

**"Lie still, O heart, upon His breast,
For He can work if thou wilt rest;
The journey is too great for thee,
Unless the Lord thy shelter be."**

23. UNCTION.

"But ye have an unction from the Holy One, and ye know all things." -- 1 John ii, 20.

All things essential to godliness -- ye know the truth. Humble and unlettered souls, filled with this "unction from the Holy One," detect, with astonishing quickness, a false note in the pulpit, while those destitute of this unction go on in ignorance, and suppose themselves to be hearing the true gospel. May God anoint the people, and save them from being duped by "Satan's ministers!" Amen and Amen.

24. ANOINTING.

"But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you." -- 1 John ii, 27.

Christ in the heart teaches the great fundamentals of salvation and truth. These things, if you have "the anointing," you need not that any man teach you. But if it were not God's purpose to teach by man's mouth and pen, He would not call men to preach. Saul of Tarsus would never have received his great commission. At the very time John wrote these words, he himself was teaching -- under inspiration. Satan, using this passage, has led some honest souls astray. When the Bible contradicts itself, it ceases to be truth. God save us from foolishness!

25. ALONE.

"And when they were alone, He expounded all things to His disciples." -- Mark iv, 34.

Some persons dislike being alone; but how blessed to be alone with Jesus! Far removed from the divided throng, the disciples rested with their Lord. When alone, He explained more particularly unto them what He had spoken to the people. Seek the place where you can be alone with Jesus, if you would have Him become Heaven's Expositor to your soul. In this age of rush, take time to be alone. Jesus will meet you, and His expositions will fill your soul with wonder and love.

26. HIS VOICE.

"For they know His voice." -- John x, 4.

One truth taught by the great Good Shepherd is, "My sheep know My voice." The voice of Jesus, speaking in the heart, allays fear, inspires confidence, fills with joy. "A stranger will they not follow." The difference between Divine and human consolation is known. They flee from all else to Jesus. This is a mark of a sheep.

27. OFFENDED.

"And they were offended at Him." -- Mark vi, 3.

In His own country Christ was an offence. His humble origin and holy words were both repugnant.

"Blessed is he whosoever shall not be offended in Me." This is one of the greatest dangers to those who would be taught of Jesus. He will lead you down, not up. Largest blessing is in deepest humility. He may stop at the gate of Gethsemane, and say: "My child, the bloody sweat is ahead!" Suffer not yourself to be offended at Him, but follow on. You will be taught spiritual things deeper than you thought you could know.

28. FOREVER.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." -- Rev. ii, 7.

The curriculum of the school of Christ is so rich and varied as to render a full statement of it impossible. There is a real sense in which the Christian pilgrim remains in the Interpreter's house all the way from the wicket gate to Mr. Zion. It may be these heavenly disclosures will continue throughout eternity. How enrapturing the thought! Does not "eating of the Tree of Life" carry this significance? The Bible, from beginning to end, is a revelation of the different phases of the character and offices of Christ. Shall we cease to learn of Him

because the veil of the letter has been lifted and we admitted to His immediate presence?

29. CALL.

"Call unto Me, and I will answer thee, and shew thee great and mighty things which thou knowest not." -- Jer. xxxiii, 3.

To get much from God we must call for it. "He is rich unto all them that call upon Him." Multitudes call upon God very little, and yet wonder why they are not more deeply taught of Him. Reader, your personal need is prayer; and the need of this age at large is both men and institutions that go forward on their knees. "If any man lack wisdom, let him ask of the Father." Call aloud, call unceasingly. The word is: "I will answer thee."

30. BELIEVE.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." -- Mark xi, 24.

After the meditations of this month, let us turn to the condition of their being made real to us. "God is able to make all grace abound toward you." It is not a question of His ability, but your faith. "If thou canst believe, all things are possible unto him that believeth." When ye pray that Jesus shall be your Teacher, Counsellor, and Wisdom, "believe that ye receive" Him, "and ye shall have" Him. If He be fully yours already, and you desire some special instruction or thing, remember the promise is, "What things soever." "Have the faith of God." Believe! Believe! Believe!

31. HIMSELF.

"Christ Jesus, Who of God is made unto us wisdom. and righteousness, and sanctification, and redemption." -- I Cor. i, 30.

Everything! It is all in Him. Hallelujah! Weak, sinful, insufficient humanity would totally and forever sink were it not for faith's triumphant appropriation of Him, in His all-changing and all-enabling energies. No wonder the blood-washed throng join in the song, "Worthy is the Lamb." Let every human tongue take up the strain. "He that glorieth, let him glory in the Lord."

"Jesus, the name to sinners dear,
The name to sinners given!
It scatters all their guilty fear;
It turns their hell to heaven.

O that the world might taste and see

The riches of his grace!
The arms of love that compass me,
Would all mankind embrace!"

* * * * *

06 -- JUNE -- JESUS, OUR SANCTIFIER -- J. M. PIKE

1. ESSENTIAL.

"Follow after peace with all men, and the sanctification without which no man shall see the Lord."* -- Heb. xii, 14. [*We use the text of the Revised Version.]

God is absolutely holy. He is "glorious in holiness." All who abide in His presence must be holy. The very atmosphere surrounding Him is holy. Those who would be partakers of His joy, behold His glory, share in His glorious immortality, must be holy. His immaculate purity is too dazzling for impure eyes to gaze upon. Visions of God can only be seen by those whose being is transformed into the image of God.

2. WILL OF GOD.

"For this is the will of God, even your sanctification." -- I Thess. iv, 3.

God's will is our highest good for time and eternity. This can only be reached through sanctification. This means Christ in you, living, abiding, transforming, controlling. No heart can be fully at rest till He comes to abide. It can not rest till it rest in Him. "He longs for desire of us." He yearns for the pleasure of imparting to us His own pure nature, that we might share His joy. O, if we would fling ourselves out on the tide of His Infinite Will! There is no place so restful, so calm, so sweet, so exquisitely joyous, as the center of God's will.

3. THE EXTENT.

"And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." -- I Thess. v, 23.

His will is for thorough and complete work. "He is a royal Lover." "The Spirit He made to dwell in us, jealously desireth us." He would monopolize our whole being. He redeemed the whole man. He provides for and prays for our entire cleansing. Intellect, reason, judgment, will, conscience, affections, senses, appetites, body, soul, and spirit, sanctified wholly. Every fiber of our being, permeated through and through by the blessed Spirit.

"Restored to our unsinning state,

To love's sweet paradise."

4. SANCTIFIED HIMSELF.

"And for their sakes I sanctify Myself, that they also may be sanctified in truth." -- John xvii, 19.

The sanctification of His people filled His heart while in the bosom of the Father. He saw what was necessary. He cheerfully devoted Himself to it. He met every demand. He left heaven with its glories; He accepted the manger, the poverty, the reproaches, the insults, the garden, the cross, the grave. God's will was our sanctification. He devoted Himself to its accomplishment.
"What wondrous love is this, O my soul!"

5. GAVE HIMSELF.

"Christ loved the Church, and gave Himself for it, that He might sanctify it." -- Eph, v, 25, 26.

His Bride must be sanctified. She must be like Himself. There must be unity of mind, thought, desire, will, purpose. Joy can not be unmixed while there is friction. The oneness must be perfect. At immense cost He accomplished the work. "He gave Himself." His whole being was absorbed in one desire, to make us "whiter than snow."

"He poured out his life for us,
Wonderful love!"

6. SUFFERED FOR IT.

"Wherefore Jesus also, that He might sanctify the people through His own blood, suffered without the gate." -- Heb, xiii, 12.

"It cost His blood my heart to win." It was blood shed under circumstances of suffering that no man ever felt. O, the agony of the bloody sweat in the garden! O, the pain of the breaking heart on Calvary! The intensity of His agony was deepened because of His immaculate purity. His sensitive nature shrank from the horrors of sin. But He suffered willingly, meekly, uncomplainingly. "Without the gate," a spectacle to men and angels!

"Be thou astonished, O my soul!
He suffered this for thee."

7. ALL IN ALL.

"But of Him. are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption." -- I Cor. i, 30.

Turning Godward is true wisdom. The right attitude of the soul toward God is righteousness. Placing ourselves at the right focus, the light streams in, and we see our need and helplessness. "All fullness dwells in Jesus." We give ourselves to Him; He gives Himself to us. "All He has and is, is mine." He becomes the controlling power of my experience and life. I have sanctification. I have Him.

**"Jesus thy blood and righteousness,
My beauty are, my glorious dress!"**

8. ONE WITH HIM.

"For both He that sanctifieth and they that are sanctified, are all of one." -- Heb, ii, 11.

Union with Jesus is a mystery; but it is a most blessed fact. One with my Lord in nature, in joy, in sorrow, in destiny. One and inseparable. Indwelt by the same Spirit; actuated by the same motives; thrilled with the same heavenly delights; heir to the same immortal existence; sharing the same glorious inheritance. How base all earthly desires, how low all earthly joys, how vain and fleeting all earthly riches and honors, when compared to this!

9. ONCE FOR ALL.

"For by one offering He hath perfected forever them that are sanctified." -- Heb, x, 14.

Our entire sanctification, with all its possibilities of development and joy and service, was included in the one offering. It stretches to the utmost depth of our defilement and guilt on the one hand, and to the utmost possibility of purity and glory on the other. The provision is ample and inexhaustible. It covers every possible contingency and meets every emergency.

10. WILL PERFECT IT.

"Being confident of this very thing, that He which began a good work in you will perfect it until the day of Jesus Christ." -- Phil. i, 6.

He has undertaken the work. He came from heaven, he lived, and taught, and prayed, and suffered, and died, and rose, and ascended, that He might accomplish this work for us and in us. He has given the truth and the Spirit, and controls the events of our life to this end. He has begun it. He delights to see it progressing. He is pledged to carry it forward to perfection. Give Him the right of way, and, as the Lord liveth, He will keep His word.

11. THE TRUTH.

"Sanctify them in the truth: Thy word is truth." -- John xvii, 17.

The procuring cause of sanctification is the blood. The agent by whom the work is accomplished is the Spirit. The instrument is the truth. "Through sanctification of the Spirit and belief of the truth." The truth reveals the need, produces conviction, awakens desire, teaches the way, inspires hope, stimulates faith, and leads to freedom. "Ye shall know the truth, and the truth shall make you free." Blessed truth! Glorious freedom!

12. THROUGH THE SPIRIT.

"God chose you from the beginning unto salvation, in sanctification of the Spirit." -- 2 Thess. ii, 13.

"Chosen, before the foundation of the world, that we should be holy," the means and the agent for carrying out the Divine purpose were predetermined. While the Holy Trinity is engaged in this great work, the Holy Spirit is the Executive of the Godhead, and it is His special office to apply the benefits of the atonement to the individual heart. "He abideth with you, and shall be in you."

13. CLEANSETH.

"If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin." -- I John i, 7.

First get into the light, then walk in it. Fellowship with one who is the Light will very soon reveal our deficiency, but will also reveal the supply. Fellowship with Jesus can not stop short of the blood that cleanseth. There can be no real soul rest to one in such fellowship, who is conscious of a stain of sin. To follow where He leads, to do what He commands, to "be what He wills, to live up to the light He reveals, leads to the "blood that cleanseth from all sin." All means all. Hallelujah!

14. STANDING GRACE.

"Through whom also we have had our access by faith into this grace wherein we stand." -- Rom, v, 2.

In the primary stages of grace there is a tendency to waver amid the temptations of the world and Satan. "A double-minded man is unstable." Our instability is a disappointment to ourselves and to others. Thank God, there is an inner sanctuary, where the light never grows dim, where there are constant Divine manifestations, where God becomes to us a living, bright reality, and we stand, firm as the unyielding rock, amid the world's storm and tempest.

"On Christ the solid Rock I stand."

15. MADE FULL.

"In Him dwelleth all the fullness of the Godhead bodily, and in Him ye are made full." -- Col, ii, 9, 10.

We are planted and rooted in Christ! Absolutely dependent upon Him for vitality and fruitfulness. The whole superstructure of our spiritual life rests upon Him. From root to fruit; from foundation to capstone; from center to circumference; from depth to height; from beginning to end; it is all of Christ. Apart from Him we are nothing; in Him we are full and complete.

16. WITHOUT BLEMISH.

"That He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." -- Eph. v, 27.

His Bride must be "whiter than snow," "pure as He is pure." "Arrayed in fine linen, bright and pure." "Without spot." O, the wonders of Divine alchemy! "Though your sins be as scarlet, they shall be white as snow." No spot of personal guilt or inward depravity. No spot from the world's touch or Satan's slime. "Or wrinkle." The clean garment still has wrinkles. It must pass between the hot rollers of trial, that it may become smooth, bright, shining. "Or any such thing." "Thou art all fair, my love."

17. ESTABLISHED.

"To the end He may stablish your hearts unblamable in holiness before our God." -- I Thess. iii, 13.

First, made holy before God, according to God's standard of holiness. Then stablished therein. "Rooted and fixed in God." "Fixed on this blissful center, rest." "My heart is fixed, O God, my heart is fixed! I will sing and give praise." No friction, no wavering, no worry, no sorrow, no blame. "Unblamable in holiness." Blameless and harmless, the sons of God without rebuke."

18. SEALED.

"In whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance." -- Eph. i, 13-14.

"Also!" Something superadded to make salvation sure. The seal bears the image of the Christ, which is transferred to the believer. The sealed document contains secrets, hidden from curious eyes; but clearly revealed to the one whose

names it bears. The sealing confirms the transfer of ownership. God's seal is upon me. I am His! He will protect His own!

"I am safe from all danger
While under his wings."

The promise, covenant, oath, is sealed. He will keep His faith with me. The earnest, the pledge is given. The full inheritance is assured.

19. SANCTIFIED IN YOU.

"And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you, before their eyes." -- Ezek, xxxvi, 23.

One object of our sanctification is to truly represent God before the world. The character of the heathen represents the gods they worship. We manifest the spirit of holiness. This is enlightening, purifying, refining, elevating, hope-inspiring. Men get their ideas of God from the character of our lives. We are God's workmanship. What an honor, to represent God!

"So let our lips and lives express
The holy gospel we profess."

20. HIS INHERITANCE.

"Having the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints." -- Eph. i, 18-19.

Our calling is to sanctification. The sanctified ones are God's inheritance. "Ye shall be a peculiar treasure unto Me." "My jewels." "Precious sons of Zion, comparable to fine gold." This is the only treasure God has on earth. Mark the climax: "Inheritance in the saints; Glory of His inheritance... The riches of the glory of His inheritance in the saints." Despised by the world; "filth and offscouring;" God's "crown of glory;" "Royal diadem."

21. SET APART.

"Know that the Lord hath set apart him that is godly, for Himself." -- Ps. iv, 3.

"His saints are lovely in His sight,
He views His children with delight."

He will "be glorified in His saints, and be marveled at in all them that believed." They "shall shine as the brightness of the firmament," "as the stars, for ever and ever." They "shall shine forth as the sun in the kingdom of their Father."

He will summon the universe to admire His work in His saints. He will set them apart for His own pleasure, and service, and glory.

22. THE MYSTERY.

"To whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." -- Col. i, 27.

Christ was the Mystery hid from generations. "In Him are hid all the treasures of wisdom and knowledge." The glories of the revealing are wonderful. Not only is He revealed, but He comes within us, and explains the mystery, and reveals the treasures of wisdom and knowledge. The treasures inherent in Him, He brings to us. He unites Himself with us, and transfers Himself and belongings to our account. "All things are yours." We possess the foregleams of the glory yet to be revealed.

23. BLESSED.

"Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the gates into the city." -- Rev, xxii, 14.

There is blessedness connected with every advancing stage of the believer's life. Blessed when he mourns over sin, for he secures abundant pardon. Blessed when he is poor, for he has the promise and earnest of infinite riches. Blessed when he is persecuted, for he shall share the glories of his suffering Lord. Blessed when his robes are washed, for it gives him the freedom of the city and a right to its varied fruits.

24. INHERITANCE.

"To give you the inheritance among all them that are sanctified." -- Acts xx, 32.

To share the inheritance of the sanctified we must be in harmony with our sanctified environment. Holiness will pervade the atmosphere, the service, the conversation, the recreation, the thought, desire, and feeling of every saint in heaven. God's will will be supreme, and will control all speech and all employment. Holiness will be immensely popular there. Hallelujah!

25. HIDDEN LIFE.

"For ye died, and your life is hid with Christ in God.

When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory." -- Col. iii, 3, 4.

Dead, but gloriously alive! Blessed paradox! The old Ego crucified, dead, buried, never to rise again. But still I have life! Life from Christ! Life in Christ! Life with Christ! "Life hid with Christ in God." Surely there is safety here.

**"Your real life with Christ concealed,
Deep in the Father's bosom lies."**

With Christ in the bosom of God! "The secret place of the Most High!" O, glorious security! But the life will be manifested in glory!

26. THE BRIDAL DAY.

"Let us rejoice and be exceeding glad, and let us give the glory unto Him: for the marriage of the Lamb is come, and His wife hath made herself ready." -- Rev. xix, 7.

This is the great consummation! The bridal day! What anticipations! What pleasure! What exquisite delight! O, the unutterable bliss which centers in that event! It is coming, coming soon! The preparations of the Bride are nearly complete. Only one will compete with her in the glory of her appearance -- the Heavenly Bridegroom! But the twain will be so perfectly one, that the glory will be inseparable!

27. HIS MIND.

"Have this mind in you, which was also in Christ Jesus." -- Phil. ii, 5.

The treasures which are ours when we possess Christ can not be tabulated. Possessing Himself, we partake His mind, his thoughts, desires, and disposition. His was a meek, lowly, contented, submissive, willing mind. Circumstances have no controlling influence over us when we have the mind of Christ. Earth becomes a paradise -- the vestibule of heaven. We are no longer highminded, or double-minded, but heavenly-minded.

28. ALL POWER.

"Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." -- Eph, iii, 20.

The Power that worketh in us is omnipotent. Hence there is no limit to the spiritual possibilities within the reach of the willing and obedient soul. Beyond what you ask, or think, or desire, yea, "exceeding abundantly above all." Christ, not only my sanctifier, but my sanctification, my wisdom, my resurrection, my life, my joy, my crown, my glory, my "all and in all." The mind staggers at the possibilities of a redeemed spirit -- one with Jesus through the illimitable future ages, until

**"Plunged into the Godhead's deepest sea,
And lost in His immensity?"**

29. FOLLOWERS.

"These are they which follow the Lamb whithersoever He goeth." -- Rev, xiv, 4.

It means much to be absolutely loyal to Jesus all the time. On Sunday and all the week; at home and abroad; in company and alone; 'mid saints and sinners; always, everywhere, under all circumstances, to be loyal to Jesus. There are tribulations, sorrows that crush the heart, disappointments that try the spirit, trials that press us to the earth. But "all things work together for good to them that love God." On, on, fainting soul! Deliverance is near! You will share His triumph, sit upon His throne, join in His song!

**"We'll cling to each other,
My Jesus and I."**

30. IN WHITE.

"They shall walk with Me in white; for they are worthy." -- Rev, iii, 4.

Only the Bride has the honor of walking in closest fellowship with the Bridegroom. "His raiment is white as the light." So, the "Bride is arrayed in fine linen, clean and bright." The saints "have washed their robes and made them white." Thus there will be perfect uniformity in outward appearance as well as perfect harmony in feeling and spirit.

**"Now they are arrayed in white,
Brighter than the noonday sun,
Foremost of the sons of light,
Nearest the Eternal Throne."**

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07 -- JULY -- FULLNESS OF JESUS -- C. W. RUTH

1. HUNGERING AND THIRSTING.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." -- Matt, v, 6.

"Hunger" and "thirst" presuppose a spiritual birth. Being "born again" is the antecedent of spiritual hunger. Adam Clarke, as other commentators, says this hunger is none other than "a desire to be holy," and this "righteousness" signifying "the full salvation of God." Hunger is an evidence of life, and a good appetite and

relish for spiritual things an evidence of a healthful condition. The condition for filling is the emptying and purifying process. The great reason all are not filled is because they do not consent to be emptied first. "Shall be filled!"

2. FILLED.

"Be filled with the Spirit." -- Eph. v, 18.

This is the privilege and duty of every believer. God's "Be" is imperative, and must not be regarded as optional. No excuse can be allowed for a lack of the fullness of the Spirit since "the promise is unto you... even as many as the Lord our God shall call." (Acts ii, 39.) This filling marks a distinct crisis or epoch in the life of all who receive it. It is an experience subsequent to regeneration. The Spirit is never promised nor given to an unregenerate heart. "The Spirit of truth, whom the world can not receive." (John xiv, 17.)

3. WITH THE SPIRIT.

"And they were all filled with the Holy Ghost." -- Acts ii, 4.

A statement concerning one hundred and twenty Christians who lived a long time ago, the result of which was three thousand conversions in one day. Some have supposed that it required ten days to get "filled." It took them ten days to become thoroughly emptied of self, when, lo, the Spirit cleansed and filled them "suddenly" and instantaneously. "The Lord, whom ye seek, shall suddenly come to His temple." (Mal. iii, 1.) First. They were obedient in going and tarrying at Jerusalem. Second. They were united, of one mind and one accord. Third. They were in one place. Fourth. They were expectant. "Suddenly there came a sound from heaven." (Acts ii, 2.)

4. ASK, AND RECEIVE.

"Ask, and ye shall receive, that your joy may be full." -- John xv, 11.

Thrice, within the very shadow of the cross, the Savior gave expression to this yearning of His heart that the disciple should have fullness of joy. (John xv, 11; John xvi, 24; John xvii, 13.) All Christians have a measure of joy; but all Christians do not have the fullness of joy. This is one distinction between justification and sanctification. "Rejoice in the Lord alway." Not spasmodic and sporadic joy, but constant and abiding fullness of joy is the privilege of the believer. "Joy unspeakable and full of glory." (I Peter i, 8.) "The joy of the Lord is your strength." (Neh. viii, 10.) "I will yet for this be enquired of." (Ezek. xxxvi, 37.)

5. ABOVE MEASURE.

"God giveth not the Spirit by measure." -- John iii, 34.

So every one may have according to his capacity and need. Great difficulties and trials simply open up avenues for a larger supply and manifestations of the Spirit, since God has said, "As thy days, so shall thy strength be." (Deut. xxxiii, 25.) Great trials make way for great grace. The idea that a soul can only hold out and triumph under favorable circumstances and pleasing environments is utterly false. "As ye are partakers of the sufferings, so shall ye be also of the consolation." (2 Cor. i, 7.) "Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil: my cup runneth over." (Ps. xxiii, 5.)

6. BLESSINGS POURED OUT.

"Bring ye all the tithes into the storehouse, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out [marg. empty out] a blessing that there shall not be room enough to receive it." -- Mal, iii, 10.

Tithing is simply discharging our financial obligation to God. This is God's own method for meeting all expenses of the Church He Himself instituted. Where tithing is faithfully observed, there is no occasion for adopting questionable, claptrap methods of money raising, and every financial difficulty solved, the financial burden equalized, as all pay alike, and great blessing and prosperity -- both spiritual and temporal -- is at once assured. "Give, and it shall be given you: good measure, pressed down, and shaken together, and running over." (Luke vi, 38.)

7. FULL OF SAP.

"The trees of the Lord are full of sap." -- Ps, civ, 16.

The flowing sap is ever in evidence of life, and denotes a healthful, thrifty condition. According to the parable of the sower and the seed, some Christians die spiritually for want of moisture. (Luke viii, 6.) There is a vast difference between a dry, formal religion and a religion full of sap; an experience that has some juice and gravy to it. What the sap is to a tree the fullness of the Spirit is to the Christian. "To give unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness: that they might be called trees of righteousness." (Isaiah lxi, 3.)

8. FRUITS OF RIGHTEOUSNESS.

"Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." -- Phil. i, 11.

There is a difference between works and fruit. Many have good works, who, nevertheless, have not the Spirit, and so necessarily are destitute of the fruits of the

Spirit. Works may be the result of mere human effort, while fruit is spontaneous -- the result of spiritual life. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. v, 22.) "Herein is my Father glorified that ye bear much fruit; so shall ye be My disciples." (John xv, 8.) "Every branch in Me that beareth not fruit, He taketh away." (John xv, 2.)

9. FILLED WITH GOD'S FULLNESS.

"And to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." -- Eph. iii, 19.

Being filled with all the fullness of God is sharply conditioned upon first knowing "the love of Christ," which itself passeth all human knowledge, and can only be known as revealed by the Spirit. "That ye might be filled." Of what is God full? He is full of light, life, joy, power, glory, etc., and we shall be filled with exactly the same. Surely this will exclude everything else. A cup may be just as certainly filled, and filled with exactly the same water as that an ocean is full; while there is no difference in the quality, there is a world of difference in the quantity.

10. FILLED WITH JOY.

"The God of hope fill you with all joy and peace in believing." -- Rom, xv, 13.

Peace and joy come by believing. Where faith is triumphant, joy is full, and peace passeth understanding. Doubt brings unrest and consequent despondency and gloom. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." (Isaiah xxvi, 3.) "Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." (I Peter i, 8.) "According to your faith be it unto you." (Matt. ix, 29.) We can not know peace and joy by trying to feel them -- but by believing God.

11. FULL OF POWER.

"But truly I am full of power by the Spirit of the Lord." -- Micah iii, 8.

A fullness of the Spirit is the Divine order and secret of power. The Pentecostal blessing first purifies (Acts xv, 8, 9), and then empowers for service. Without heart purity there can be no genuine Pentecostal power. It is power, first, to cease from all sin; second, power to endure patiently and victoriously, as "seeing Him that is invisible," amid temptation and trial; third, power to execute and perform the whole will of God. It requires more power to keep sweet and patient under trial than to do some powerful shouting during big meetings. "But ye shall receive power, after that the Holy Ghost is come upon you." (Acts i, 8.)

12. FULL OF LIGHT.

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." -- Matt. vi, 22.

Light is a synonym of knowledge. The "single eye" denotes singleness of purpose -- seeking only the glory of God. Spiritual knowledge is conditioned upon obedience. "If any man will do His will, he shall know of the doctrine." (John vii, 17.) "God is light, and in Him is no darkness at all. If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth." (John i, 5, 6.) "Light is sown for the righteous." (Psa. xcvi, 11.) "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I John i, 7.) "Truly the light is sweet." (Eccl. xi, 7.) "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. iv, 18.)

13. FULL OF GOODNESS.

"Ye also are full of goodness." -- Rom, xv, 14.

While "there is none that doeth good, no, not one," in his unrenewed and unregenerate state, it is also true that Jesus Christ can take a bad man and make a good man out of him. We read, Luke xxiii, 50: "Joseph.. was a good man;" and Acts xi, 24, we read of Barnabas: "He was a good man." So, according to these Scriptures, at least two good men have lived on the face of the earth. And if these men could be made into good men, then, by the grace of God, others may. "A good man sheweth favor." (Ps. cxii, 5.) Surely Jesus can not say "Well done, thou good and faithful servant" (Matt. xxv, 21), if we have not been good. Thank God for the transforming power of grace!

14. FULL OF WISDOM.

"And Joshua, the son of Nun, was full of the spirit of wisdom." -- Deut, xxxiv, 9.

God places no premium on ignorance, although He "made foolish the wisdom of this world." (I Cor. i, 20.) Men can not be guilty of greater folly than when they substitute the wisdom of this world for the Holy Ghost. God can not be found out by the wisdom of this world. Things that are spiritual can only be known as revealed by the Holy Spirit. "The fear of the Lord is the beginning of wisdom." (Prov. ix, 10.) "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." (James iii, 17.) "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James i, 5.)

15. FILLED WITH FOOD.

"When thou hast eaten and art full, then thou shalt bless the Lord thy God." -- Deut. viii, 10.

There is no excuse for God's saints to be lean, weak, and half-starved. "He satisfieth the longing soul, and filleth the hungry soul with goodness." (Ps. cvii, 9.) When the heart is filled, the next thing on the program is to "bless the Lord." "Praise is comely for the upright" (Ps. xxxiii, 1.) "Whoso offereth praise glorifieth Me." (Ps. 1, 23.) The overflowing blessing is necessary to refresh those about us; the little we can hold we need for ourselves. "Eat ye that which is good, and let your soul delight itself in fatness." (Isaiah iv, 2.) He "filleth thee with the finest of the wheat." (Ps. clxvii, 14.

16. FULL OF BLESSING.

"I am sure that when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ." -- Rom. xv, 29.

Before a minister can be sure that he will come to his people in the fullness of the blessing, he must be sure he has the fullness of the blessing. There is a blessing and "the fullness of the blessing," just as there is "life," and "life more abundant." The "fullness of the blessing" excludes everything else from the heart. Where unholy ambition, self-will, pride, doubt, and a man-fearing and man-pleasing spirit is found, "the fullness of blessing" is not. The fact that there may be some water in the pitcher is not in evidence that the pitcher is full of water. "Of His fullness have all we received, and grace for grace." (John i, 16.)

17. FULL OF GOOD WORKS.

"This woman was full of good works and almsdeeds which she did." -- Acts ix, 36.

What a desirable epitaph for a saint of God who has departed this life! What an index to character! "This woman" spoken of was Dorcas, whose post-office address was Joppa. Good works will not secure for us the favor of God; but "good works" are the inevitable result of faith and favor in God. They are not so much the result of effort as they are the expression of a good heart. However poor in this world's goods, the person filled with the Spirit of Christ will have a liberal spirit, and find opportunity to give some alms. "Faith without works is dead." (James ii, 26.)

18. MOUTHS FILLED.

"Open thy mouth wide, and I will fill it." -- Ps. lxxxi, 10.

The "mouth," "tongue," and "conversation" are an index to the heart. "How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." (Matt. xii, 34.) God fills the mouth by first filling the heart. A full

heart brings the ringing testimony. "They were all filled with the Holy Ghost, and began to speak." (Acts ii, 4.) The Pentecostal blessing is always the "speaking blessing." "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." (Luke xxi, 15.) "With the mouth confession is made unto salvation." (Rom. x, 10.)

19. FULLNESS OF THE GODHEAD

"For in Him dwelleth all the fullness of the Godhead bodily." -- Col, ii, 9.

Everything pertaining to present and eternal salvation is found in Christ Jesus. He is the "Light," the "Life," the "Truth," the "Way," the "Door," and "Who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption." (I Cor. i, 30.) In Him you may find your every need supplied. "Christ in everything, and everything in Christ," should be the motto of every Christian, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. iv, 13.)

20. GOOD MEASURE.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." -- Luke vi, 38.

It is well to remember that it is not the stingy and close-fisted soul, but "the liberal soul shall be made fat." (Prov. xi, 24.) Liberality insures temporal success and prosperity. Many of God's people are poverty-stricken, simply because they are miserly. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet; but it tendeth to poverty." (Prov. xi, 24.) "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (2 Cor. ix, 6.)

21. FULL OF TEMPORAL BLESSINGS.

"He maketh peace in thy borders, and filleth thee with the finest of the wheat." -- Ps, cxlvii, 14.

The marginal rendering is "the fat of the wheat." God intends His people should have the best He has in store. Then why should any live on skimmed milk when they might have the cream; or live on half rations when they might have a full meal? or ask for crumbs when God desires to give you the whole loaf? Peace and plenty is the heritage of all who will obey Him. "He should have fed them also with the finest of the wheat; and with honey out of the Rock should I have satisfied thee." (Ps. lxxxi, 16.) "If ye be willing and obedient, ye shall eat the good of the land." (Isaiah i, 19.)

22. FILLED WITH KNOWLEDGE.

"Filled with all knowledge, able also to admonish one another." -- Rom, xv, 14.

The knowledge which the Bible commends is an experimental knowledge. Theoretical knowledge may be gathered from books, and is simply a thing of the head; experimental knowledge can only be obtained at the feet of Jesus, as revealed by the Spirit, and is a thing of the heart. "Now we have received the Spirit which is of God, that we might know the things that are freely given to us of God." (I Cor. ii, 12.) Things hidden from the wise and prudent are "revealed" unto babes." (Luke x, 21.) "God gave them knowledge and skill in all learning and wisdom." (Dan. i, 17.) "In whom are hid all the treasures of wisdom and knowledge." (Col. ii, 3.)

23. FILLED WITH JOY.

"Thou shalt make me full of joy with thy countenance." -- Acts ii, 28.

True happiness is not conditioned on what we have, but rather on what we are. A glimpse of Jesus will always enrapture and ravish the soul with delight.

**"So by the light of opening day,
The stars are all concealed;
So earthly pleasures fade away,
When Jesus is revealed."**

"In Thy presence is fullness of joy." (Ps. xvi, 8.) "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv, 17.) According to this analysis, one-third of religion is joy. "In whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." (I Peter i, 8.)

24. THE HUNGRY ARE FILLED.

"He satisfieth the longing soul, and filleth the hungry soul with goodness." -- Ps. cvii, 9.

No one should rest in an experience that does not give entire satisfaction; for the experience that does not fully satisfy the longing of the human heart never satisfies God.]By awakening deeper desires, and a hungering and thirsting in the soul, God means to lead us into higher heights and deeper depths of His love. Satisfaction is guaranteed to all who will abide in the center of His will. When Christians follow the things of the world they plainly say their religion does not satisfy. "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." (Isa. xxxvi, 8.) "The meek shall eat and be satisfied." (Ps. xxii, 26.)

25. GOD'S FULLNESS.

"And of His fullness have all we received, and grace for grace." -- John i, 16.

No experience of grace should be regarded as a finality; as though we had received all; rather, every experience should be recognized as a stepping-stone to higher altitudes of grace. Grace prepares us for the reception of more grace. The grace of justification prepares us for the grace of entire sanctification. Entire sanctification prepares us for glorification. No matter what our present experience, there is always more to follow. "It is better farther on." "He is able to do exceeding abundantly above all that we ask or think." (Eph. iii, 20.)

26. FILLED WITH GOOD.

"Thou openest Thine hand, they are filled with good." -- Ps. civ, 28.

This text has reference to the beasts of the field, but is likewise true concerning the children of men. What have we, that is worth having, that has not come from His bountiful hand? "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." (James i, 17.) "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him." (Matt. vii, 11.) "A man can receive nothing, except it be given him from heaven." (John iii, 27.)

27. GOD'S RIVER FULL OF WATER.

"Thou visitest the earth, and waterest it! Thou greatly enrichest it with the river of God, which is full of water." -- -Ps, lxxv, 9.

Salvation is comparable to water because it is life-giving and life-sustaining; because of its abundance; because of its satisfying qualities; because of its accessibility; because of its cleansing qualities; and because it is free to all. Under the dispensation of the Father it was a "cup of salvation" (Ps. cxvi, 13); under the dispensation of the Son, "A well of water springing up" (John iv, 14); and under the dispensation of the Holy Ghost, "Rivers of living water" (John vii, 38). "Whosoever will, let him take the water of life freely." (Rev. xxii, 17.)

28. FULL OF GOD'S RICHES.

"O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches." -- Ps. civ, 24.

The fullness of God is manifest throughout the earth. "The earth, O Lord, is full of Thy mercy." (Ps. cxix, 64.) If this were not true, the wicked would be destroyed without remedy. "The earth is full of the goodness of the Lord." (Ps.

xxxiii, 5.) If this were not true, temporal blessings would be withheld. "Holy, holy, holy is the Lord of Hosts: the whole earth is full of His glory." (Isaiah vi, 3.) All nature talks to us of God: of His wisdom, love, and power. His wisdom alone could have devised, His power alone executed, and His love alone bestowed upon us all the wonders and beauties of nature. "O Lord our Lord, how excellent is Thy name in all the earth!" (Ps. viii, 9.)

29. FULL OF GRACE AND TRUTH.

"And the Word was made flesh; full of grace and truth." "Grace and truth came by Jesus Christ." -- John i, 14, 17.

Grace and truth are the two rails essential for the car of salvation to bear us to glory on. "For by grace are ye saved through faith." (Eph. ii, 8.) "And ye shall know the truth, and the truth shall make you free." (John viii, 32.) Some have said it did not matter what we believed, if we were sincere. It does matter what we believe. Believing error and falsehood will never make us full. "Some believe a lie, and are damned." (2 Thess. ii, 12.) "Buy the truth, and sell it not." (Prov. xxiii, 23.) "Let the word of Christ dwell in you richly in all wisdom." (Col. iii, 16.) "His truth shall be thy shield and buckler." (Ps. xci, 4.)

30. FILLED WITH PLENTY.

"Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine," -- Prov, iii, 9, 10.

God is interested in the temporal welfare of His children, and has given us repeated promise that He will supply all our needs. (Phil. iv, 19; Matt. vi, 33; Ps. xxiii, 1-6.) Instead of giving to God the last, we must give to Him the first. "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee." (Heb. xiii, 5.) "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (I Tim. iv, 8.) "Them that honor Me, I will honor, and they that despise Me shall be lightly esteemed." (I Sam. ii, 30.)

31. FULL OF THE HOLY GHOST.

"For he [Barnabas] was a good man, and full of the Holy Ghost and of faith." - Acts xi, 24.

The baptism with the Holy Ghost eliminates doubt and perfects faith. "Without faith it is impossible to please Him." (Heb. xi, 6.) We are "justified by faith" (Rom. v, 1); "sanctified and purified by faith" (Acts xxvi, 18; xv, 8, 9); "healed by faith" (James v, 14, 15); "live by faith" (Heb. x, 38); and "kept by the power of God through faith" (I Peter i, 5). There are no limitations to the possibilities of faith. "All things are possible to him that believeth." (Mark ix, 23.) Stephen was "full of faith."

(Acts vi, 5.) "This is the victory that overcometh the world, even our faith." (I John v, 4.) "Great is the Lord, and greatly to be praised; and His greatness is unsearchable." (Ps. cxlv, 3.) Our hearts should be continually filled with gratitude, and His praise our tongues employ. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [things, marg.] in Christ." (Eph. i, 3.) "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." (Heb. xiii, 15.) "For it pleased the Father that in Him should all fullness dwell... the fullness of Him that filleth all in all." (Col. i, 19; Eph. i, 23.) "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" (Ps. cvii, 31.)

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08 -- AUGUST -- JESUS THE BRIDEGROOM -- ABBIE C. MORROW

1. EAT

"Eat, that thou findest; eat." -- Ezek, iii, 1.

Take time this month to "eat" the Word. (Jer. xv, 16; Job xxiii, 12; John, vi, 51-63.) "Meditate." (Josh. i, 8.) Mark each text and date it. Draw a line under the words the Spirit impresses on your heart. Obey. (Deut. xi, 27.) "Watch the way." (Nab. ii, 1.) "Watch and pray." (Luke xxi, 36.) "Watch to see what He will say." (Heb. ii, 1.) "God will keep His promises (2 Col. i, 20), and answer your prayers (Isaiah lxv, 24).

2. TRANSFORMED.

"Be ye transfigured (Greek)." -- Romans xii, 2.

This is the glorification of "living" saints. (Romans xii, 1); the body of our humiliation being conformed to the body of His glory. (Phil. iii, 21.) The full answer to Paul's prayer for "the holy" (I Thess. v, 27), that spirit, soul, and body be preserved entire at the coming of the Lord (I Thess. v, 23), when the Spirit shall quicken "mortal bodies," vivify and glorify the living. (Romans viii, 11.) "Then the body, now confined to limited areas, and hindered by weakness, shall be visible and invisible at pleasure (Luke xxiv, 31; John xx, 19), able to take celestial flight like the eagle, or walk the earth without weariness" (Isaiah xl, 31). This is Christ's culminating work. He died and lived, that He might be Lord over the dead and the living. (Romans xiv, 9.)

3. TYPES.

"These things -- examples -- types." -- 1 Cor. x, 6, 11, Marg.; I Cor. xv, 46, 49.

Many Bible figures typify the relation of Christ to the believer. Each figure stands for a fact.

1. Following. The Shepherd and the sheep. (John x, 11, 27-30; Heb. xiii, 20, 21; I Peter v, 4.)

2. Fruitfulness. The Vine and the branches. (John xv, 1-15.)

3. Fortification. The Corner-stone and the building. (Eph. ii, 20-22; Col. ii, 7; I Peter ii, 5.)

4. Faithfulness. The Lord and the servant. (Matt. xx, 26-28; xxiv, 45; John xiii, 13-16.)

5. Fighting. The Captain and the soldier. (2 Tim. ii, 3; Heb. ii, 10.)

6. Fellowship. The Head and the body. (Rom. xii, 4, 5; Eph. iv, 3, 4.)

7. Felicity. The Bridegroom and "the bride. (Eph. v, 23-30.)

4. BRIDEGROOM AND BRIDE.

"The Bridegroom rejoiceth over the bride." -- Isaiah lxii, 5.

The greatest earthly felicity typifies the greatest heavenly blessing. Like the Oriental wedding, the "marriage supper" (Rev. xix, 9) will be a time of feasting (John ii, 1-11), rejoicing (Isaiah lxii, 5; Jer. xxxiii, 11), and gifts (Ps. xlv, 12). At the wedding will be "the Bridegroom and the bride." (Matt. xxv, 1.) (Old Versions.) Groomsmen. (John iii, 29.) Bridesmaids (virgins, companions of the bride). (Ps. xlv, 14; Matt. xxv, 10.) Guests. (Luke xiv, 15-23.) Servants. (Luke xix, 12, 13.) But some holy ones who will sleep in Christ. (I Thess. iv, 14-16; Matt. xxv, 5), and rise in the first resurrection (Rev. xx, 4-6; I Cor. xv, 50-54), will be "shut" out from the wedding (Matt. xxv, 11-13), because they lack "oil," type of the Spirit, in their "vessels" (2 Cor. iv, 7-11), type of the body.

5. CHRIST AND THE CHURCH.

"My Beloved is mine, and I am His." -- Song of Solomon ii, 16.

The Church is the treasure hid in the field, the world (Matt. xiii, 38, 44; Col. iii, 3), the bride is the special treasure (Mal. iii, 17, Marg.), the pearl of great price (Matt. xiii, 46). The Church is the body of Christ. (Eph. i, 22, 23; Rom. xii, 4, 5; 1 Cor. x, 16.) Eve, taken out of the body of Adam, was presented to him. (Gen. ii, 21-23.) The bride taken out of the body of Christ will be presented to Him. This is a "sacred secret." (Eph. v, 33.) (Rotherham.)

6. CALLED.

"Called and chosen and faithful." -- Rev, xvii, 14.

Only overcomers will go into the marriage Supper.

The promises to overcomers are:

- (a) A tree of life. (Rev. ii, 7.)**
- (b) A crown of life. Not hurt of the second death. (Rev. ii, 10, 11.)**
- (c) A new name. (Rev. ii, 17.)**
- (d) Power over the nations. (Rev. ii, 26.)**
- (e) Acknowledgment before the Father. (Rev. iii, 5.)**
- (f) A pillar in the New Jerusalem, the bride's home. (Rev. iii, 12.)**
- (g) A place on the throne with Christ. (Rev. iii, 21.)**
- (h) The inheritance of all things. (Rev. xxi, 7.)**

7. THE KING.

"Blessed is the King of Israel." -- John xii, 13.

The Bridegroom is a King. (Heb. i, 8, 9.) Type, prophecy, poetry, and history tell of the Messiah King. Melchizedek, king of Jerusalem, typified Christ. (Heb. vii, 1-3; Gen. xiv, 18.) Isaiah loved to foreshadow the King in His beauty. (Isaiah xxxiii, 17; xxii, 1.) The Psalmist describes the grace and glory of the King. (Ps. lxxv, 1-8.) Matthew begins His genealogy, "Jesus Christ, the Son of David" (Matt. i, 1), tracing His natural descent back to the king of Israel. Gabriel said to Mary, "Jesus shall reign." (Luke i, 31-33.) The wise men brought royal gifts to the babe "born King." (Matt. ii, 2, 11.) John and Jesus came preaching "The Kingdom." (Matt. iii, 2; Mark i, 15.) Jesus admitted His Kingship to Pilate. (Matt. xxvii, 11; John xviii, 36, 37.)

8. KINGSHIP OF CHRIST.

"The King eternal, immortal, invisible." -- 1 Tim. i, 17. i, 17.

The title over His cross in the three great languages was, "This is Jesus of Nazareth, the King of the Jews." (Luke xxiii, 38; John xix, 19.) Christ promises from His Father's "throne" (Heb. xii, 2) that overcomers shall one day sit with Him on His

own throne (Rev. iii, 21), and those who keep His works unto the end shall rule as "kings" with Him over the nations (Rev. ii, 26, 27; Ps. ii, 6-10). "Not yet" is His Kingship openly acknowledged by all. (Heb. ii, 8. 9.) But some day every knee shall bow. (Phil. ii, 10, 11.) He shall be "Lord of lords and King of kings" (Rev. xvii, 14), and have dominion from sea to sea and from the river to the ends of the earth (Ps. lxxii, 8).

9. KING OF SAINTS.

"King of saints." -- Rev. xv, 3.

Jesus began His triumphal march from the home of Mary of Bethany, who lovingly anointed Him as Lord. If we would know the breadth, length, depth, and height of the love of Christ and His power working in us (Eph. iii, 16-20), we must hear Him say, "Sing, be glad and rejoice, thy King cometh" (Zeph. iii, 14-17; John xii, 15), and answer back, "Blessed be the King" (Luke xix, 38), and crown Him Lord of our love, our life, our all.

10. THE KING'S BEAUTY.

"Thou art fairer than the children of men." -- Ps. xlv, 2.

The Hebrew reads, "Beautiful, beautiful art Thou above the sons of men." In every virtue, every spiritual attraction, the Bridegroom is "the chiefest among ten thousand," and the one "altogether lovely." (Songs of Solomon v, 10-16.)

William G. Carr once called on George Muller, and afterward heard him preach. At the close of the sermon he took the man of God by the hand, and said: "I so enjoyed your sermon. I may never see you again here, but I shall meet you up yonder." The old man lifted his face, aglow with light from heaven, and said, "I shall see His face, I shall kiss His feet."

"No mortal can with Him compare,
Among the sons of men;
Fairer is He than all the fair
That fill the heavenly train."

11. GRACE OF LIPS.

"Grace is poured into thy lips." -- Ps. xlv, 2.

Those who love the Lord wonder at His gracious words (Luke iv, 22) to a penitent sinner, "Neither do I condemn thee" (John viii, 11); to a palsied sufferer, "Son, be of good cheer" (Matt. ix, 2); to perplexed disciples, "It is I; be not afraid" (Mark vi, 50); to a pleading centurion, "I will come" (Matt. viii, 5, 7). But only "His own" (Mal. iii, 17), can appreciate such tender words as, "My companion" (Song of

Solomon i, 15, Marg.); "My love, my fair one" (ii, 10); "My dove" (ii, 14; vi, 9); "My bride" (iv, 8); "My sister" (iv. 9, 10, 12; v, 1, R. V.); "Beloved" (v, 1); "Prince's daughter" (vii, 1); "My beloved" (vii, 11, 13).

12. THE BRIDE.

"Hearken, O daughter." -- Ps, xlv, 10.

The Bride is of Divine descent, "born from above." (John iii, 3, 5.) Adam and Eve, the first bridegroom and bride (Gen. ii, 18-24, Marg.), typify the "great mystery" of Eph. v, 22-33. The promise to Adam and Eve, "They shall be one," is a prophecy of the man Jesus Christ and His bride. She has the same life (John v, 26; I John v, 11, 12), and love (John xv, 10), the same nature (2 Peter i, 4), and name (Rev. iii, 12), the same peace (Eph. ii, 14), and power (Luke x, 19; John xiv, 12), the same commission (John xx, 21), and crucifixion (Gal. ii, 20; vi, 14). She will "be righteous," and "walk even as He." (I John ii, 6; iii, 7.) She will meet with the same rejection (John i, 10, 11; xv, 18-20), overcome as He overcame, sit with Him on His throne (Rev. iii, 21), and share "His glory" (Jude 24).

"Her life is hidden now,
Her glory none may see,
But when He comes His bride shall shine,
All glorious as He."

13. THE BRIDE'S RAIMENT.

"They who are sanctified are all of one." Heb. ii, 11.

The bride is sanctified. She is clothed with the garments of salvation. (Isaiah lxi, 10.) Raiment stands for character, experience, habits. God as Creator is clothed with power (Ps. civ, 1, 2); as King, with majesty (Ps. xciii, 1, 2); as Savior, with righteousness (Isaiah lix, 16, 17). God's priests are clothed with righteousness. (Ps. cxxxii, 9, 19.) The bride has put off the old man (Col. iii, 9), the filthy rags of human righteousnesses (Isaiah lxiv, 6), anger, wrath, malice, blasphemy, and filthy communications (Col. iii, 8), and has put on the new man (Col. iii, 10), the robe of righteousness (Isaiah lxi, 10), the holy habits of a heavenly life (Eph. iv, 24), the wrought gold (Ps. xlv, 13, 14), of a heart of tenderness, kindness, humility, meekness, and longsuffering (Col. iii, 12).

14. SEPARATED FROM THE WORLD.

"Separate from sinners." -- Heb, vii, 26.

The bride is separated from the world. She dwells "without the camp." (Heb. xiii, 13.) She will never accept any invitation, nor attend any entertainment where the Bridegroom would not be gladly welcomed. She has no "fellowship" (2 Cor. vi,

14), or partnership in business, matrimony, secret societies, or worldly festivities, with any who are not Christians. She will "turn away" from those, in the world or in the Church, who are "lovers of pleasures more than lovers of God." (2 Tim. iii, 4, 5.) For the King is "Father" to those who, like His Son, are "separate" (2 Cor. vi, 17, 18) "from sinners" (Heb. vii, 26).

15. FOLLOWING THE BRIDEGROOM.

"I will follow Thee." -- Luke ix, 57.

The bride is separated from her own people. She has heard the Bridegroom say, "Forget also thine own people," the world with its fashions and fascinations, "and thy father's house," every fleshly, earthly tie, "so shall the King greatly desire thy beauty and worship thou Him." (Ps. xlv, 10, 11.) Rebekah said, "I will go," though it involved separation from all she loved. (Gen. xxiv, 58.) Ruth became the wife of Boaz because she left father and mother. (Ruth ii, 11.)

16. ALONE WITH THE BRIDEGROOM.

"The King hath brought me into His chambers." -- Song of Solomon i, 4.

The bride is separated to Christ. Her love is all for the Bridegroom. She has heard Him say, "Let us go forth." (Song of Solomon vii, 11.) She is "in the world" of sorrow, but not "of the world" of sin (John xvii, 11, 14-18), because living in the Spirit and walking in the Spirit (Gal. v, 25) in the heavenly places (Eph. i, 3), "above" the world's anxieties, pleasures, fears, and favors (John viii, 23). Like her Lord, she had no work of her own (John iv, 34; v, 30; vi, 39); no will of her own, no wish of her own (Ps. xxxvii, 4). She lives "to please Him." (John viii, 2; I John iii, 22.) Her motto is, "For Thy pleasure." (Rev. iv, 11.) She has no desire apart from Him. She can say constantly:

"His will is sweetest to me
When it triumphs at my cost."

17. THE BRIDE'S GRACES.

"Fair as the moon, clear as the sun." -- Song of Solomon vi, 10.

Rebekah was "very fair." (Gen. xxiv, 16.) One name for the bride is, "My fair one." The fairest among women is all fair. (Song of Solomon i, 8; iv, 7.) The prayer of Moses, "Let the beauty of the Lord our God be upon us" (Ps. xc, 17), has been answered for her, "exceeding abundantly" (Eph. iii, 20). Hers is the perfection of beauty. (Lam. ii, 15.) "In the secret places" (Song of Solomon ii, 14) she has gazed upon her Bridegroom until she reflects His glory (2 Cor. i ii, 18; iv, 6).

18. SPOTLESS.

"This hope purifieth." -- I John iii, 3.

Rebekah was a "virgin." (Gen. xxiv, 16.) The bride's character is spotless. She excelleth all the daughters. (Prov. xxxi, 29.) Her wedding robe "made ready," down here, is "linen, clean." (Rev. xix, 8.) "Pure." (Revised Version.) "Wedding garments represent character, what we are, more than conduct, what we do." The bride has a holy character, "the sanctification without which no man shall see the Lord." (Heb. xii, 14. Revised Version.) Her robes are made white in the blood of the Lamb. (Rev. xxii, 14, Revised Version; I John i, 7, 1. c.)

19. HAVING ONE WORK.

"With the King for His work." -- I Chron. iv, 23.

Rebekah was industrious. She "filled her pitcher" for Eliezer. (Gen. xxiv, 16.) The bride "worketh willingly." (Prov. xxxi, 13, 19.) She is no "busybody in other men's matters." (I Peter iv, 15.) She dwells with the King for His work. (I Chron. iv, 23.) She finds His yoke easy, His burden light. (Matt. xi, 29, 30.) Standing by His side, she will be able to echo to the Father the words of her Divine Lover, "I have finished the work Thou gavest me to do." (John xvii, 4.)

20. GENEROSITY.

"I was a stranger and ye took Me in." -- Matt, xxv, 35.

The bride is hospitable. Rebekah welcomed the stranger to her home. (Gen. xxiv, 25.) The bride entertains strangers, and finds them angels. (Heb. xiii, 2.) She is a lover of hospitality. (Titus i, 8; Prov. xxxi, 20; Rom. xii, 13.) She is "given to" entertaining the poor, the maimed, the lame, the blind. (Luke xiv, 12-14.) She does it all "without grudging." (I Peter iv, 9.)

21. SUBMISSION.

"Submit yourselves." -- I Peter v, 5; 1 Cor. xvi, 16; Col. iii, 18; James iv, 7.

The bride is submissive. "The servant said, Let me drink; she said, Drink, my Lord." (Gen. xxiv, 17, 18.) The bride has a "meek and quiet spirit" (I Peter iii, 4), having heeded her Lord's word, "Submit" (Eph. v, 21-24). She does all things without murmuring or disputing. (Phil. ii, 14, 15.) She is easy to live with. She has no rights, but the right to love (I Cor. xiii, 3-5); no debts but the debt of love (Rom. xiii, 8). She does not live to "please" herself (Rom. xv, 21), but thinks of "others" (Phil. ii, 1-4).

22. WHAT TO COVET.

"Covet earnestly the best gifts." -- I Cor. xii, 31.

Abraham, type of God the Father, and Isaac, type of the beloved Son, sent "jewels of silver, and jewels of gold, and raiment" by the servant Eliezer, type of the Holy Spirit, to Rebekah, type of the bride of Christ. (Gen. xxiv, 53.) One writer suggests it means something to accept jewelry from the Holy Spirit. Have you the gift "of wisdom?" (I Cor. xii, 8-10.) The world will call you crazy. "Of faith?" The world will cry fanaticism. "Of healings?... Of miracles?" Satan and all his hosts will aim their weapons at you; but the bride will wear the jewels all the same.

23. FOLLOWING JESUS.

"Follow the Lamb." -- Rev. xiv, 4.

Eliezer said, "Wilt thou go?" Rebekah said, "I will go." (Gen. xxiv, 58.) Jesus is the way to holiness, helpfulness, happiness, heaven. (John xiv, 6.) The bride will follow "in the way of His steps." (Ps. lxxxv, 13.) She will go about doing good. (Acts x, 38.) Touch the loathsome. (Matt. viii, 3.) Love her enemies. (Luke xxiii, 34; xxiv, 47, 1. c.) Answer nothing. (Mark v, 3.) Suffer being tempted. (Heb. if, 18; iv, 15.) Stoop to lowly service for those not holy. (John xiii, 14.) Steadfastly set her face toward the place where she will be crucified; suffer to the death, through others, for others. (Luke ix, 51; Mark xv, 25.) Overcome even as He. (Rev. iii, 21.)

24. BEARING FRUIT.

"Fruit unto holiness, and the end everlasting life." -- Rom. vi, 22.

The bride bears "much fruit" for God. (John xv, 8.)

The fruit of the Spirit, love. (Gal. v, 22, 23.)

Speech, praise. (Heb. xiii, 15.)

Substance, gifts. (Prov. iii, 9; Phil. iv, 17.)

Service, souls. (Rom. i, 13.)

The promise to Rebekah that she should be "the mother of thousands of millions" (Gen. xxiv, 60), is spiritually true of the bride.

25. ADORNMENTS.

"Adorning the ornament of a meek and quiet spirit." -- I Peter iii, 3, 4.

A bride adorneth herself (Isaiah lxi, 10) for her husband (Rev. xxi, 2). She puts on the "fine linen the righteous acts of the saints." (Rev. xix, 8, Revised Version.)

The robe of righteousness is "not self-developed goodness, but divinely imparted righteousness." (Phil. iii, 9.) Christ's own righteousness "made" really and practically hers. (I Cor. i, 30.) The bride is "granted" this royal robe. (Rev. xix, 8.) It is not something she manufactures; it is the gift of Divine grace (Rom. v, 17), bought with the blood of her royal lover and received of God "by faith" (Rom. iii, 22; Heb. xi, 7, 1. c.)

26, WHITE RAIMENT.

"Children of light." -- Eph, v, 8.

The bride is "clothed with the sun." (Rev. xii, 1.)

Her character is transparent as light. Her garments are of "linen bright." (Rev. xix, 8, marg.) Without "wrinkle, or any such thing." (Eph. v, 27.) Not only fine and clean, but bright, shining, lustrous, glorious (Rev. xix, 8, marg.), "purified, and made white" (Dan. xii, 10). To be "purified," is to have sin burned out; to be "made white," is to have brightness burned in. One is purity; the other, glory. The bride is not only justified and sanctified, but redeemed (I Cor. i, 30), glorified. The inner robes spotless; the outer robes glorious. Water makes linen clean; a hot iron, pressed hard, makes it shining. The bride will be justified by grace, cleansed by blood, purified by trial, and glorified by rapture.

27. FOR HIS PRAISE.

"To the praise of His glory." -- Eph, i, 12.

The bride's clothing is of gold. (Ps. xlv, 9.) Gold is the symbol of holiness. (Ex. xxxix, 30.) "In the Holy of Holies everything was golden. Glory is Divine, all of God." And "we are of God." (I John iv, 6.) We have heard His call to glory and virtue. (2 Peter i, 3.) When His glory shall be revealed in us. (Rom. viii, 28; I Peter iv, 13.) He will present us before the presence of His glory with exceeding joy. (Jude 24.)

28. THE MEEK.

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace." -- Ps, xxxvii, 11.

The queen in gold of Ophir (Ps. xlv, 9) suggests abundance. The bride has life more abundantly. (John x, 10.) To her the Bridegroom says, "Drink abundantly." (Song of Solomon v, 1.) To her is revealed abundance of truth. (Jet. xxxiii, 6.) To her is given abundance of peace. (Ps. lxxii, 9.) And the promise is that they who have abundance of grace "shall reign" in glory. (Rom. v, 17.)

29. THE WORK PERFECTED.

"He which hath begun a good work in you will perfect it until the day of Jesus Christ." -- Phil. i, 6.

The bridal robe is embroidered. "Raiment of needlework" (Ps. xlv, 14) suggests the long-continued, patient pains bestowed on us as the "workmanship" of God; the enduring character of all wrought in us and put on us; "the work of the needle contrasted with the loom-on the one hand, slow, with much loving labor, so lasting; on the other, rapid and brilliant, but soon worn, flimsy and shoddy, like the present evil age." The golden glory is only by Christ. The bride is created for the Bridegroom. She is His glory as He is the glory of God. (I Cor. xi, 7-9.) The inshining of the riches of His grace give her the outshining of the riches of His glory. She sings:

**"I can not tell why Thou dost show
Such love to one like me,
Save that it is that I might know
I owe it all to Thee.
O, when Thou comest in the clouds
And I Thy glory see,
I'll sing more loud the happy song --
I owe it all to Thee."**

30. LOVING HIM ALONE.

"Him whom my soul loveth." -- Song of Solomon iii, 2, 3.

None in all the world is so dear to the bride as her Bridegroom. Like Eve, she lies close to His heart. (Song of Solomon ii, 6.) Like Ruth, she will risk her reputation for His love. (Ruth iii, 14.) Like Esther, she stakes her life on the fulfillment of His promises. (Esther v, 2, 3; viii, 4.) Like Mary Magdalene, she loveth much. (Luke vii, 47.) Like Mary of Bethany, she sits at His feet (Luke x, 39, 42), and breaks for Him the alabaster box of ointment (John xii, 3). Like John, the beloved, she leans her head upon His breast. (John xiii, 25.)

31. COMFORTED TOGETHER.

"Comforted together." -- Rom, i, 12.

Isaac was comforted. (Gen. xxiv, 67.) In the day of His espousals, in the day of the gladness of His heart, our Bridegroom is to see of the travail of His soul and be satisfied. (Song of Solomon iii, 11; Isaiah liii, 11.) How beautiful to think that we may be a comfort to Him; may bear the name that was reproached for us; may make glad the heart that was broken for us; may cast our crowns at the feet that were pierced for us, and say, "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created." -- (Rev. iv, 10, 11.)

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09 -- SEPTEMBER -- JESUS, OUR SAVIOR -- C. E. CORNELL

1. JESUS, OUR SAVIOR.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." -- Isaiah xxviii, 16.

Jesus Christ -- God's indestructible foundation for the redemption of a lost world. This foundation is of the most excellent quality. A "stone." Denoting solidity, strength. "A tried stone." The Father tried it, earth tried it, hell tried it. "A precious corner-stone," in the loveliness and comprehensiveness of the Christ character. "Sure." Guaranteeing safety now and forever. Hallelujah! How shall I build upon it? "He that believeth." To believe is to let go of all doubt and fear, and to rest in the arms of Jesus. No confusion, no impatience; but a quiet, calm, undisturbed confidence.

2. FREEDOM IN JESUS.

"To open blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." -- Isaiah xlii, 7.

God gave His Son. None other could be a sufficient Savior. (Verse 6.) Men by nature have blind eyes, are bound in prison, sit in darkness. Jesus came as a Light. To accept Christ is to have blind eyes opened, the bondage of sin broken. "If the Son therefore shall make you free, ye shall be free indeed." Reader, has Christ made you entirely free?

3. GLAD TIDINGS.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; He is just and having salvation." -- Zech, ix, 9.

The prophet proclaims the "glad tidings" that the Messiah is to come. He who shall usher in "peace and good will to men." Why not "rejoice greatly?" Spiritual salvation is offered to all of His subjects, "without money and without price." The soul receiving the Prince of Peace enters upon a new condition, where "rejoicing" and "praising" are natural and spontaneous. "From the abundance of the heart the mouth speaketh."

4. THE LIGHT OF THE WORLD.

"But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings." -- Mal. iv, 2.

What the sun is to the natural world Christ is to the moral. Amid the darkness, doubt, skepticism, and unbelief He is the Light of truth, purity, and holiness. Men are morally sick. Jesus is the Great Physician. Faith is the golden key unlocking the medicine chest and appropriating the cure. Trust rests securely, confidently under His wings for shelter and salvation.

5. JESUS SAVES FROM SIN.

"Thou shalt call His name Jesus; for He shall save His people from their sins." -- Matt, i, 21.

Conceived by the Holy Ghost. Born of a Virgin. Named by an angel. Jesus, Savior from sin, not in it. "Sin is any want of conformity unto or transgression of the law of God." The awful consequence of sin is hell. Christ is the Emancipator, the Redeemer, the "Remover" of all sin, introducing into the soul "love, joy, peace, etc., against which there is no law;" guaranteeing heaven here and heaven hereafter, instead of wretchedness, misery, woe, and eternal loss. "Choose ye this day whom ye will serve."

6. SEEKING THE LOST.

"I am not sent but unto the lost sheep." -- Matt. xv, 24.

"Lost" is a word terrible in its significance. Lost to the heart of Christ, to the love of God, to heaven and eternal happiness. How dark the picture! But, blessed be God, the "Good Shepherd" is looking for the lost. He wants to take them into His bosom, nourish, protect, care for, and save. "I was lost, but Jesus found me."

Reader, has He found you?

7. ALL THE DAYS OF OUR LIFE.

"Saved from our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life." -- Luke i, 71, 74, 75.

A total deliverance ("saved from our enemies"). the spirit of the service perfect ("without fear"). The service itself complete, being both inward and outward ("in holiness and righteousness"). The judgment is infallible ("before Him") and the continuance perpetual ("all the days of our life"). Glory!

8. LIFE AND DEATH.

"For the Son of man is not come to destroy men's lives, but to save them." -- Luke ix, 56.

Life, in a moral sense, is more than simple existence. More than meat and drink. Life is God-given, God-imaged, the eternal, unending, inexplicable mystery of every being. Christ in the life brings out the glories of the Divine image, insures against spiritual death, and guarantees life eternal. Life is the image of all good. Death is the consummation of all evil.

"For me to live is Christ, to die is gain."

9. REST YOUR CASE WITH HIM.

"But as many as receive Him, to them gave He power to become the sons of God, even to them that believe on His name." -- John i, 12.

The reception of Christ means the experimental knowledge of His salvation. The evidence is indubitable, and the experience certain. To receive Christ is to get the "right" from Him to become sons, and to "believe on His name" is to rest your case entirely with Him.

10. LIFE FOR A LOOK.

"Behold the Lamb of God, which taketh away the sin of the world." -- John i, 29.

John the Baptist saw Jesus coming, and startled his hearers with the glad exclamation as indicated in the text. Ring out the blessed tidings to a lost world, Behold! Behold!

**"There is life for a look at the Crucified One,
There is life at this moment for thee."**

The night of sin for every lost son of Adam is over, and the bright morning of redemption is here, for the "Lamb of God" can take all sin away. Hallelujah!

11. EVERLASTING LIFE.

"For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." -- John iii, 16.

The Bible in miniature. The whole plan of salvation in one verse. If every Bible and printed Scripture in the world were destroyed but this verse, we have enough to save every fallen son of Adam. Here is contemplated justification by which the guilt

of sin is removed, and sanctification or purity to properly fit us for glory. One work of grace just as essential as the other.

12. A LIVING SPRING.

"But the water I shall give him shall be in him a well of water, springing up into everlasting life." -- John iv, 14.

Read the whole of this beautiful narrative about the Samaritan woman. Salvation is not a "dry well," but a living, eternal spring. It does not need to be "pumped up" on proper occasions, but "springing up," like an artesian well, in the soul, is continuous and everlasting." Glory!

Only the blessed abiding of the Comforter can produce the spontaneous experience. Get Him, dear reader, and your soul will have an overflow.

13. HIS BLOOD AVAILS.

"Him that cometh to Me, I will in no wise cast out." -- John vi, 37.

What glorious hope for every lost soul! Just come to Jesus, and He will receive you. It means, though, that one must give up himself entirely. Some pretend to come to Christ, but only partly surrender. That is not coming at all. Let go of self, let go of ungodly company, let go of the world, and Jesus will take you in, and put the kiss of affection on your heart.

"His blood can make the foulest clean,
His blood avails for me."

14. THE LIGHT OF THE WORLD.

"I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." -- John viii, 12.

Doubt, infidelity, unbelief, ignorance, and sin mean darkness. To follow Christ is to forsake all of these, have the witness of the Spirit that we are His children, and walk in His light. His light brings and supports life. Phineas Fletcher, speaking of the conversion of a soul, says:

"New light, new love: new love new life hath bred;
A life that lives by love and loves by light:
A love to Him, to whom all loves are wed;
A light, to whom the sun is darkest night:
Eye's light, heart's love, soul's only life he is;
Life, soul, love, heart, light, eye, and all are his:
He, eye, light, heart, love, soul; He all my joy and bliss."

15. OBEDIENT FAITH.

"I went and washed, and I received sight." -- John ix, 11.

The language of the blind man. He went, he washed, he saw. He was obedient. He had faith. "Obedient faith is the short road out of all doubt." Sin is darkness -- blindness. Salvation through Christ is light-sight. No mistake, no deception, no uncertainty. "If any man will do His will, he shall know of the doctrine."

16. ENTER IN BY JESUS CHRIST.

"I am the door: by Me if any man enter in, he shall be saved." -- John x, 9.

One Christ, one cross, one way only. All substitutes are frauds. "Joining Church," "paying quarterage," "being baptized," "signing a card," saying "printed prayers," "serving tables," "joining lodges," without a real change of heart and life, are Satan's counterfeits. "Ye must be born again." Any other way, and you are a "thief and a robber." (See verse 1.) The easiest, the best, and the only safe way is to "enter in" by Jesus Christ. Saved now. Heaven assured. Glory!

17. FOLLOWING JESUS.

"My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand." -- John x, 27, 28.

What matchless words, what glorious possibilities! Note: "My sheep" follow Me close enough to hear My voice. Reader, ask yourself the question. "Am I close enough to Christ to hear His voice?" All forms of worldliness separate between Christ and the Christian. To be sure of "eternal life" one must resign the world.

18. ARE YOU A DISCIPLE WHOM JESUS LOVES?

"Now Jesus loved Martha and her sister and Lazarus." -- John xi, 5.

We often hear persons say, "I love Jesus." But it is well to consider, "Am I a disciple whom Jesus loves?" What transcendent relationship to have it said of us, "Jesus loves me!" Only those who are His true friends can hope for His love. He abides as a Savior and Sanctifier in the heart completely His. Do you know Him as such? If not, why?

19. JESUS IS ALL.

"I am the Way, and the Truth, and the Life." -- John xiv, 6.

If any doubting Thomas wants to know "the Way," let him put unquestioning faith in Jesus Christ. Christ is the Way. Truth is God revealed in His love, holiness, and power to the soul. Life is God communicated to the soul, bringing to it holy strength and perfect beatitude. (Verse 23.) Only through Christ as Savior are these revelations made.

20. HAVE YOU TRUE PEACE?

"These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." -- John xvi, 33.

Outside of Christ there is no real peace. One can be "in the world" and in Christ, or in tribulation, and have peace. Trials, sorrows, or tribulations may come; but "be of good cheer," "I have overcome," and, through faith in Christ, we can also overcome. Glory!

21. HAVE YOU RECEIVED THE GIFT?

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." -- Acts ii, 38.

A true Pentecostal answer, and the only one any preacher or teacher has a right to give an inquiring soul. Briefly, it means, get converted and sanctified. "Repent" -- quit sinning. This is an absolute Scriptural condition before Christ will save. If one must stop sinning to get saved, he must stay stopped to keep saved. "And ye shall receive the gift of the Holy Ghost." Not "growth" of the Holy Ghost. Reader, the "gift" is yours when you take Him.

22. DO NOT BE DECEIVED.

"Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." -- Acts iv, 12.

O, the mockery, the absurdity, the superficiality, the whitewash of the devil, when people seek salvation in lodges, clubs, simply belonging to Church, works of our own, money giving, or leaving off a few bad habits! O, the fatal blunder to substitute Satan's counterfeits for an experimental salvation through Jesus Christ! Do not be deceived. "He that believeth on the Son of God hath the Witness in himself."

23. WITNESSES.

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." -- Rom. x, 9.

A fair interpretation of the text is, that God places as much emphasis upon confession with the mouth as upon heart belief as a requirement essential to our salvation. Dumbness is the penalty for unbelief. (Luke i, 20.) "Can I not live my religion?" Yes, that is always implied; but God wants open-mouthed witnesses. Read the tenth and eleventh verses.

24. UNTO US.

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." -- I Cor. i, 30.

"Unto us." God has no pets. The "exclusive" is not known in redemption's plan, but "whosoever will, may come." True wisdom is being linked to Jesus, through faith, not only as Savior, but as Sanctifier. A completed salvation is imperative to make one fit for heaven. Reader, how much is Christ to you?

25. DELIVERED FROM ALL SIN.

"Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God our Father." -- Gal. i, 4.

This Scripture being true, there are no grounds for a so-called sinning religion. To believe we can not be saved from all sin in this life, and kept from sinning, is to flatly contradict the Bible, destroy the efficacy of the atoning blood of a crucified Redeemer, and leave humanity hopelessly doomed.

26. A LIFE OF FAITH.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." -- Gal, ii, 20.

Paul took the short route, and had the "old man" (Rom. vi, 6) "electrocuted" by the baptism with the Holy Ghost. A dead "old man" is the only safe old man. Pride, unbelief, hatred, anger, envy, peevishness, impatience, and selfishness indicate that the "old man" still occupies some territory in the heart. A real Pentecost will "fix" the "old man," and leave the heart filled with perfect love. Hallelujah!

27. A KNOW-SO SALVATION

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." -- 2 Tim. i, 12.

Knowledge is power. Christ experienced in the heart is worth more than a million tons of hairsplitting, theoretical dogmatism. What we know, we know we know. Amen! The "I know" kind of salvation is the only salvation. Any other kind will cheat the soul out of heaven, and land it in hell. Saved and kept. Glory!

28. TAKES AWAY OUR SINS.

"And ye know that He was manifest to take away our sins." -- I John iii, 5.

This harmonizes exactly with Matt. i, 21, and Zacharias' prophecy in Luke i, 71, 74, 75, as well as scores of other Scripture passages just as plain, and is a death-blow to the advocates of a sinning religion. It is well to study the whole of the third chapter of I John, and note, particularly, the eighth verse.

29. SANCTIFIED BY THE FATHER.

"To them that are sanctified by God the Father." -- Jude 1.

Not sanctified by growth, by good works, or by death, but by "God the Father." "This is the will of God, even your sanctification." Can I be sanctified now? Yes, if you are a clearly justified believer you can, and ought to be sanctified wholly at once. (I Thess. v, 23, 24.) Meet the conditions of consecration (Rom. xii, 1) and faith in the Word (I John i, 7), and God will slip into your hungry soul a little corner of heaven. See I Tim. ii, 19-22.

30. GOD SPEAKS.

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." -- Rev. xxi, 27.

Hear, ye listening world! God speaks! No unclean thing shall pass the portals of the New Jerusalem. If we are not clean, inside and out, heaven is impossible for us. Holiness insures heaven because it is likeness to God's character. Holiness guarantees our name in the Lamb's book, because His blood "cleanseth from all sin." Make sure of holiness, and heaven is assured. Amen!

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10 -- OCTOBER -- JESUS, OUR JUDGE AND KING -- M. W. KNAPP

1. JESUS, THE JUDGE.

"For neither doth the Father judge any man; but He hath given all judgment unto the Son; that all may honor the Son even as they honor the Father." -- John v, 22, 23. Revised Version

**"All the names that love could find,
All the forms that love could take,
Jesus in himself hath joined
Thee, my soul, to Him."**

Among these names and offices is that of Judge. He who died the propitiation of our sins as the Lamb of God on Calvary's cross is the One to whom is committed all judgment. Jesus is the God of redemption, God of creation, and soon will appear as the God of judgment. His all-seeing eye has witnessed every deed and read every thought. His incarnation as the Son of man will enable Him to judge a righteous judgment; will give to Him a full compassion and sympathy with all who appear before Him, while His infinite power will enable Him to execute the penalties and bestow the rewards that each individual will merit. Jesus as Judge robs the judgment of all terror to His people; while Jesus rejected, adds to its awfulness to His enemies.

2. ORDAINED OF GOD.

"And He charged us to preach unto the people, and to testify that this is He which is ordained of God to be the Judge of quick and dead." -- Acts x, 42.

The Church is charged to proclaim that Jesus is the Judge, and that all must appear before Him. This part of the gospel is too often elided, and hence people live and die as if there were no Judge and no judgment. The thought of meeting God in that relation, and that every thought and deed must bear the scrutiny of that day, is a mighty incentive to righteous living.

3. JUDGED BY THE WORD.

"He that rejecteth Me, and receiveth not My sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day." -- John xii, 48.

We are to be tried by no new standards on the judgment-day. Here it is clearly declared that the words Jesus spoke here are the same that will judge us then. Then how carefully and perseveringly we should study to shape our lives to their teaching! how faithfully we should warn as we have opportunity of the peril of living contrary to their instructions! Everything that the Word condemns now, the Judge will be compelled to condemn then.

4. BROUGHT TO LIGHT.

"Wherefore judge nothing before the time, until the Lord come, who will bring forth to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God." -- I Cor. iv, 5.

Bosom secrets are going to be divulged. Covered crimes are going to be exposed. Then the truth of the Scripture which declares "He that covereth his sins shall not prosper" will be vindicated. God, who heard the covert thought, whose omniscient eye beheld the secret deed, whose mind took knowledge of the hidden violation of His Word, will bring all forth to light as here declared. What awful revelations, what melting exposures, when the sins that men have thought were hidden for a lifetime shall gleam out with more than electric light before an assembled universe! The only escape is through the blood of Jesus. The sins that are not confessed and forsaken and buried in the fountain of His blood will appear with scorpion tongue to sting and goad forever.

5. MANIFEST.

"For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." -- 2 Cor. v, 10.

None can escape the judgment. All must be made manifest there. The wicked will there appear, and receive their final sentence. The righteous, whose sins have been forgiven and hearts made pure, will not be condemned at that great day, but will be fully vindicated and there receive their just rewards according to their deeds below. All the unsaved will be punished according to the deeds done in the body, with few stripes or many, as the case may be; while the saved receive rewards proportionate to their works, and as one star differs from another in glory, so will they shine with different luster for ever and ever.

6. THE CROWN.

"Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day: and not only to me, but also to all them that love His appearing." -- 2 Tim. iv, 8.

Sin robbed man of his crown. Redemption restores it at the coming of our Lord. This crown the righteous Judge will give all that love His appearing. Earthly rewards and positions and crowns and scepters all fade into insignificance compared to the certain rewards which Jesus, the Judge, will give to His own when He appears. But it must be held in remembrance that it is only those who live a life of righteousness here that shall receive the crown of righteousness there.

7. CONVICTED.

"And to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him." -- Jude 15.

All the ungodly are to be convicted. None shall escape, high, low; rich, poor; educated, ignorant; Church members, non-Church members; professors, non-professors. All who are ungodly shall be made to see and feel their awful ungodliness. Every wicked word which has been spoken against the Judge and against His people here on earth will appear. All the hard things which professors of religion have said about holiness and about sanctified people will meet them with burning conviction when the Judge shall come. Then they will see that what they have said has not been said against God's people only, but against the Judge himself.

8. SEPARATED.

"And before Him shall be gathered all the nations: and He shall separate them one from another, as the shepherd separateth the sheep from the goats." -- Matt. xxv, 32.

The day of judgment is to be a day of final separations. Carnality and selfishness are symbolized by the goat; purity and self-denial by the sheep. All who have the goat nature will then hear the goat's sentence, and gravitate down to the goat's eternal doom; while those who have the sheep nature, as here below, will hear and heed the Shepherd's voice, and be welcomed by Him to the fold which He has prepared for them.

9. DEPART.

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." -- Matt. vii, 23.

Workers of iniquity can never enter heaven. All who say to Jesus and the Holy Spirit "Depart" now, will hear the awful sentence of the Judge to them, "Depart," at that great day. Workers of iniquity can never be dwellers in heaven. Jesus came to save from sin, and when He comes as Judge He will banish all who have lived and died in sin. Reader, have you accepted His service? Are you saved from sin? Are you filled with the Spirit?

10. PROFESSION UNAVAILING.

"Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out devils, and by Thy name do many mighty works?" -- Matt. vii, 22.

The doing of religious duties, a profession of religion, Church membership, success in conducting revival meetings and in doing mighty religious works, all can not atone for iniquity in the heart and life, for Jesus declares that many who belong to this class will be lost, and that only those who do the will of the Father which is in heaven shall receive the rewards of that great day.

11. PUNISHED.

"Howbeit these mine enemies, which would not that I should reign over them, bring hither and slay them before Me." -- Luke xix, 27.

Refusal to submit to the reign of Jesus now irretrievably excludes from participation in His reign when He shall come, and insures the awful punishment unreasonable and wicked resistance merits. What an incentive this should be to us to do our utmost to lead people to submission now!

"Nay, but I yield, I yield,
I can hold out no more;
I sink by dying love compelled,
And own Thee conqueror."

12. BURNED UP.

"But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." -- 2 Peter iii, 10.

The things that are seen are temporal. They are but a scaffold of the spiritual things which we can not see, and which are to remain forever. This earth is to pass through the purifying fires herein named, and to be cleansed and recast and refitted as an eternal abode of redeemed man. Thus renovated and purified from the effects of the fall, it will be resplendent beyond human conception.

13. ETERNAL FIRE.

"Then shall He say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." -- Matt, xxv, 41.

Jesus says, "Come unto Me," now, but to all who reject this invitation here He will say, "Depart from Me," then. He has made provision to pardon sin, and with fire from above to burn it out of the human soul; but if holy fire be resisted here, eternal fires must be endured forever. All who listen to the devil and his angels on earth, are doomed to dwell with them forever. Where will your home be through the ages of eternity? This all depends upon your choice and your companionships now.

14. BANISHED.

"The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth." -- Matt, xiii, 41.

God has promised that He will remove everything that causes stumbling and all those who do iniquity from this earth. Social standing, title deeds, boundless wealth, defending fraternities, stable thrones, and protecting governments can avail no more then; they will be as chaff before the wind. All that cause stumbling and all that do iniquity will be rejected. Reader, if you are a cause of stumbling to God's true people, or among the number who do iniquity, you have just cause for awful alarm; but if saved, for joy unspeakable.

15. INCENTIVE TO HOLINESS.

"Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in His sight." -- 2 Peter iii, 14.

The events named in preceding paragraphs should prove a mighty incentive to holiness of heart and life. All true believers confide in His Word, and "look for these things." Hence we should, by diligence, by prayer, by obedience, by Pentecostal aggressiveness, walk approved in His sight. We should abide in the fountain of cleansing where all spots and blemishes are cleansed away, and, with spotless bridal robes, be ready when the Bridegroom shall come.

16. OUR KING.

"And He hath on His garment and on His thigh a name written, King of kings, and Lord of lords." -- Rev. xix, 16.

Jesus is not only Savior, Sanctifier, Physician, Advocate, and Judge, but He is also King -- King of kings, Lord of lords. This is mightily magnified all through the New Testament. We crown Him King in our hearts and in our lives today, and rejoice that the time is nearing when He is to be King, not only in our heart% but acknowledged King over all the earth.

17. A RIGHTEOUS BRANCH.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and He shall reign as King, and deal wisely, and shall execute judgment and justice in the land." -- Jer, xxiii, 5.

His reign on earth, long foretold in Scripture and repeatedly announced, is to be one of wisdom and justice and of righteousness. He made the world; He

redeemed the world; He shall judge the world, and, possessed of infinite wisdom, love, and power, He will reign over it with the same matchless and adorable wisdom that characterizes His reign in heaven above. In fact, under His administration, earth, restored, will be a part of heaven.

18. DOMINION.

"He shall have dominion also from sea to sea and from the river unto the ends of the earth." -- Ps, lxxii, 8.

The dominion of Jesus is to be universal. Every knee, with glad homage, shall bend before Him, and every tongue spontaneously and joyously acknowledge His sovereignty.

"Then every kindred, every tribe
On this terrestrial ball
Shall to Him all majesty ascribe,
And crown Him Lord of all."

19. INDESTRUCTIBLE.

"And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." -- Dan. ii, 44.

The coming of our Lord shall soon destroy the kingdoms of earth, Unholy ecelesiasticisms shall give way to the reign of the Man of Galilee. Godless political governments, that have usurped these places, shall be unseated, uprooted, and hurled from their places. All laws and customs in Church and State that are contrary to the truth of the Sermon on the Mount will be superseded by the practices and principles of the kingdom of heaven.

20. GREAT.

"He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of His father David." -- Luke i, 32.

Then shall Jesus be exalted. He that was despised and rejected of man shall be great, and all shall acknowledge His greatness. Great in the splendor of His kingdom, and great in the administration of His government. Then we will understand as we can not now what the Scripture means which says, His name shall be wonderful because of what He was, and wonderful because of what He is, and wonderful because of what He shall be.

"What a wonderful Savior is Jesus, my Jesus!

What a wonderful Savior is Jesus my Lord!"

21. ETERNAL INCREASE.

"Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon His kingdom to establish it, and to uphold it with judgment and with righteousness from henceforth even forever. The zeal of the Lord of Hosts shall perform this." -- Isaiah ix, 7.

One of the exhilarating characteristics of His reign is, that it will be increasingly glorious. "It will be perfect in its character, and yet a perfection that will be capable of infinite increase. As His happy subjects dwell in the sunshine of His benignant reign they will doubtless increase in love and wisdom and might forever and forever. Such prospects should wean us from every earthly thing that would hinder us from participation in glories of such infinite dimensions.

22. ANGELS PARTICIPATE.

"But when the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory." -- Matt, xxv, 31.

Earth is but a speck amid God's universe of infinite worlds, which we have every reason to believe are thronged with beings bright, majestic, beautiful, and wonderful. Mighty throngs of these, we are told, shall accompany our Savior when He comes to reign, and, doubtless, will participate with Him and us in the blessings and the enjoyment of His kingdom here on earth. They even now are ministering spirits, and are around about us who serve the King, and doubtless then will be, in turn, instructors, pupils, and companions.

23. THEIR CONVERSATION.

"They shall speak of the glory of Thy kingdom, and talk of Thy power." -- Ps, cxlv, 11.

One of the marks of God's true people is, that they have ceased to gossip and jest and idle time in useless chit-chats, and that they speak of the glory of His kingdom and talk about His power. They magnify the Crucified who died for them on Calvary, and, with exultant joy, look forward to His coming kingdom and mighty reign and mighty manifestations of His power, which will not only cleanse sin out of the heart, but out of the earth, and make it the pure, holy, and happy dwelling-place where He shall reign, without a rival, for evermore.

24. IN OFFICE AT LAST.

"Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." -- Dan, vii, 22.

Jesus is King. He will conquer earth. He shall reign here forever. But the marvel of mysteries is that His subject rulers on earth are to be, not angels, but saints; that the government under Him is to be given unto His holy people. That they are to be the judges through Him.

25. REWARDED.

"And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years." -- Rev, xx, 4.

It is here Divinely declared that the people whom the King has chosen with places in His kingdom are those who have been true to Him in the days when He was. unpopular on earth, those who have been laying down their lives for His testimony and for fidelity to His Word; those who have resisted the encroachments of carnal governments, political and ecclesiastical, and have been uncontaminated by affiliation with the foolishness and follies and carnal fraternities of this world. Reader, are you among that number?

26. CONDITIONAL.

"If we endure, we shall also reign with Him." -- 2 Tim. ii, 12.

We must keep in mind, however, that reigning with Jesus then is conditioned upon suffering with Him now. If we are unwilling to share His poverty and reproach and unpopularity now, we never will be admitted to His triumph when He is crowned. Joint suffering with Jesus here means joint reigning with Him forever. But we never can reign with Him in His kingdom of holiness and might unless we have His kingdom of holiness and might first established in our heart. We can not endure with Him here unless we have the indwelling of the Holy Spirit cleansing from inbred sin and filled with perfect love, which only will impart the enduring grace.

27. GLORIFIED.

"Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby, He is able even to subject all things unto Himself." -- Phil. iii, 21.

God's saints shall sing and shine and shout in His kingdom with their glorified bodies; for when Jesus comes, it is declared that He shall change these

bodies and make them like His own, so that, through the bright millennial years and on for ever and ever, God's holy people shall serve Him and praise Him with bodies such as Jesus had after His resurrection, and with which He ascended up to heaven. Doubtless they will be enabled to rejoice with raptures at the present time inconceivable.

28. UPON TWELVE THRONES.

"And Jesus said unto them, Verily, I say unto you, that ye which have followed Me in the regeneration, when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." -- Matt. xix, 28.

The apostles all met with violent deaths. They were faithful unto the end. They have the promise that they shall govern the twelve tribes of Israel. Not in a mythical, spiritual sense; but twelve literal tribes, upon twelve thrones, upon the literal millennial earth, they thus shall reign.

29. A DIVINE APPOINTMENT.

"And I appoint unto you a kingdom, even as My Father appointed unto Me, that ye may eat and drink at My table in My kingdom; and ye shall sit on thrones judging the twelve tribes of Israel." -- Luke xxii, 29, 30.

What a privilege it will be to meet them and see these men, who were once reviled, and whose names were cast out as evil, exalted to such places of honor, trust, and employment! We can forego many appointments on earth in the light of the blessed assurance that a King appoints us unto a kingdom, and that, as truly as the twelve shall sit upon their thrones, just so truly all who are faithful shall be appointed places to reign with Jesus here on earth. In the light of such blessings is it any marvel that the heart-cry of the bride in Pentecostal days is, "Even so, Lord Jesus, come quickly!" or any marvel that her counterpart in every century has echoed the same love cry?

30. DIVINELY BESTOWED.

"And madest them to be unto our God a kingdom and priests; and they reign upon the earth." -- Rev, v, 10.

Positions which God's saints are to enjoy in His coming kingdom are Divinely possessed. None receive these positions because of ancestry. The least as well as the greatest places will be Divinely given. Of all who shall reign there it is said, "Unto Him that loveth us and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father; to Him be the glory and the dominion for ever and ever." All who would have places in the Divine kingdom must first be subject to the Divine work that saves and wholly sanctifies.

31. FOREVER.

"And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever." -- Rev, xxii, 5.

Moons wax and wane; suns rise and set; scenes come and go; flowers bloom and fade; nations rise and fall; suns and systems shall wax old like a garment, and pass away; but the kingdom of Christ is forever, and those who reign with Him shall reign through all the ages of eternity. In the ineffable light and the inexpressible splendors of that city there shall be no night, and there they need no light of the lamp or sun; but the Lord Himself shall be their everlasting light. May every reader of these pages be among that number! Amen.

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11 -- NOVEMBER -- JESUS, OUR SHEPHERD -- B. CARRADINE

1. JESUS, THE GOOD SHEPHERD.

"The Lord is my Shepherd." -- Ps. xxiii, 1.

Christ has likened Himself to many different things in order to illustrate what He is to us in the spiritual life. Hence He calls Himself a door, a vine, bread, water, the morning star, and the sun itself; each figure reveals the Savior in some new light and beautiful relation to the soul.

But among all the terms employed the Lord never used a lovelier and more heart-touching figure than that in which He compares Himself to a shepherd. Blessed and comforting to all, it should appeal especially to those who have any acquaintance with the nature and habits of sheep and the office of a shepherd. Several thoughts at once suggest themselves along the line of comparison. One is the fact of a faithful observation and supervision.

When I was in Palestine a few years ago, I saw many flocks of sheep with their attendant shepherds, and one of the first things which struck me was that the eye of the keeper was continually upon the sheep. Whether standing, leaning on his rod, or sitting on a rock, the eye was always directed toward and upon the flock.

This quiet, steadfast gaze greatly affected me. So, the Bible tells us, that the eyes of the Lord are upon His people, as the hymn says:

**"Thou art He who, never weary,
Watcheth where Thy people be."**

Day and night, on land or sea, at home or abroad, at work or on the sick-bed, the faithful eye of Christ is on His followers.

2. NEEDS SUPPLIED.

"I shall not want." -- Ps, xxiii, 1.

David says, "The Lord is my Shepherd. I shall not want," and then, in the next breath, speaks of green pastures.

As grass is the food of sheep, and bread is the provision for the human body, so truth is sustenance for the soul.

The avidity with which men read and listen shows this inner hunger. And as we see men straying over the barren fields of newspaperdom and light magazine literature, which, while posting us on the world's affairs and diverting the mind, yet utterly fail to satisfy the cravings and, strengthen the faculties of the spiritual nature, we are made to think of sheep turned out on fields of barren rocks, a desert utterly without vegetation.

The Lord has pastures for us, rich, sweet, juicy, and heart-satisfying. They are green and abundant. We lie down contentedly in their midst, and marvel how we ever managed to live so long without spiritual grace and truth and ignorant of soul communion with God.

The Lord leads His people into the green fields of religious literature, unctuous sermons, the reading of His Word and meditations upon Himself. The difference in spiritual appearance of the man thus Divinely led and fed and the men grazing on what is strictly human will remind one of the contrast between sheep kept in a sun-baked lot and those kept in a meadow covered with richest verdure.

3. HE IS COME.

"The Son of man is come to seek and to save that which was lost." -- Luke xix, 10.

It is said of a sheep that it has a tendency to wander, and that when it does go astray, will continually wander farther off. It seems to lack the instinct or faculty of self-recovery. This, happily, is counterbalanced by the shepherd's practice of going after the wanderer.

It is this fact which Christ has so touchingly applied to Himself when He speaks of His going after the lost sheep in the mountains.

The proneness to wander is in the regenerated man; and in the sinful soul is the tendency to go continually farther and farther from God. If left alone to sin and

in sin; if not followed by the Spirit of God and the ministries of the Church, men would be certain to land in hell. Fortunately for us, Christ is the Good Shepherd who comes after the straying ones. It is His voice which calls after us in the quiet hours of the night, on the sickbed, in the strivings of conscience, and in the pleadings of the pulpit. It is His eyes that discover us in the depths of sin; it is His hand which lifts us up from where we have fallen down moral precipices; it is on His shoulders we are placed, and it is His strength which brings us back to God and heaven.

"But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark the night the Lord went through
Ere He found His sheep that was lost."

4. THE LOST FOUND.

"I have found My sheep which was lost." -- Luke xv, 6.

If the places and circumstances in which Christ the Good Shepherd found us all could be printed and pictured in a book, it would be a volume of matchless wonder. One was in a gambling den; another in a saloon; a third planning a robbery; a fourth was meditating suicide. Into every conceivable den of iniquity, into surroundings of every kind of moral degradation and horror, comes the steps of Christ, seeking those He would save.

A Mary Magdalene, an Augustine, a John Newton, and countless millions more, will praise Him in heaven for the seeking, finding, and saving.

Read Paul's description, where he speaks of fornicators, idolaters, adulterers, thieves, drunkards, revilers, and extortioners, and says: "Such were some of you; but ye are washed, ye are sanctified in the name of the Lord Jesus and by the Spirit of our God."

5. REJOICE.

"Rejoice with me, for I have found my sheep." -- Luke xv, 6.

It is wonderful that God should be glad over anything that happens to us; but it is so. There is not only joy in the presence of the angels over the repentance of a sinner, but the Savior, using the figure of a recovered sheep, shows His own gladness when He saves any one of us from sin and Satan.

As He hung on the cross, "He saw the travail of His soul, and was satisfied." He saw that, being lifted up, He would draw all men to Him. He saw them look toward Him, casting down their sins and falling brokenhearted, and won, at His feet. What a joy then, and what a joy now! Every moment, we doubt not, a sweet

gladness rushes over the heart of Christ in heaven as He knows some other sinner or backslider has been found and redeemed by His grace.

6. KNOWN.

"I know My sheep." -- John x, 14.

In Bible times the shepherd owned his flocks, and being ever with them and looking at them with the eyes of an owner, and not a hireling, the thought of a kind of individual acquaintance with each sheep is not surprising.

In the East the identity of shepherd and owner is still common, quite different from other parts of the world, where the owner of the ranch is one thing and the shepherds that are employed is another. All this is to throw light on Christ's words, "I know My sheep." He is Shepherd and Owner in one.

A few years ago a traveler asked an Eastern shepherd if he knew all the sheep of his flock, and his reply was, "Yes, every one." Being asked how it was possible, as there was such a common likeness, his answer was, in substance, this: "To one who is with them day and night, year in and year out, there is usually seen to be innumerable differences. One has a limp from a fall on the rocks, another a scar from the teeth of a wolf, still another a mark received in a thicket of thorns, and so nearly all have what might be called individual brands."

The answer greatly affected the traveler, who was a religious man, and, bowing his head on his hands, he said: "Lord, is it possible that You may know us, your people, by our blemishes and wounds received in the thickets of sin and from the wolves of hell?"

It is a sweet thought that Christ knows us in another and more gratifying way. His omniscience, gazing through eyes of love, recognizes each and every one of His followers, and He says, "I know My sheep."

7. TRY THE SPIRITS.

"My sheep hear My voice." -- John x, 27.

Here is a wonderful and blessed truth. God's people recognize the Divine voice. There are many voices and spirits in the world that would, with false promises, lead us astray. There are the cries of the hireling and the words of the deceiver and impostor. Many have gone out claiming to be deliverers, and to be from Christ. Never more so than now. We might well be alarmed; but the Savior declares that we will hear His voice in the midst of all this confusion and babble, and be led by Him.

It is a voice not only in the Word, but incarnated in a human voice, and realized in providential dealings, and felt as a whisper in the very depths of the soul in times of great trial and perplexity. But whether it is from pulpit or on the street, whether in the night or in the day, Christ says, "They shall know My voice."

8. OF THE SAME FAMILY.

"I am known of Mine." -- John x, 14.

After saying that He knows His sheep, the Savior declares that His sheep know Him.

Men may speculate as they will over the mystery, but the statement of Christ, and the fact itself that His people know Him, remains like a Gibraltar.

We have never seen Him, nor heard an audible voice, nor touched Him; but we know Him.

As knowledge, it is more real than any other to us. And different from other kinds which seem to depart from us as we grow older, this becomes stronger and more vivid with the years.

Names, faces, dates, and many other things, fade from our minds in spite of all we can do, but the knowledge of Christ grows brighter, clearer, sweeter, and dearer with every passing day.

9. PERFECT REST.

"He maketh me to lie down." -- Ps, xxiii, 2.

The whole of the second verse, from which we take a part, contains a very beautiful picture. It is a landscape of still waters on one side, and verdant fields on the other, with recumbent flocks, satisfied and resting in the midst of green pastures, in full view of the protecting shepherd.

In this scene and with this surrounding the sheep are made to lie down.

It is a picture of perfect rest, and it is just what God wants to do for every soul.

It is to the soul, not simply an occasional rest that all can claim, but a fixed condition of spirit, which remains calm when others are troubled, and abides when others are slipping, drifting away, and going to pieces.

This state is spoken of again in Ezekiel, where we read, "I will feed My flock, and I will cause them to lie down, saith the Lord God."

10. DIVINE PROVIDENCE

"He leadeth me beside the still waters." -- Ps, xxii, 2.

Sometimes the Divine Providence directs the child of God to posts of grave responsibility and peril. In the rush of busy hours there is anything but physical rest and mental quiet. But the same Lord, mindful of our needs, both of mind, body, and soul, calls us aside to rest with Him. This can be done by change of locality, and, more wonderful still, by conditions of heart that a loving Omnipotence can produce. For days and weeks we have marveled at the soul stillness, the unutterable peace that fairly laved the spirit. We were beside the still waters. God made everything still. Galilee was rebuked. A great, tender peace was in the breast, in the home, in the heavens, and even seemed to be brooding" on the earth.

11. FOLLOW.

"He leadeth me in the paths of righteousness for His name's sake." -- Ps, xxiii, 3.

It is easy for God to give us raptures. But delightful as they are, they do not suffice to convince a watchful and fault-finding world. Men demand to see holiness of life as proof of an indwelling Christ. So we are led in paths of righteousness. The law is honored in the life as well as kept in the heart. The doctrine of Christ is adorned. Not only the fatherless and afflicted are visited and provided for, but the man keeps himself unspotted from the world.

Such a life honors God. It confirms His Word, and draws attention to the claims and demands of the character-transforming gospel.

As David's sin caused the enemies of God to rejoice and blaspheme, so the righteous, upright life puts them into confusion, and glorifies heaven.

12. SECURE.

"Neither shall any man pluck them out of My hand." -- John x, 28.

This does not say that we can not take ourselves out of the hand of the Shepherd. This would be to deny our moral freedom. But, thank God, no outside power can do it. Neither devil nor man can pluck us from the keeping power of the Son of God.

If we fall who sin, that fall does not mean that some Satanic or human influence was greater than the Divine energy, but that we, by our own volition, put ourselves where evil took possession of us.

Let the child of God rejoice that there is no external force able to draw him from Christ through the inferior power of grace in Christ. The Son of God is able to keep us, and will do so if we desire it. If we leave ourselves in His blessed hands, no power in hell or earth can pluck us therefrom.

13. DELIVERANCE.

"They shall dwell safely in the wilderness, and sleep in the woods." -- Ezek, xxxiv, 25.

This is a picture of such deliverance and safety, that it looks like it belongs to the millennium. In the same verse the prophet says that all beasts shall be killed, and so the sheep are safe in the wilderness.

Even if it does not refer to the devil and his followers being swept off from the earth, yet still it remains as a description of marvelous Divine protection.

Safe anywhere, everywhere, and all the time. We have seen individuals who had reached this point. They had come to such a place of religious attainment, such fixedness of character, and such fellowship with God, that even this side of the gates of pearl they were safe. We could trust them anywhere. They could be in the world, and eat with publicans, yet, like their Master, they would dwell safely. What is true of the individual should be of all. May that time come speedily!

14. REFRESHING.

"He restoreth my soul." -- Psalm xxiii, 3.

All Christians remember the sense of spiritual exhaustion attendant upon long and trying religious work; and the feeling, of emptiness and loss if too much in human presence.

Just as clear and distinct is the consciousness of spiritual renewal and restoration felt to come directly from Christ. Sometimes it is imparted suddenly, as by the touch of the Divine hand in answer to a heart-cry for help. Sometimes it comes stealing over the soul as gradually, and yet as sweetly and delightfully, as the breath of flowers over a quiet field.

With scarcely a thought of how relief is to be brought, here comes the blessed, healing, refreshing, restful presence of the Savior; the soul is strong again, the spirit laughs, the lips wreath in smiles, the light breaks out of the heart through the shining eyes, and all is well once more.

15. PLEASANT PATHS.

"They follow me." -- John x, 27.

Who wonders that they do? His mercy was so profound, His deliverance so great, His love so satisfying, His words so gentle, His care so complete and perfect, they gladly follow Him.

As they contrast the present with the past, as they see from what Christ has drawn them, and to what He is leading, they echo the words of Peter, "Lord, to whom shall I go? Thou hast the words of eternal life."

Very pleasant is this following. The paths are safe, the pasturage is good, the waters are still, the resting-places abundant, and the care and protection of the Shepherd all that the soul needs and craves.

16. GOD'S WATCHCARE OVER THE LAMBS.

He shall gather the lambs with His arm, and carry them in His bosom." -- Isaiah xl, 11.

There never has been an age when the children and young people were receiving more attention in regard to their souls from the Church than now. Taught in the Gospel, yet it remained for Robert Raikes to apply the principle in a public sense. Since then the Church, which seemed to have been dreaming before then, began its ever-broadening work, which aims for the salvation of the young before they become seasoned and set in sin.

In some places the Leagues and special meetings for the children seemed loaded down with the entertainment and literary idea; but the Holy Spirit, we trust and believe, will correct this in time, and pure salvation will be presented and received.

The picture of Christ with the children in His arms, the lambs in His bosom, is not to be relegated to a condition of things in heaven alone, but is being seen, and will be seen, even more wonderfully in the Church in the years that lie out before us.

17. SEEKING STRAY SHEEP.

"Other sheep I have, which are not of this fold." -- John x, 16.

Constantly are we rebuked for ecclesiastical and even religious narrowness. An intense denominationalism must be a very amazing and distressing spectacle to heaven. It would be ludicrous if it were not so belittling. The Egyptians would not eat with the Jews, the Jews had no dealings with the Samaritans and despised the Gentile world, and the denominations of the Gentiles proceed to rule each other out.

With great characters looming up like Melchisedec, Jethro, and Job; and with historical indications that God has never left the other nations before or since; and

with the broad teachings of the gospel of God's love, Christ's death, and the light of the Spirit sent to every man, how can we ever be content to be narrow, selfish, and bigoted again?

Other sheep I have, says Christ, which are not of this fold. And we are finding them every day, in every nation, every Church, and every home.

What a wonderful flock it will be when gathered by the angels from the four quarters of the earth!

18. GOD THE JUDGE.

"I will judge between the fat cattle and between the lean cattle." -- Ezekiel xxxiv, 20.

There is no excuse for leanness if we have taken Christ for our Shepherd, and allowing Him to lead us into green pastures.

The Bible says that it comes from having our own selfish requests granted, and is a mark of backsliding. There is a promise of marrow and fatness in the Bible, and the soul kept like a watered garden. People see the difference. A human judgment has gone out in addition to the Divine judgment. If people can see the difference between lean and fat souls, how much more can God do so!

It is needless for the lean cattle to put up arguments against joyful experiences, overflowing cups, and the hallelujahs of Spirit-filled people. The audience observes the prominent bones of the objector, counts the numerous ribs in his body, and then turns with a smile of pleasure to listen to one whose head is anointed with oil, whose cup runs over, and whose soul delights itself in fatness.

19. CHRIST OUR SUBSTITUTE.

"I lay down My life for the sheep." -- John x, 15.

In the Eastern world it is not only robbers, but wild animals, that the shepherd has to meet. So it is said of David that he slew not only a bear, but a lion, in the defense of his flocks.

What a tender, beautiful, and thrilling thought it all is! As we look on a pastoral scene of yore, and see the figure of the shepherd quietly leaning on his staff or crook, and looking on the grazing flocks about him, we say at the first sign of danger that quiet figure would suddenly be instinct with life, and instantly ready to be struck down, torn, mangled, and slain for the preservation and life of the helpless animals he is guarding.

This is just what Christ has done for us. As He said, "I give My life for the sheep." This is what the cross meant. On Calvary he met the wolves of hell, and poured out His blood to save us.

20. FAITHLESS SHEPHERDS.

"Thus saith the Lord God: Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them." -- Ezekiel xxxiv, 10.

Here is a dreadful warning to ministers of the gospel ,who are not doing their duty in spiritual lines to their congregations.

In the second sentence the fearful announcement is made, "I am against the shepherds." It would be better for a man to have everybody against him rather than God. May we be saved from such a calamity!

The third sentence declares there shall be a removal of such men from the ministry. Many have gone out already, and more will yet go. It is done in various ways; but it is done.

The fourth sentence declares that the flock itself will be removed from the faithless shepherd's influence. This, also, is taking place in many quarters. The hungry sheep are seeking those who will feed, and not abuse them.

21. GOD OUR CAPTAIN.

"I seek out My sheep, and will deliver them out of all places where they have been scattered in the Cloudy and dark day." -- Ezekiel xxxiv, 12.

One of the distressing features of the Church to-day is its divided and scattered condition. We not only have hundreds of denominations, but cliques, sets, and circles without number. There is not only disagreement about essentials, but endless differences in reference to non-essentials.

There is now in the camp dissensions over interpretation of Bible passages, and separations over the questions as to the true Sabbath-day, Healing, and the Second Coming.

A cloudy and dark day has come. But thank God for the words of the caption, or verse set for the twenty-first day, "I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

22. SIMILARITY.

"Behold, I judge between cattle and cattle, between the rams and the he goats." -- Ezekiel xxxiv, 17.

There is a similarity and yet dissimilarity between a ram and a he goat. The shepherd knows thoroughly the difference.

So there is a likeness and yet unlikeness between the appetites of the religions and irreligious; between firmness and obstinacy, economy and stinginess, righteous indignation and sinful anger, and liberty and license.

He who knows what is in man, whose Word divides joints and marrow, soul and spirit, and is a discerner of the thoughts and intents of the heart, knows the exact difference, and judges between the cattle, and rewards or punishes the soul for its life even here, this side of the Great Judgment.

23. BROUGHT BACK.

"I will bring again that which was driven away." -- Ezek. xxxiv, 16.

While many are led off by the enemy from the fold, it is also true that numbers are driven away by hands that never should have done so.

They will cast you out of their synagogues, said Christ, and separate you from their company.

This was never more truly fulfilled in the past than today. The cries of the beaten sheep, driven from their lifetime places of worship, resound through the land.

Again the Lord speaks, and says, "I will bring again that which was driven away."

We may not know all that is in these words, but we see gathering, restoration, comfort, and protection in the future for all who love the Lord and belong to Him. "I will bring again." The Lord will do it. We need not fix our eyes or hopes on a man or set of men. The Lord is to do it.

24. GOD OUR PHYSICIAN.

"I will bind up that which was broken." -- Ezek. xxxiv, 16.

It is blessed to know that there is not a spiritual pain or hurt, not a single injury done us by evil men or devils, but the Lord has a remedy and cure for.

As He made the limbs, He certainly can heal a fracture. As He is God, He has all power. As He is greater than Satan, He can destroy and undo the works of the devil.

Let no one hurt by sin, the world, or the adversary think of despairing. Go at once to Jesus. He is the Physician; He has the Balm of Gilead; He knows how to bind up the broken heart. Better still, with a single touch He can make the mourner and sufferer leap to his feet restored and rejoicing.

25. BEULAH HEIGHTS.

"Upon the high mountains of Israel shall their fold be." -- Ezek, xxxiv, 14.

Here is a picture of safety, health, and pleasure. Far above the beasts, far above the malaria of the valley, and with a landscape unrolling before the eye from the rising to the setting of the sun.

There is a religious experience where we are safe, where we feel always well, where we are close to the skies, and have such views far ahead of the coming glory beginning with life's sunset, that pen can not describe, brush portray, nor tongue declare it.

26. TWO GUARDIAN ANGELS.

"Surely goodness and mercy shall follow me all the days of my life." -- Psalm xxiii, 6.

Here the child of God is seen journeying towards the skies attended by two guardian angels, Goodness and Mercy; the one supplying every want, the other blotting out every sin. Sometimes, in tenderness, you call them Kindness and Pity. Anyhow, never was King more faithfully and royally attended. This escort of Goodness and Mercy cares for both soul and body.

The attendance is not simply for a day or a year, but all the days of the life. Let God's child put the whispers of the devil about starvation and the poorhouse beside the faithful promises of God, and be glad and strong again. God's goodness and mercy shall go with you all the days of your life.

27. DEATH HAS NO TERROR TO THE SAINT.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me."-Ps. xxiii, 4.

Many have a morbid dread of death, and many more an anxiety as to how they shall feel in that last struggle for breath and life.

God, through the lips of His servant David, floods the Dark Valley with light in the words, "I will fear no evil; for Thou art with me."

The Lord will be with us, and that is sufficient. His smile will scatter the gloom, His words will be like a rod and staff to us. His comforting presence will pillow the sinking heart, and His arms will so sustain the soul that sweet, joyous, complete victory will bubble up in the heart, shine in the eyes, and proclaim, with the last breath, "O Death, where is thy sting? O grave, where is thy victory?"

We have seen many Christians die. As Wesley said about similar scenes, "They died well." In a true, deep sense they did not feel nor taste death. It was victory throughout by our Lord Jesus Christ.

28. SEPARATION.

"As a shepherd divideth his sheep from the goats." -- Matt. xxv, 32.

This division is going on now. The Lord, under the preaching of the Word, by the battle of life, through the force of moral tests, and by the dealings of His providence, is showing who are true and who are false, who are with Him, and who against Him.

The verse above, however, shows the last great separation of the human race into two classes or bodies.

It will be final. In one way it is a thought full of deepest pain as we remember that some whom we knew and loved on earth will be among the lost.

It is also a thought of joy that the day is coming when the tares will be removed from the wheat; the wicked, who would not love and obey God, shall be taken out of the State and Church, and out from the world itself.

This division and eternal separation is certain to come. The mouth of the Lord has spoken it.

29. REWARDED.

"He shall set the sheep on His right hand." -- Matt. xv, 33.

The right hand in court circles means the place of favor and honor. It also stands for security, for the right hand and arm of a man is his strongest. In due time we will be at God's right hand, honored and protected.

We may be mixed up with the multitudes of evil now, and may be overlooked and unknown in the rush of events and shock of daily battles. But we will be seen and recognized in the great crowning day.

Men may fail to honor us for Christian faithfulness and heroism; but God will. The reward may not be a public one on earth; but it will certainly be so at the last day.

Men may have doubted us on earth; but they will not on that day.

Human hands may have been raised to strike us while on earth; but no arm will be lifted at that hour when they see us on the right hand of God, and placed there by Himself.

30. MANSIONS IN THE SKIES.

"I will dwell in the house of the Lord forever." -- Ps. xxiii, 6.

We go sometimes into very beautiful homes on this earth, but have not the assurance that we will keep them or remain in them for life. The rule is, that rarely is a mansion occupied for a score of years by the same occupants.

It is one of the saddest experiences in life to leave a beautiful home, made invaluable as well by a thousand precious, sacred memories. We look back from the gate, and from the neighboring hill, and, as the old mansion is hidden from view, partly by the trees and mainly by our blinding tears, we feel that the heart and better part of life have been left behind.

Thank God, this is not so when we enter heaven. We go in with the thrilling thought that we go out no more forever.

We will all have mansions in the skies. Christ has gone to prepare them. He knows our tastes, our temperaments, character, and all. The heavenly home will be just what we want and need.

We will be in the presence of Christ; we will have our loved ones with us; we will be reunited with our friends; we will hunger no more, neither thirst any more; we will never grow old-; and there shall be no more pain nor sickness. There shall be no more death, neither sorrow or crying. The word good-bye shall never be heard. God will wipe away the tears from all faces, the Lamb shall lead us to fountains of living waters, and we shall dwell in the house of the Lord forever.

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12 -- DECEMBER -- PROMISES OF JESUS -- SETH C. REES

1. SUCCESSFUL FISHERMEN.

"And He saith unto them, Follow Me, and I will make you fishers of men." -- Matt, iv, 19.

"Henceforth thou shalt catch men." -- Luke v, 10.

Of Jesus' recorded promises this is the first. It is a standing rebuke to all who fail in the Christian life. It was not given to assure the hearts of the apostles merely, but was a note of Divine encouragement to all disciples of Christ who truly follow Him.

Jesus' thought and purpose are that we shall be soul-winners. Not only are we to fish, but we are to catch men.

He will send us where fish are to be found -- not, perhaps, to the steeple-houses where so frequently are seen those who need no Physician, but to the slums and the jungles, the highways and hedges, the needy sinner, and the common people. He will instruct us in the use of methods, equip us with attractive bait, and fill our ministry with certain success. The Word is plain on this point.

2. A PROMISE FOR THE PENITENT.

"And him that cometh to Me, I will in no wise cast out." -- John vi, 37.

Jesus has promised to receive all that come to Him, whether the highest of the high, or the lowest of the low. No difference how long the story of impenitence, how inexcusable the aggravation, or how wrecked and ruined the life, He will have mercy, and take to His heart the truly repenting sinner. The more difficult the case the better the opportunity for Him to display His grace and power to save.

Sinner, you are neither too good nor too bad to be saved! Do not listen to Satan; but come to Jesus! None shall be turned away if they come penitently, honestly, and in faith.

3. THE HEAVY-LADEN LABORERS.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest." -- Matt, xi, 28.

This great, lost world is tired. There is a restlessness, a dissatisfaction, a desire for something it does not have, in every unsaved heart. Modern travel is largely due to this heart restlessness. Men go to the mountains to rest, to the seaside, to Europe, around the world; but there is no rest to be found in travel or in change of scene. People imagine that money, fame, or pleasure would, if possessed, supply satisfaction and rest of spirit. But when these things are enjoyed to the fullest there is yet in the heart an unsatisfied yearning.

The unsaved heart is compared in the Word to a "troubled sea when it can not rest, whose waters cast up dirt and mire." What a picture of human passion! We have watched the sea by the hour beating against the shore in futile rage and rolling back into its own restless tide! O tossed and heaving heart, there is rest in Jesus! Come unto Him!

4. THE GIFT OF THE SON.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." -- John iii, 16.

Everlasting life is God's free gift, through His Son, to all the world. Its acceptance depends upon the will of the individual sinner.

When God forgives, He forgives completely. He treats the repenting, believing sinner as if he had never sinned. Men will not do this -- they forgive, they say, but do not forget; but God forgives and forgets.

Conversion brings us the first Divine life we have -- it is the beginning of days with us. The sinner exists; the Christian lives. Praise the Lord!

5. POVERTY OF SPIRIT.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." -- Matt, v, 3.

The poor in spirit have no ambition for a place in this world. They do not seek name or fame among men. Frequently they seem so indifferent to worldly things and worldly interests that they are thought, by shrewd worldlings, to be dull in spirit and stupid in mind. They do not have spirit to defend themselves or seek their own aggrandizement. If a coat is taken away, the cloak is proffered, for "theirs is the kingdom of heaven." Their heart is where their treasure is, and they are so busy laying up bank-stock in the skies that they have no spirit nor ambition for the world. Is it any wonder they are "blessed?"

6. BLESSED MOURNERS.

"Blessed are they that mourn: for they shall be comforted." -- Matt, v, 4.

It is a blessed thing for a man to mourn. The first cause for mourning is sins. If a sinner truly mourns for his sins he is not far from the comfort of pardon and peace. Erelong the consoling witness of the Spirit will testify that he is a child of God.

The sins of the Church ought to be a cause for mourning. In all ages there have always been some who "wept between the porch and the altar" until God had mercy and revived His Church.

But O! how few really weep and sob and mourn over the backslidden condition of Israel! Brother, sister, how often do you have a time of genuine mourning over the worldliness in the Church? Christ says the mourners are "blessed." Are you among the number? Do you mourn over the fact that whole armies of sinners are being damned right under the shadow of the Church? Blessed are the Jeremiahs, for the times demand them!

7. SPIRITUAL HUNGER AND THIRST.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." -- Matt, v, 6.

Soul-hunger for righteousness (holiness) is begotten of God, and is a promise of Divine supplies. Real hunger gets an answer. People who seek a little, and fuss around a good deal in an ostentatious way, are not hungry, and, of course, get nothing. We have watched them at the altar, snuffing ashes, shedding a few crocodile tears, and praying a little into a tiny, cambric handkerchief. Sometimes we have seen them, after the service, at the dinner-table, eating heartily, laughing, joking, and visiting. Next meeting, here they come to the altar again. Such are not hungry, and it is small wonder that they get nothing. When one is thirsting for God the appetite and relish for earthly things are neglected and slighted; yea, the appetite for the world is destroyed. One is unfit for business, and feels that God alone can satiate the soul. "Blessed" is a man like this.

8. HEART PURITY.

"Blessed are the pure in heart: for they shall see God." -- Matt. v, 8.

Jesus would not pronounce people "blessed" if they did not exist. There must be a pure-hearted people on earth somewhere. Blessed are the pure in heart!

The pure in heart are those who have received their Pentecost, the baptism with the Holy Ghost, by which their hearts are purified from all uncleanness, pride, anger, lust, jealousy, selfishness, etc.

Pentecost is the panoply of the ransomed in heaven and the redeemed on earth. It is an essential passport to the skies.

The pure in heart shall "see God" in this world. They see Him also in the Bible, for the pure-hearted are never "higher critics." They see Him, too, in His providences, in all that comes to them. To them even dark and forbidding things

have the silver lining of His will. They shall see Him at the second coming and in heaven forever. Amen!

9. PERSECUTION.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." -- Matt. V, 10.

The more righteous a man is, the more he is persecuted. Many professors do not have salvation enough to excite persecution. If Satan is violently after you, rest assured that he not only has not got you, but that you have something good which he wants to destroy. The most deeply pious have always suffered the most. If you are having an easy time, it may be because you have backslidden.

But remember that the benediction is pronounced on those who are persecuted for righteousness' sake, not for their oddities and idiosyncrasies. Again, some are persecuted because they profess what they do not have. Of course, such have no reward. "They that will live godly shall suffer persecution;" and they are blessed above all ordinary Christians. Persecutions develop us, keep us humble, force us to appropriate resources.

10. THE SPIRIT'S GUIDANCE.

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of [from] Himself; but whatsoever He shall hear, that shall He speak; and He will shew you things to come." -- John xvi, 13.

No truth is more generally neglected and ignored than the immediate and perceptible guidance of the Holy Spirit. Yet it is promised to the saints and it is His desire to "guide us continually and satisfy our souls in drought."

He will not speak from Himself, i. e., with the solitary authority of one Person of the Godhead; but with the concurrence of the Three. The counsels of Father and Son, heard by the Executive, will be repeated to the sanctified on earth. Praise the Lord! He is here acting for the Firm on high, and is a Revealer of future events. His revelations would be far more frequent if we looked for them.

11. THE WATERS OF SALVATION.

"If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." -- John vii, 37, 38.

In the temple there stood the stone statue of a man, from the mouth of which poured forth a stream of refreshing water for the thirsty traveler. Christ calls to all who are on the highway of life, and invites them to drink from the crystal stream

that flows from His side. Millions have partaken of this living fountain, and its flow is undiminished. All the teeming hosts of earth may drink this moment, and yet there would be left enough for the unborn billions.

The latter part of the verse refers to the fountain experience which is brought in the second work of grace, the baptism with the Holy Ghost. He who possesses this blessing shall have rivers with which to water the famishing around him.

12. ALL THESE THINGS.

"But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." -- Matt, vi, 33.

The kingdom of God is of first importance. Seek it first, and secure His righteousness, and "these shall be added." What things? Food, drink, and raiment. Are you afraid you will come to want? Are you laying up something for a rainy day or for "old age?" Are you afraid you will go to the poorhouse. Your difficulty lies in the fact that you have not literally obeyed the command of the text. The poorhouse with salvation would be a palace, while a marble mansion without it would be a hell. If we give ourselves unselfishly to the interests of the kingdom, God will give His attention to our interests. We shall "never want any good thing."

13. FASTING.

"But thou when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly." -- Matt. vi, 17, 18.

Here is a blessed promise to those who properly fast. Fasting should be a real inward soul-fast, manifesting itself frequently in abstinence from food. This aid to devotion is as much a means of grace today as it ever was.

Certain devils are not dislodged, save by prayer and fasting. It is also a means of helpfulness for us to fast from words. We often talk too much and visit away the unction of the Spirit. We need to get still, and meditate and pray. If we fast unto the Lord, He will reward us with open victory.

14. TRESPASSES.

"For if you forgive men their trespasses, your Heavenly Father will also forgive you." -- Matt, vi, 14.

Thousands who make high professions are ineligible to the benefits of this promise. They hold grudges, and will not forgive. If you feel secretly that you would like to get even with some one who has wronged you, you haven't forgiven; if you secretly rejoice over their misfortune, or if you feel deep down in your heart a sort

of gladness that "judgment has come," or if you hope that "God will give them just such as they have given you," then you have not forgiven, and God will not forgive you. There are those who say, referring to an enemy, "Well, I have nothing against him; but I do not want anything to do with him." There is no forgiveness in such an attitude. You have an unforgiving spirit, and are on the way to hell. We must forgive, as God forgives -- forgiving and forgetting.

15. PRAYER.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." -- Matt, vi, 6.

Most of "prayers," so-called, are "to be heard of men." Our public prayers are too long, and our closet prayers are too short. When you pray in public, do you wonder afterwards how it sounded to the people? If so, the ear of man was your target, not the ear of God.

Few public prayers, comparatively, get answers. The men who have shaken continents prayed long in the closet, but short in public. Things worth proclaiming from the housetop, are the things spoken to you in secret by the Spirit. Let us pray more in the closet, and the Father will "reward us openly."

16. ALMS.

"But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall reward thee openly." -- Matt, vi, 3, 4.

That which we do to be seen of men is never noticed on High. That which is done for God's approval only secures a reward which will be given before an assembled universe. The path to public recognition passes this way; but if you take this way to secure public approval, you by that very act cut the throat of your purpose. True giving will be rewarded; but carnal giving is a curse to the soul. Much of the trumpeted giving of to-day is soaked with selfishness. Give as God gives, wholeheartedly, the best you have, and with an unselfish object.

17. PERSECUTION.

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you." -- Matt, v, 11, 12.

If we are wholly the Lord's, the most malicious, designing persecutors can not harm us. They only provoke love and compassion from the pure heart. No

weapon is sharper than the tongue, and yet "no weapon formed against us shall prosper." None but the sanctified can rejoice when hell is enraged.

"Exceeding glad!" Why? Because the greater the persecution, the greater the deposit in heaven.

The spirit of this world is the same in all ages. The rough, inhuman modes of torture so common in the Dark Ages have been changed for refined methods no less cruel. Godliness provokes worldly wrath.

18. GOOD THINGS.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" -- Matt. vii, 11.

We make a great mistake in conducting ourselves as if we had to overcome God's reluctance. He is more willing to give than we are to accept.

Do you want to be forgiven and saved? He desires it more than you do. Do you want to be sanctified wholly? "This is the will of God, your sanctification." He died that He might "sanctify the Church." Do you desire His constant presence? He longs to come and abide forever. Do you want to divorce yourself from the paltry things of this world, and rise up to embrace things eternal? Ah, He fairly aches at heart to pour the wealth of the skies into your soul, and make you a multimillionaire. Let Him do it!

19. THE WILL OF THE FATHER.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." -- Matt, vii, 21.

These are the days of empty, powerless profession. Thousands take on their thoughtless lips the name of the Lord who bought them, in Endeavor, League, class and covenant meetings; but often their hearts are far from Him, and their lives give their profession the lie. No matter what we profess, if we are hand-in-glove with the world, mixed up with godless men in worldly lodges, worldly Church entertainments, questionable business, we do not know Him, and can not "enter in."

"The will of My Father." "This is the will of God, your sanctification." Without holiness, no man can see the inside of the City. We must choose between His will and hell.

20. THE ROCK-FOUNDED HOUSE.

"Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." -- Matt, vii, 24.

The rugged truth cost Jesus many disciples, for there were many who said, "This is a hard saying; who can bear it?" His sayings are as stern and inflexible now as then. Preachers may alter the message, but they will be damned in hell for doing it. The teachings of Christ are unalterable. They are rock. If you reject them, it is because you have a shifting nature, and prefer sand for your foundation. You will not stand the storm.

If we accept His sayings and square our lives by them, we will be wise, building upon the Rock of Ages, the granite of eternity. The storm is coming, the clouds are already gathering. Hark! The mutterings of distant thunder. See to it that your foundation is secure, unchanging, unshakable.

21. HATED OF ALL MEN.

"And ye shall be hated of all men for My name's sake; but he that endureth to the end shall be saved."-Matt. X, 22.

Nothing is clearer in Scripture than that if we are like our Lord we will be hated as He was. The attempt to live so that the world and a backslidden Church will say that we are all right and have salvation is a snare of the devil. The more you live and act and talk like Jesus, the more they will say that you have a devil.

If the sweet, pure, spotless Son of God could not live so as to have the favor of this world, what folly for you and me to try it! Persecution is a part of our inheritance. If we endure it without complaint, if we bear His reproach joyfully, we shall be accepted in the last day. Let us breast the waves of opposition and brave the storm of persecution -- and then we shall be crowned!

22. ANOTHER COMFORTER.

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." -- John xiv, 16.

The Father was once in this world. He walked with Adam in the garden. He conversed with the patriarch Enoch and the righteous Abraham. He was with Ezekiel on the bank of the Chebar, and Daniel on the shore of the Ulai. But the race did not want Him. There was one now and then only who welcomed Him. Jesus came as Revelator and Propitiation. They killed Him ere He reached the prime of manhood in years. "His own received Him not." The poor loved Him, welcomed Him. He went away, promising the coming of another Comforter. He came at Pentecost. But few welcome Him. Have you extended to Him the cordial welcome due Him? Has He come to your heart to abide? Those who receive Him may revel in His blessed presence, and enjoy His comfort and blessing. Praise the Lord!

23. EFFECTIVE ASKING.

"Ask, and it shall be given you; Seek, and ye shall find; Knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." -- Matt. vii, 7, 8.

Hundreds say that they have been seeking for years, and have not received. They give God the lie. Many say, "I ask and pray, and get no answer." Impossible. Of course, one may say prayers forever and get nothing; but real prayer gets an answer.

You had better ask for one thing and get it, than to pray "two hundred yards warranted" and get nothing. The average "prayer" is an abomination in the sight of God, because the things asked are for selfish, lustful consumption, and, moreover, not really expected.

24. THE PROMISE OF PENTECOST.

"But ye shall receive power, after that the Holy Ghost is come upon you." -- Acts i, 8.

These are among the last words of our Lord on earth. We usually make much of the last words of our departing loved ones. Would to God the Church would take up this last solemn charge!

The three mightiest nations on earth were assembled at Jerusalem -- the military Roman, the cultivated Greek, and the religious Jew. The power of these nations was terrible. But Jesus said to a band of weak, ignorant men, "Ye shall receive power." When the day of Pentecost was fully come the promise was fulfilled, and the little band of Christ-men had more power than Roman, Greek, and Jew combined. They turned the world upside down, that is, right side up, and added multitudes unto the Lord, because "greater was He that was in them than he that was in the world."

25. THE BAPTISM WITH THE HOLY GHOST.

"But ye shall be baptized with the Holy Ghost not many days hence." -- Acts i, 5.

Baptism is always a definite act. It is never a long, drawn-out process. It does not come by development, by evolution, or by growth. It is instantaneous.

The baptism with the Holy Ghost is as definite as that with water. It comes by faith, and is therefore instantaneous. It purifies the heart and empowers the life, filling it with verdure, fruit, and fragrance.

All this talk about " a deeper baptism," "another baptism," etc., springs from a mistaken conception of the nature of the baptism with the Spirit. This is not to be repeated any more than the rite of water-baptism. It is a finished work, definite and decisive.

26. THE PROMISE OF THE FATHER.

"And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." -- Luke xxiv, 49.

The promise of the Father is recorded in Isaiah xlv, 3, "Water upon him that is thirsty." God has planned to water all souls who will let Him. It is an arid outlook; but "I will pour water, floods upon the dry ground." I am writing in Colorado, a naturally barren country; but great Egyptian wheels lift the water of the Arkansas River into the irrigating ditches, and the sand becomes a verdant field. Open the ditches, get in the stream of the Father's promise, and God will let you water famishing souls around you.

Joel's picture of the fulfillment of the promise of the Father included prophesying sons and daughters. Do your children's lives preach the gospel? Are you prostituting your pure daughters by giving them in marriage to godless men? Remember, God will hold you accountable. You have broken with God, and your religion is vain. Isaiah xlv, 3, promises blessing for our seed in Pentecost. Are your children slipping through your fingers into hell? Perhaps your fingers are slippery with criticism of some devout preacher, or with hasty words, or impatience which cracked the confidence of your child in you. Look into your life, and see where the difficulty is. Pentecost will so fill our lives with godliness and conscientious devotion, that the devil can not have the eternal laugh at us by damning our own flesh and blood.

27. THE INDWELLING GOD.

"For He dwelleth with you, and shall be in you." -- John xiv, 17.

How can a man read this text and oppose a second work? The Holy Spirit does not dwell with sinners. To Christians only could it be truthfully said, "He dwelleth with you." If He is to be in the Christian, then His coming in must be a second experience.

When He is within, He garrisons the soul against successful attacks, and shields the soul from the barbed arrows of hell's hatred. Praise the Lord!

28. THE JUDGMENT-DAY DIVISION.

**"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."
-- Matt, xxiv, 31.**

The true Church has always been the object of God's special care and regard. "He loveth the gates of Zion more than all the dwellings of Jacob." He will care for His own unto the end. Jericho was thrown down, but He saved Rahab. He drove the plowshare of Divine wrath through Sodom; but He saved Lot. Jerusalem fell, but the disciples escaped. He will purge the world with fire; but the New Jerusalem will come down and house the holy people. Take comfort, saints, we shall never be houseless or homeless while God lives.

29. THE TRIUMPH OF THE RIGHTEOUS.

"Then shall the righteous shine forth as the sun in the kingdom of their Father." -- -Matt. xiii, 43.

The word "righteous" here means "the holy." When shall the holy shine forth? When our Lord shall come in the clouds of heaven.

The righteous shall yet come to the front; holiness will yet be popular. We are despised and rejected now. Holiness, the genuine article, seldom gets into a steeple-house, a temple, or a stately pulpit. We are forced to the forest, the mission, or the street corner. Holiness is not in much demand now; but when Jesus comes it will be at such high premium that there will not be enough to go around. Holiness fighters will take off their hats to the battle-scarred veterans in that day, for, having burned in 'the fires of persecution, the saints will shine with the sun.

30. THE HEAVENLY CONFESSION.

"Whosoever therefore shall confess Me before men, him will I confess also before my Father which is in heaven." -- Matt, x, 32.

We will all want to be confessed before the Father. The devil hates for us to confess Christ. But whenever we praise Jesus, He owns us before the throne.

When we confess Him down here as our Sanctifier, He ratifies it on high. When we confess Him as our Healer in the presence of scoffers and doubters, He confesses to the Father and the angels that He is not ashamed to call us "brethren." It pays to magnify the Savior, and own Him in the face of all.

31. THE SECOND COMING.

"For the Son of man shall come in the glory of His Father with His angels; and then shall He reward every man according to his works." Matt. xvi, 27.

Things are very unequal in this life. But Jesus is coming again, and then things shall be equalized, and His own shall be rewarded. The true and faithful will wear crowns and swing scepters. Not all shall rule; some will be ruled. "One star differeth from another star in glory."

Do not suppose that the man who sits around and whittles a dry goods-box and squirts tobacco-juice all the best of his life, and then by a tardy repentance gets into heaven as by fire, will stand beside Paul and Luther and Fox and John Wesley in the Judgment. No, no! Average Christians of these times, if they get to heaven, will' go crownless and bareheaded. Salvation is a gift; but works are rewarded. God give us grace to labor!

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THE END