

Christ must realize that if the Divine side of the covenant is to be fulfilled of supplying strength for duty he must at least be in the place of duty. In the power of this conception the pledge becomes a veritable philosopher's stone, by marvellous alchemy transmuting the commonplaces of daily life into purest gold, and its trials and difficulties into triumphs and delights.

Our Pledge in Praise.

"I am thine," "Take my life," "Jesus, I will trust," "Let us endeavor," "Do something for," "Loving Saviour," "Our willing service," "Lord, I am not my own."

Pledge Paragraphs.

A covenant involves obligations on both parties to it. Sometimes our obligation to God is not fully met because we have not fully realized God's obligation to us.

It is strange how the "cast iron" pledge becomes transformed into purest gold in the lives of those who keep it; but it is true as nigh on three million hearts can testify.

"I am not going to try to keep that pledge any longer." "No, brother; what is wrong?" "Nothing wrong. I am just going to trust the Lord Jesus Christ to keep it for me, that's all." Shall we each of us follow his example?

Practice	Prayerfully
Living	Lovingly
Every	Earnestly
Day by	Denyingly;
God's	Gladdening
Enabling	Everybody.

God's Part in the Covenant.

No one ever wanders where a promise does not follow him. An atmosphere of promise surrounds believers as the air surrounds the globe.—*Spurgeon*.

God's promises were never meant to ferry our laziness. Like a boat, they are to be rowed by our oars; but many men, entering, forget the oar, and drift down more helpless in the boat than if they had stayed on shore. There is not an experience in life by whose side God has not fixed a promise. There is not a trouble so deep and swift-running that we may not cross safely over if we have courage to steer and strength to pull.—*Beecher*.

Let it be thy chief concern to have thy interest in and right to the promises cleared up. This is the hinge on which the great dispute between thee and Satan will move in the day of trouble. O, it is sad for a poor Christian to stand at the door of the promise in the dark night of affliction, afraid to lift the latch, whereas he should then come as boldly for shelter as a child into his father's house.—*Gurnall*.

Fearest sometimes that thy Father
Hath forgot?
Though the clouds around thee gather,
Doubt Him not.
Always hath the daylight broken;
Always hath He comfort spoken;
Better hath He been for years
Than thy fears.

—*The Shadow of the Rock.*

As the deep blue of heaven brightens into stars,
So God's great love shines forth in promises,
Which, falling softly on our prison bars,
Dim not our eyes, but with their soft light bless;
Ladders of light God sets against the skies,
Upon whose golden rungs we step by step arise,
Until we tread the halls of Paradise.

Our Part in the Covenant.

Be careful in making promises; but, when they are once made, keep them, even if you must go far out of your way and put yourself to great inconvenience to do this. Your word ought always to be as good as your bond.

"Pay that which thou hast vowed," is a good maxim. The Scripture has gotten the core of it pretty well introduced now into the ordinary transactions of the civilized world. It means readiness to fulfil obligations, the consideration of a pledge as sacred. What a man promises to God and before God is as if he had fastened himself with fetters of steel to its fulfillment. Let the Christian man be known as the man who does what he says he will do, because God has heard it.—*Daily Message*.

The Gift of Power

May 21.—The gift of power. Acts 1:1-8.

DAILY READINGS.—Monday: Promised by prophets, Isa. 44:1-3; Joel 2:28-32. Tuesday: Promised by Jesus, Luke 24:49-53. Wednesday: The endowment of power, Acts 2:1-4. Thursday: The work of the Spirit, John 14:26; 16:7-15. Friday: Guided by the Spirit, Acts 8:26-40. Saturday: Quickened by the Spirit, Ezek. 37:1-14.

Power.

Power. All men long for it. To possess it a man will give almost every thing he has. It is the phantom that lures the miner or the merchant in their search for gold; the bubble for which the politician grasps with eager fingers. To rule, to dominate, to speak and have it performed, these are ambitions that are too often sought, irrespective of the means employed to attain them. To desire power for the mere sake of the influence and prestige it brings is one of the most dangerous longings of the human soul. Power is only good where the purpose of its possessor is *beneficent*; it is only greatest where the one who wields it is willing to wield it for the sake of his brother. But God intended that power should be an attribute of man. In creating him, He bestowed dominion upon him over things terrestrial. So long as man held fellowship with God and was content to take from Him the authority for the use of His power all went well, but when beneath Satanic temptation he usurped to himself the right to choose, and thus dethroned God, from that day he not only lost in his original supremacy but what power remained with him became wrongly directed, and almost invariably resulted in moral if not physical self-destruction.

In the new creation it is still God's purpose that man should possess power. Thus we find in the passage before us for our study, the Master directing His disciples to await the coming of the Father's promise, which would bring to them power, and fit them for the work of witnessing for which they had been called by Him. To emphasize with the greatest strength that this power was wholly extraneous in its origin, something foreign to their own fallen human natures, it was to come in the form of a person, the Third in the Trinity, the Holy Spirit of God. Until He came, so weak in themselves were they for right doing, that absolutely nothing was to be attempted. After He had come, as the Book of Acts bears abundant witness, nothing was to be too difficult for their accomplishment through His indwelling energy. No doubt many of us have often read the opening chapters of the Acts with certain wonderment at the marvellous spiritual power manifested by the Church in those days as contrasted