

VOV: "Repose"

pg 162

HEAVENLY FATHER,

My faith is in thee,

My expectation is from thee,

My love goes out toward thee,

I believe thee,

accept thy Word,

acquiesce in thy will,

rely on thy promises,

trust thy providence.

I bless thee that the court of conscience
proves me to be thine.

I do not need signs and wonders to believe,
for thy Word is sure truth.

I have cast my anchor in the port of peace,
knowing that present and future
are in nail-pierced hands.

Thou art so good, wise, just holy,
that no mistake is possible to thee.

Thou art fountain and source of all law;
what thou commandest is mine to obey.

I yield to thy sovereignty all that I am and
have;

do thou with me as thou wilt.

Thou hast given me silence in my heart
in place of murmurings and complaints.
Keep my wishes from growing into willings,
my willings from becoming fault-finding
with thy providences,
and have mercy on me.

If I sin and am rebellious, help me to repent;
then take away my mourning and give me
music;

remove my sackcloth and adorn me with
beauty;

take away my sighs and fill my mouth with
songs;

and when I am restored and rest in thee
give me summer weather in my heart.

Fenelon Letter 14

LETTER 14

Pure Faith Sees God Alone

Do not worry about the future. It makes no sense to worry if God loves you and has taken care of you. However, when God blesses you remember to keep your eyes on Him and not the blessing. Enjoy your blessings, day by day, just as the Israelites enjoyed their manna, but do not try to store the blessings for the future. There are two peculiar characteristics of pure faith. It sees God behind all the blessings and imperfect works which tend to conceal Him,¹ and it holds the soul in a state of continued suspense. Faith seems to keep us constantly up in the air, never quite certain of what is going to happen in the future; never quite able to touch a foot to solid ground. But faith is willing to let God act with the most perfect freedom, knowing that we belong to Him and are to be concerned only about being faithful in that which he has given us to do for the moment. This moment by moment dependence, this dark, unseeing peacefulness of the soul under the utter uncertainty of the future, is a true martyrdom which takes place silently and without any stir. It is God's way of bringing a slow death to self. And the end comes so imperceptibly that it is often almost as much hidden from the sufferer himself, as from those who don't even know he suffers.

Sometimes in this life of faith God will remove His blessings from you. But remember that He knows how and when to replace them, either through the ministry of others or by Himself. He can raise up children from the very stones.

Eat then your daily bread without worrying about tomorrow. There is time enough tomorrow to think about the things tomorrow will bring. The same God who feeds you today is the very God who will feed you tomorrow. God will see to it that manna falls again from heaven in the midst of the desert, before His children lack any good thing.

¹ The man that looks on glass.

On it may stay his eye:

Of, if he pleaseth. through it pass.

And then the heavens espy.--Herbert

Pure faith does not see the neighbor who succeeds in hurting us nor the disease that attacks our bodies. That would be equivalent to the quote staying its eye upon the glass. And when you look at the glass. you will see a thousand flaws and imperfections that will annoy you. But faith does not look at the glass. it looks through it and discovers God, and what God permits faith can joyfully accept. --Editor

Perspective “Men Should Pray”

Pg 96

The average businessman's approach to Christianity is a *practical one*. He thinks *in terms of tangibles* – not in terms of abstractions. Which is excellent... *but it has its drawbacks!* Because the "hardheaded" businessman (so called) often dismisses spiritual values as being utterly impractical and useless.

Take prayer for example. A man is apt to think of it as ethereal – a mystical exercise (of questionable value) for people who have nothing better to do. Certainly not for busy men in a hard, cold, calculating business world. Which is unfortunate! Because rightly understood PRAYER IS THE MOST PRACTICAL – RELEVANT THING IN LIFE! In the Bible it is central – integral. It is to the spirit what *distribution* is to economics. Through prayer the resources of God are put to use. Without prayer these resources are available – but unappropriated!

PRAYER IS A BUSINESSMAN 'S GREATEST ASSET! The prayerless man is missing the boat! He's failing to come up to his best – failing to realize his top efficiency. The man who takes prayers seriously *enjoys rich personal assets*.

HUMILITY. Not shallow – thin – pretense... but deep-basic-legitimate dependence on God. Absence of this is SECULARISM---independence from God. The secular man writes God off...

No MAN is REALLY GREAT-or GOOD – WHO IS NOT HUMBLE BEFORE GOD! Without this man is a bore: cocky – unbearable – over-bearing! Prayer settles a man into position – in honest dependence on God – recognition on God's place in the universe. HUMILITY IS STRENGTH under control.

Prayer gives a man strength! Endurance! Strength for emergencies – pressures – tensions. Prayer turns difficulty into opportunity... testing into tensile strength. It exploits trouble – uses it to build into a man resilience. PRAYER TURNS TRAGEDY INTO TRIUMPH!

PRAYER MEANS POWER – in the sense of impact! The praying man has punch –drive – efficiency – striking force... a flash point. He is solid – sharp – keen. MAN ON HIS KNEES IS MAN AT HIS OUTSIDE BEST.

God's wisdom comes through prayer. It means clear-headed – incisive decisions instead of confusion and foggy thinking. Prayer keeps a man from majoring in the minors – keeps him from concern for secondary matters and neglect of primary issues. PRAYER GIVES A MAN PROPER PERSPECTIVE!

Whoever you are – whatever you do-take prayer seriously and *you'll be a better man-more effective in your work...providing you put God first*. Prayer is *not in order that men may use God*. It is that *God may use men!* “MEN OUGHT TO ALWAYS PRAY”... AND NOT GIVE UP! Jesus Christ.

Utmost 4/19

Beware of the Least Likely Temptation

Joab had defected to Adonijah, though he had not defected to Absalom. – [1 Kings 2:28](#)

Joab withstood the greatest test of his life, remaining absolutely loyal to David by not turning to follow after the fascinating and ambitious Absalom. Yet toward the end of his life he turned to follow after the weak and cowardly Adonijah. Always remain alert to the fact that where one person has turned back is exactly where anyone may be tempted to turn back (see [1 Corinthians 10:11-13](#)). You may have just victoriously gone through a great crisis, but now be alert about the things that may appear to be the least likely to tempt you. Beware of thinking that the areas of your life where you have experienced victory in the past are now the least likely to cause you to stumble and fall.

We are apt to say, "It is not at all likely that having been through the greatest crisis of my life I would now turn back to the things of the world." Do not try to predict where the temptation will come; it is the least likely thing that is the real danger. It is in the aftermath of a great spiritual event that the least likely things begin to have an effect. They may not be forceful and dominant, but they are there. And if you are not careful to be forewarned, they will trip you. You have remained true to God under great and intense trials – now beware of the undercurrent. Do not be abnormally examining your inner self, looking forward with dread, but stay alert; keep your memory sharp before God. Unguarded strength is actually a double weakness, because that is where the least likely temptations will be effective in sapping strength. The Bible characters stumbled over their strong points, never their weak ones.

"...kept by the power of God..." – that is the only safety. ([1 Peter 1:5](#)).

Utmost 4/20

Can a Saint(Christian) Slander God

For all the promises of God in Him are yea, and in Him Amen. — [2 Corinthians 1:20](#)

Jesus told the parable of the talents recorded in Matthew 25 as a warning that it is possible for us to misjudge our capacity. This parable has not to do with natural gifts, but with the Pentecostal gift of the Holy Ghost. We must not measure our spiritual capacity by education or by intellect; our capacity in spiritual things is measured by the promises of God. If we get less than God wants us to have, before long we will slander Him as the servant slandered his master: "You expect more than You give me power to do; You demand too much of me, I cannot stand true to You where I am placed." When it is a question of God's Almighty Spirit, never say "I can't." Never let the limitation of natural ability come in. If we have received the Holy Spirit, God expects the work of the Holy Spirit to be manifested in us.

The servant justified himself in everything he did and condemned his lord on every point — "Your demand is out of all proportion to what you give." Have we been slandering God by daring to worry when He has said: "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you"? Worrying means exactly what this servant implied — "I know You mean to leave me in the lurch." The person who is lazy naturally is always captious — "I haven't had a decent chance," and the one who is lazy spiritually is captious with God. Lazy people always strike out on an independent line.

Never forget that our capacity in spiritual matters is measured by the promises of God. Is God able to fulfil His promises? Our answer depends on whether we have received the Holy Spirit.

Utmost 4/21

Don't Hurt the Lord

Have I been with you so long, and yet you have not known Me, Philip? —[John 14:9](#)

Our Lord must be repeatedly astounded at us— astounded at how “un-simple” we are. It is our own opinions that make us dense and slow to understand, but when we are simple we are never dense; we have discernment all the time. Philip expected the future revelation of a tremendous mystery, but not in Jesus, the Person he thought he already knew. The mystery of God is not in what is going to be— it is now, though we look for it to be revealed in the future in some overwhelming, momentous event. We have no reluctance to obey Jesus, but it is highly probable that we are hurting Him by what we ask— “Lord, show us the Father...” ([John 14:8](#)). His response immediately comes back to us as He says, “Can’t you see Him? He is always right here or He is nowhere to be found.” We look for God to exhibit Himself to His children, but God only exhibits Himself *in* His children. And while others see the evidence, the child of God does not. We want to be fully aware of what God is doing in us, but we cannot have complete awareness and expect to remain reasonable or balanced in our expectations of Him. If all we are asking God to give us is experiences, and the awareness of those experiences is blocking our way, we hurt the Lord. The very questions we ask hurt Jesus, because they are not the questions of a child.

“Let not your heart be troubled...” ([14:1, 27](#)). Am I then hurting Jesus by allowing my heart to be troubled? If I believe in Jesus and His attributes, am I living up to my belief? Am I allowing anything to disturb my heart, or am I allowing any questions to come in which are unsound or unbalanced? I have to get to the point of the absolute and unquestionable relationship that takes everything exactly as it comes from Him. God never guides us at some time in the future, but always here and now. Realize that the Lord is here *now*, and the freedom you receive is immediate.

Utmost 4/23

Do you Worship the Work?

We are God's fellow workers... —[1 Corinthians 3:9](#)

Beware of any work for God that causes or allows you to avoid concentrating on Him. A great number of Christian workers worship their work. The only concern of Christian workers should be their concentration on God. This will mean that all the other boundaries of life, whether they are mental, moral, or spiritual limits, are completely free with the freedom God gives His child; that is, a worshipping child, not a wayward one. A worker who lacks this serious controlling emphasis of concentration on God is apt to become overly burdened by his work. He is a slave to his own limits, having no freedom of his body, mind, or spirit. Consequently, he becomes burned out and defeated. There is no freedom and no delight in life at all. His nerves, mind, and heart are so overwhelmed that God's blessing cannot rest on him.

But the opposite case is equally true—once our concentration is on God, all the limits of our life are free and under the control and mastery of God alone. There is no longer any responsibility on you for the work. The only responsibility you have is to stay in living constant touch with God, and to see that you allow nothing to hinder your cooperation with Him. The freedom that comes after sanctification is the freedom of a child, and the things that used to hold your life down are gone. But be careful to remember that you have been freed for only one thing—to be absolutely devoted to your co-Worker.

We have no right to decide where we should be placed, or to have preconceived ideas as to what God is preparing us to do. God engineers everything; and wherever He places us, our one supreme goal should be to pour out our lives in wholehearted devotion to Him in that particular work. "Whatever your hand finds to do, do it with your might..." ([Ecclesiastes 9:10](#)).

Utmost 4/25

Ready In Season

Be ready in season and out of season. —[2 Timothy 4:2](#)

Many of us suffer from the unbalanced tendency to “be ready” only “out of season.” The season does not refer to time; it refers to us. This verse says, “Preach the Word! Be ready in season and out of season.” In other words, we should “be ready” whether we feel like it or not. If we do only what we feel inclined to do, some of us would never do anything. There are some people who are totally unemployable in the spiritual realm. They are spiritually feeble and weak, and they refuse to do anything unless they are supernaturally inspired. The proof that our relationship is right with God is that we do our best whether we feel inspired or not.

One of the worst traps a Christian worker can fall into is to become obsessed with his own exceptional moments of inspiration. When the Spirit of God gives you a time of inspiration and insight, you tend to say, “Now that I’ve experienced this moment, I will always be like this for God.” No, you will not, and God will make sure of that. Those times are entirely the gift of God. You cannot give them to yourself when you choose. If you say you will only be at your best for God, as during those exceptional times, you actually become an intolerable burden on Him. You will never do anything unless God keeps you consciously aware of His inspiration to you at all times. If you make a god out of your best moments, you will find that God will fade out of your life, never to return until you are obedient in the work He has placed closest to you, and until you have learned not to be obsessed with those exceptional moments He has given you.

Spurgeon 4/19 PM

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;”— [Revelation 3:14](#)

The word Amen solemnly confirms that which went before; and Jesus is the great Confirmer; immutable, forever is “the Amen” in all his promises.

Sinner, I would comfort thee with this reflection. Jesus Christ said, “Come unto me all ye that labour and are heavy laden, and I will give you rest.” If you come to him, he will say “Amen” in your soul; his promise shall be true to you.

He said in the days of his flesh, “The bruised reed I will not break.” O thou poor, broken, bruised heart, if thou comest to him, he will say “Amen” to thee, and that shall be true in thy soul as in hundreds of cases in bygone years.

Christian, is not this very comforting to thee also, that there is not a word which has gone out of the Saviour’s lips which he has ever retracted? The words of Jesus shall stand when heaven and earth shall pass away.

If thou gettest a hold of but half a promise, thou shalt find it true. Beware of him who is called “Clip-promise,” who will destroy much of the comfort of God’s word.

Jesus is Yea and Amen in all his offices. He was a Priest to pardon and cleanse once, he is Amen as Priest still. He was a King to rule and reign for his people, and to defend them with his mighty arm, he is an Amen King, the same still.

He was a Prophet of old, to foretell good things to come, his lips are most sweet, and drop with honey still—he is an Amen Prophet. He is Amen as to the merit of his blood; he is Amen as to his righteousness.

That sacred robe shall remain most fair and glorious when nature shall decay. He is Amen in every single title which he bears; your Husband, never seeking a divorce; your Friend, sticking closer than a brother; your Shepherd, with you in death’s dark vale; your Help and your Deliverer; your Castle and your High Tower; the Horn of your strength, your confidence, your joy, your all in all, and your Yea and Amen in all.

Spurgeon 4/21 AM

*“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.”—
[Job 19:25](#)*

The marrow of Job’s comfort lies in that little word “My”—“My Redeemer,” and in the fact that the Redeemer lives.

Oh! to get hold of a living Christ. We must get a property in him before we can enjoy him. What is gold in the mine to me? Men are beggars in Peru, and beg their bread in California. It is gold in my purse which will satisfy my necessities, by purchasing the bread I need.

So a Redeemer who does not redeem me, an avenger who will never stand up for my blood, of what avail were such?

Rest not content until by faith you can say “Yes, I cast myself upon my living Lord; and he is mine.” It may be you hold him with a feeble hand; you half think it presumption to say, “He lives as my Redeemer;” yet, remember if you have but faith as a grain of mustard seed, that little faith entitles you to say it.

But there is also another word here, expressive of Job’s strong confidence, “I know.” To say, “I hope so, I trust so” is comfortable; and there are thousands in the fold of Jesus who hardly ever get much further. But to reach the essence of consolation you must say, “I know.”

Ifs, buts and perhapses, are sure murderers of peace and comfort. Doubts are dreary things in times of sorrow. Like wasps they sting the soul! If I have any suspicion that Christ is not mine, then there is vinegar mingled with the gall of death; but if I know that Jesus lives for me, then darkness is not dark: even the night is light about me.

Surely if Job, in those ages before the coming and advent of Christ, could say, “I know,” we should not speak less positively. God forbid that our positiveness should be presumption.

Let us see that our evidences are right, lest we build upon an ungrounded hope; and then let us not be satisfied with the mere foundation, for it is from the upper rooms that we get the widest prospect. A living Redeemer, truly mine, is joy unspeakable.

Spurgeon 4/22 PM

“Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;”—[Psalm 91:5](#)

What is this terror? It may be the cry of fire, or the noise of thieves, or fancied appearances, or the shriek of sudden sickness or death.

We live in the world of death and sorrow, we may therefore look for ills as well in the night-watches as beneath the glare of the broiling sun. Nor should this alarm us, for be the terror what it may, the promise is that the believer shall not be afraid.

Why should he? Let us put it more closely, why should we? God our Father is here, and will be here all through the lonely hours; he is an almighty Watcher, a sleepless Guardian, a faithful Friend.

Nothing can happen without his direction, for even hell itself is under his control. Darkness is not dark to him. He has promised to be a wall of fire around his people—and who can break through such a barrier?

Worldlings may well be afraid, for they have an angry God above them, a guilty conscience within them, and a yawning hell beneath them; but we who rest in Jesus are saved from all these through rich mercy.

If we give way to foolish fear we shall dishonour our profession, and lead others to doubt the reality of godliness. We ought to be afraid of being afraid, lest we should vex the Holy Spirit by foolish distrust.

Down, then, ye dismal forebodings and groundless apprehensions, God has not forgotten to be gracious, nor shut up his tender mercies; it may be night in the soul, but there need be no terror, for the God of love changes not.

Children of light may walk in darkness, but they are not therefore cast away, nay, they are now enabled to prove their adoption by trusting in their heavenly Father as hypocrites cannot do.

“Though the night be dark and dreary,
Darkness cannot hide from thee;
Thou art he, who, never weary,
Watchest where thy people be.”

Spurgeon 4/23 AM

“Nay, in all these things we are more than conquerors through him that loved us.”—[Romans 8:37](#)

We go to Christ for forgiveness, and then too often look to the law for power to fight our sins. Paul thus rebukes us, “O foolish Galatians, who hath bewitched you, that ye should not obey the truth? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?”

Take your sins to Christ’s cross, for the old man can only be crucified there: we are crucified with him.

The only weapon to fight sin with is the spear which pierced the side of Jesus. To give an illustration—you want to overcome an angry temper; how do you go to work? It is very possible you have never tried the right way of going to Jesus with it.

How did I get salvation? I came to Jesus just as I was, and I trusted him to save me. I must kill my angry temper in the same way. It is the only way in which I can ever kill it. I must go to the cross with it, and say to Jesus, “Lord, I trust thee to deliver me from it.” This is the only way to give it a death-blow.

Are you covetous? Do you feel the world entangle you? You may struggle against this evil so long as you please, but if it be your besetting sin, you will never be delivered from it in any way but by the blood of Jesus.

Take it to Christ. Tell him, “Lord, I have trusted thee, and thy name is Jesus, for thou dost save thy people from their sins: Lord, this is one of my sins; save me from it!”

Ordinances are nothing without Christ as a means of mortification. Your prayers, and your repentances, and your tears—the whole of them put together—are worth nothing apart from him. “None but Jesus can do helpless sinners good;” or helpless saints either.

You must be conquerors through him who hath loved you, if conquerors at all. Our laurels must grow among his olives in Gethsemane.

Spurgeon 4/24 PM

The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;”—[Song of Solomon 2:12](#)

Sweet is the season of spring: the long and dreary winter helps us to appreciate its genial warmth, and its promise of summer enhances its present delights. After periods of depression of spirit, it is delightful to behold again the light of the Sun of Righteousness; then our slumbering graces rise from their lethargy, like the crocus and the daffodil from their beds of earth; then is our heart made merry with delicious notes of gratitude, far more melodious than the warbling of birds—and the comforting assurance of peace, infinitely more delightful than the turtle’s note, is heard within the soul.

Now is the time for the soul to seek communion with her Beloved; now must she rise from her native sordidness, and come away from her old associations. If we do not hoist the sail when the breeze is favourable, we shall be blameworthy: times of refreshing ought not to pass over us unimproved.

When Jesus himself visits us in tenderness, and entreats us to arise, can we be so base as to refuse his request? He has himself risen that he may draw us after him: he now by his Holy Spirit has revived us, that we may, in newness of life, ascend into the heavenlies, and hold communion with himself.

Let our wintry state suffice us for coldness and indifference; when the Lord creates a spring within, let our sap flow with vigour, and our branch blossom with high resolve. O Lord, if it be not spring time in my chilly heart, I pray thee make it so, for I am heartily weary of living at a distance from thee.

Oh! the long and dreary winter, when wilt thou bring it to an end? Come, Holy Spirit, and renew my soul! quicken thou me! restore me, and have mercy on me! This very night I would earnestly implore the Lord to take pity upon his servant, and send me a happy revival of spiritual life!

Spurgeon 4/25 AM

“My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.”—[Song of Solomon 2:10](#)

Lo, I hear the voice of my Beloved! He speaks to me! Fair weather is smiling upon the face of the earth, and he would not have me spiritually asleep while nature is all around me awaking from her winter's rest.

He bids me “Rise up,” and well he may; for I have long enough been lying among the pots of worldliness. He is risen, I am risen in him, why then should I cleave unto the dust?

From lower loves, desires, pursuits, and aspirations, I would rise towards him. He calls me by the sweet title of “My love,” and counts me fair; this is a good argument for my rising.

If he has thus exalted me, and thinks me thus comely, how can I linger in the tents of Kedar and find congenial associates among the sons of men?

He bids me “Come away.” Further and further from everything selfish, grovelling, worldly, sinful, he calls me; yea, from the outwardly religious world which knows him not, and has no sympathy with the mystery of the higher life, he calls me. “Come away” has no harsh sound in it to my ear, for what is there to hold me in this wilderness of vanity and sin?

O my Lord, would that I could come away, but I am taken among the thorns, and cannot escape from them as I would. I would, if it were possible, have neither eyes, nor ears, nor heart for sin.

Thou callest me to thyself by saying “Come away,” and this is a melodious call indeed. To come to thee is to come home from exile, to come to land out of the raging storm, to come to rest after long labour, to come to the goal of my desires and the summit of my wishes.

But Lord, how can a stone rise, how can a lump of clay come away from the horrible pit?

O raise me, draw me. Thy grace can do it. Send forth thy Holy Spirit to kindle sacred flames of love in my heart, and I will continue to rise until I leave life and time behind me, and indeed come away.

Spurgeon 4/25 PM

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”— [Revelation 3:20](#)

What is your desire this evening? Is it set upon heavenly things? Do you long to enjoy the high doctrine of eternal love?

Do you desire liberty in very close communion with God? Do you aspire to know the heights, and depths, and lengths, and breadths? Then you must draw near to Jesus; you must get a clear sight of him in his preciousness and completeness; you must view him in his work, in his offices, in his person.

He who understands Christ, receives an anointing from the Holy One, by which he knows all things.

Christ is the great master-key of all the chambers of God; there is no treasure-house of God which will not open and yield up all its wealth to the soul that lives near to Jesus.

Are you saying, “O that he would dwell in my bosom”? “Would that he would make my heart his dwelling-place forever”? Open the door, beloved, and he will come into your souls. He has long been knocking, and all with this object, that he may sup with you, and you with him.

He sups with you because you find the house or the heart, and you with him because he brings the provision. He could not sup with you if it were not in your heart, you finding the house; nor could you sup with him, for you have a bare cupboard, if he did not bring provision with him.

Fling wide, then, the portals of your soul. He will come with that love which you long to feel; he will come with that joy into which you cannot work your poor depressed spirit; he will bring the peace which now you have not; he will come with his flagons of wine and sweet apples of love, and cheer you till you have no other sickness but that of “love o’erpowering, love divine.”

Only open the door to him, drive out his enemies, give him the keys of your heart, and he will dwell there forever. Oh, wondrous love, that brings such a guest to dwell in such a heart!