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There are some Daily Devotion (Quiet Time) books in US based upon “Pocket Companion series” by Andrew Murray. However, there are articles which are totally different from those in the first English version of “Pocket Companion series” about 100 years ago. This is one of motivation to make the original English version freely available to everyone.

The English version of “Pocket Companion series” started when Andrew Murray was in his old age. The series include 12 booklets, and there are 31 short essays each. For Daily Devotion, there is basically one short essay each day. The booklet “The secret of Christ our life” is one of the series, which is published in 1927 after Andrew Murray died in 1917.

THE SECRET
OF
CHRIST OUR LIFE

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Andrew Murray, D.D.

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THE SECRET OF CHRIST
OUR LIFE

THE
POCKET COMPANION SERIES

BY THE REV.

ANDREW MURRAY, D.D.

THE SECRET OF INTERCESSION
THE SECRET OF ADORATION
THE SECRET OF THE FAITH LIFE
THE SECRET OF INSPIRATION
THE SECRET OF THE ABIDING
 PRESENCE
THE SECRET OF UNITED PRAYER
THE SECRET OF FELLOWSHIP
THE SECRET OF THE CROSS
THE SECRET OF BROTHERLY LOVE
THE SECRET OF POWER FROM ON
 HIGH



THE SECRET OF CHRIST OUR LIFE

BY THE REV.
ANDREW MURRAY, D.D.



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THE SECRET

CHRIST

OUR LIFE



HOGG & SCOTT, LTD.

PREFACE

FROM St Paul's glorious confession of faith in Galatians ii. 20, I would emphasise especially the words for me and in me. Here lies the twofold secret of the Christian Life. Of the first he says, "I live in faith in the Son of God, who loved me, and gave Himself for me." Of the other he says, "No longer I, but Christ liveth in me." The first, for me points to the immovable foundation of our hope. Christ was made sin for us, bearing our sin. The second, in me points to the life-power in us, whereby Christ dwelling in us works out our salvation day by day.

Most Christians get no further than for me. They attempt to live for Christ in the strength of that word, but they fail. In these words, for me, lie the roots of the tree of life, but more is needed before there can be fruit. There must be a stem and branches, and we do not have these before Christ actually dwells in our hearts by faith and is our life.

We find this in our Lord's words in the last night when He spoke of our abiding in Him and He in us. This was to be the revelation of Christ in our hearts by the power of the Holy Spirit. "In that day ye shall know that I am in the Father, and ye in Me, and I in you."—John xiv. 20. Then He promises that He will reveal Himself to us by the Spirit, and that He and the Father will make their dwelling in us. In St John's Gospel, chapter xv., it is recorded that He repeatedly said, "Abide in Me, and I in you." "I am the Vine, ye are the branches." "He that abideth in Me, and I in him, beareth much fruit."

These words teach us that the branches remain in the vine, and the vine ever supplies sap and life-power to the branches. So our faith must ever be in Christ as crucified for us that He Himself may abide in us as our life.

A poor spiritual life results when a Christian thinks, "Christ for me" is enough, and does not know or even desire "Christ in me." This is what Christ actually promises. His love desires an intimate unbroken fellowship with Himself. It is only by His abiding in us that we shall bear much fruit to the glory of the Father.

It is with the desire to help God's children who long to know all that Christ can be for

and in them that I have sought grace from God to make clear in this booklet the meaning of the words, "CHRIST OUR LIFE." The message I bring is a glorious one, namely this, that as the Son of God led a human life in the days of His flesh, He now desires to continue His life in every redeemed soul, every member of the body of which He is the Head. Oh, that we would daily give Christ the opportunity of showing that He lives in us, and is Himself responsible that we are enabled to do God's will!

May God the Father teach us by His Spirit daily, in the quiet hour, to commune with our Lord Jesus so that with St Paul we may say, "No longer I, but Christ liveth in me." Christ is our life.

ANDREW MURRAY.

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FIRST DAY.

God's Plan of Salvation.

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

AFTER Adam had sinned, and brought death upon himself and his descendants, God gave the promise that a man born of woman should conquer the power of Satan and Sin. This Man, who was the Son of God, the Bible calls the Second Adam—"Adam, who is the figure of Him that was to come" (Rom. v. 14). The second Adam was in every respect to be like the first.

Adam not only brought the curse of sin and death upon his descendants, but actually bequeathed to them a life which was the cause of their being wholly dominated by evil. In this way, the old sinful nature of Adam survived in his descendants. The old nature lived in them and held sway. Likewise Christ by His death not only delivered us from the power of sin and death, but He Himself lives in each of His redeemed ones and is their life.

We are too apt to think of Christ as in Heaven, and from there living for and through us; but the last night He was on earth He taught that as His Father lived and worked in Him here on earth, even so would He dwell in us and work in us. The full Gospel is contained in these words:

“ Christ is our life.” “ Christ lives in me.”
“ Know ye not that Jesus Christ is in
you ? ”

Many Christians forget this. They believe Christ died on the Cross for them, and lives in Heaven for them, but hardly that Christ is in them. The powerlessness of the Church is mainly due to this. *We do not realize that the Almighty Christ dwells in us.* We must know and experience and testify to this great truth if there is to be a real and lasting Revival in the Church of Christ. Then we shall know what it means to give ourselves wholly to Christ, always to abide in fellowship with Him, that His work may be accomplished through us. “ Christ liveth in me, To me to live is Christ.”

SECOND DAY.

The Twofold Life.

"I came that they may have life, and may have it abundantly."—JOHN X. 10.

EVERYONE can understand the difference between life that is weak and sickly, and life that has abundant vitality. Thus St Paul speaks of the Christian life of the Corinthians as not spiritual but carnal, as of young children in Christ incapable of assimilating strong meat, or of understanding the deeper truths of the Gospel (see 1 Cor. iii. and Heb. v.). There are some, the majority of Christians, who never advance beyond first principles. They are dull of hearing and remain carnal Christians. There are others again, a minority, who indeed show forth the abundant riches of grace. All through the history of the Church we find this difference. In our day too the number is small of those who seek to live wholly for God, and being spiritually minded have large thoughts of the abundant life there is in Christ. They witness to the glory of Christ "full of grace and truth." "For of His fulness we all received, and grace for grace" (John i. 16).

The preacher's aim should be, so to declare the fulness of God's grace in Jesus Christ as to make Christians ashamed of the poverty of their spiritual life, and to encourage them to believe that "life

abundant " in the fulness of the Spirit is for them.

Dear Reader, ask yourself if you are living such an abundant life as Jesus came to bestow? Is it manifest in your love to the Saviour and in the abundant fruit you bear to the glory of God in soul-winning? If not, pray God to strengthen your faith that He is able to make all grace abound toward you that you always having all sufficiency may abound in every good work. Let Jesus be precious to you, and daily communion with Him indispensable. He will teach you by His Holy Spirit to honour Him by an abundant life.

THIRD DAY.

Life Abundant.

"Where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through Jesus Christ our Lord."—ROM. v. 20, 21.

HOW little this truth is grasped or understood. That sin abounds we know full well. But do we believe that "grace abounds more exceedingly" and enables us to reign over sin. Yet it is absolutely necessary that we grasp this truth if we would have life abundant in Christ. Read 2 Cor. ix. 8, and observe the words "all" and "every," denoting abundance. "God is able to make *all* grace abound unto you; that ye, having *always* (without exception) *all* sufficiency in *every* thing (every possible need), may abound unto *every* good work." Dear Reader, say to yourself: "Is this abundant all-abounding life for me? Verily, if God is faithful it is possible for me! O God, write this truth upon my heart!"

Now take St Paul's prayer in Col. i. 9-11, so that you may be able to pray it first for yourself and then for others—"We do not cease to pray and make request for you, that ye may be filled with the knowledge of His will in *all* spiritual wisdom and understanding, to walk worthily of the Lord unto *all* pleasing, bearing fruit in *every* good work, strengthened with *all*

power, according to the might of His glory, unto *all* patience and longsuffering with joy" (*cf.* 1 John iii. 22). These words of the Holy Spirit are almost beyond our grasp. Let us continually take them to God that He Himself through His Holy Spirit may make them to live in our hearts. By them we shall attain to a firm and joyous faith. With such a God, with such abounding grace—much more abundant than the easily besetting sin—with such a Lord Jesus to give grace and cause grace to reign—thank God, I may believe that Life abundant is for me!

FOURTH DAY.

“Christ Liveth in Me.”

“I have been crucified with Christ; yet I live: and yet no longer I, but Christ liveth in me.”—GAL. ii. 20.

IN these words St Paul expresses three great thoughts:

Firstly, “I am crucified with Christ.” When Christ died on the Cross He identified all God’s people with Himself in that death. As we all died in Adam, and have inherited Adam’s sinful nature, so we all have been crucified with Christ, and the power of His death works in us daily, that having died to sin in Christ we may live unto God. Our union with the crucified Christ is vital and complete. The power of His death and of His life is active in us.

St Paul’s second thought is, “I live, and yet no longer I.” Having actually participated in the death of Christ he could say: “No longer do I live.” My life has been yielded to death upon the Cross of Christ. By faith I see my life under sentence of death cancelled. It is still mine, in my flesh wherein no good thing dwells, but I am free in Christ, so that I no longer serve sin, as long as I abide in Christ.

His third thought, “Christ liveth in me,” is the true secret of a Christlike life. Christ was not only crucified for me. He does not live only in Heaven to intercede for me. No! *Christ liveth in me.* He

Himself said that even as His Father dwelt and worked in Him, even so He dwells and works in us. He is truly the life in us by which we live.

Oh, Christian, I beseech you, take time to meditate and adore. Allow the Holy Spirit to make these words live in your heart. This is the work of the Holy Spirit, to manifest Christ in you, to glorify Him in you with the heavenly glory which fills all things. Do not imagine that Christ's life can be manifested in us unless we die to the world and to self. Christ had to die. You are crucified with Christ and must experience the crucified life. The rest will follow—"I live no longer, Christ lives in me." "Thanks be to God for His unspeakable Gift!"

FIFTH DAY.

The Life of Faith.

"That life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself for me."—GAL. ii. 20.

THESE words are St Paul's reply to the objection: "If you say, 'Christ lives in me,' where does your will come in?" If Christ does actually live in you, and holds Himself responsible for your life, what remains for you to do?

St Paul's words contain the secret of the true life of faith. Elsewhere he prays for believers, "that Christ may dwell in your hearts by faith." Here we see the great work that faith has to accomplish in us, and for us, moment by moment, in order to allow the living Lord to work His will in us. Christ will accomplish the work in our hearts.

Because of His divinity, it is natural for the Lord Jesus to fill all things, to be all in all, and especially in the hearts of His Children.

Christ's own words to His disciples best explain this. Even as the Father dwelt in Him, and worked His work in Him, so our Lord dwells in us and works His work in us. The Son expressed the Father. We are to express Christ. The Father worked in the Son, and the Son worked out what the Father had wrought in Him.

Christ works in us and enables us to carry on His work. This is His gift to us.

The only attitude that becomes us is one of trust, strengthening our faith in the assurance that "He loved me and gave Himself for me." He and I are eternally and inseparably one. "He lives in me."

This is almost too great to grasp or to believe, and yet it is God's truth. The Child of God needs time for meditation and adoration, so that the Spirit of God may reveal to Him how completely He will fill our being, accomplishing the work in us. Oh, the depth of the riches and the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out! Oh, the depth of the love of God in Christ! Let us sacrifice all that we may know, and trust and honour His love.

SIXTH DAY.

The Ever=Abiding Spirit.

"The Father shall give you another Comforter, that He may be with you for ever. . . . He abideth with you, and shall be in you."—JOHN xiv. 16, 17.

WE usually think of the abiding Presence of the Lord Jesus as promised to us. Christ distinctly says, "Abide in Me and I in you," "Abide ye in My love" (John xv.). In to-day's text He speaks of "abiding" as evidence of the indwelling and work of the Holy Spirit. Read the text over again, and you will see that Christ abiding in us and our abiding in Him—"ye in Me, and I in you"—is altogether dependent upon the indwelling of the Holy Spirit. Therefore it is of the greatest importance that we rightly grasp the fact of the ever-abiding indwelling of the Holy Spirit.

This can only be done, each day as we appear in God's Presence, by renewing and confessing our faith in the ever-abiding indwelling of the Spirit. It was as the Comforter that He was to compensate the disciples for the absence of Christ's physical Presence, and with this heavenly comfort He comforts us each hour. It is through Him we have Christ in our hearts, a living mighty force, animating and enlightening us and filling our lives. This can be ours if we come into touch with

God in Christ each day, thus receiving fresh power to influence and bless others.

Oh, my brother! Begin the day with the Triune God. Take time to worship God in Christ. Take time to yield yourself to the Holy Spirit, and to count upon Him to accomplish a great work in you by making Christ ever present in you.

SEVENTH DAY.

Christ and the Spirit.

"He that believeth on Me, out of his belly shall flow rivers of living water. This spake He of the Spirit, which they that believed on Him were to receive."—JOHN vii. 38, 39.

EACH Person of the blessed Trinity gives honour to the Other. The Father seeks the honour of the Son and the Son seeks the honour of the Spirit, and the Spirit honours the Son. So in our text to-day we hear Christ calling us to *believe in Him*, confident that the Holy Spirit will work powerfully in us according to the measure of our faith in Christ. On the other hand Christ says, "The Spirit shall not speak from Himself; but what things soever He shall hear, these shall He speak. He shall glorify Me: for He shall take of Mine, and shall declare it unto you" (John xvi. 13, 14).

Here we learn the important lesson that we must not expect the Holy Spirit always to give us tokens of His presence. He will ever seek to fix our attention upon Christ. The surest way to be filled with the Spirit is whole-heartedly to occupy ourselves by faith with Christ. We may rely upon the Holy Spirit to enable us to do this.

Begin every morning in God's Presence, and there commit yourself to Christ to accomplish His work in you. Thank the

Father for the gift of the Holy Spirit, who enables you to abide in the love and the obedience of the Lord Jesus. Believe firmly that the Triune God works in your heart and has His hidden Heaven there, which will be revealed to you as your heart is wholly given to His Son and Spirit. "Through Christ we have access to the Father through the Spirit."

Learn this important lesson. The stronger your faith in Christ the more freely will the Spirit flow from you. The more you believe in the ever-abiding Spirit the more surely you will know that Christ dwells and works within.

EIGHTH DAY.

The Spirit and Christ.

"He shall glorify Me; for He shall take of Mine, and shall declare it unto you."—
JOHN xvi. 14.

WE have seen that Christ spoke of the gift of the Spirit as the fruit of faith in Christ. The Spirit would flow as a river from those who believed in Christ. To-day we have the other side of the truth; the Spirit flows from Christ; the Spirit reveals Christ and imparts Him. This is a lesson of deep importance. Do you desire the Spirit? Have faith in Christ who bestows His Spirit. Do you desire Christ? Rely upon the Spirit to reveal Christ to you. The Spirit is sent from Christ glorified in Heaven to impart Christ glorified to us upon earth, that Christ may be glorified in our hearts.

We have seen that the fulness of the Godhead dwelt in Christ in order that Christ as the life of God might dwell in us. All the life and love of God which the Spirit imparts to us is in Christ. Our whole life consists in Union with Christ. As the branch is in the vine, so are we in Christ and He in us. Our first requirement each new day is to know that Christ lives in us and that the Holy Spirit will make this an abiding reality. Count upon the quiet unseen working of the Holy Spirit in your heart.

Oh, Christian, this truth so deep and so divine is almost beyond our finite grasp. The Holy Ghost, who is God, will reveal it to us. Cling in childlike trust to Christ, confident that the Holy Spirit is working silently within you, so that Christ may dwell in your heart by faith. Make it a matter of prayer every day that "the Father may grant you to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your heart by faith." Fix your heart upon Christ on the Cross, upon Christ on the throne, in childlike trust that while you do so Christ will be revealed in your heart by the Holy Ghost, and you may confidently say: "Christ liveth in me—Christ is my life!"

NINTH DAY.

Carnal or Spiritual?

"And I, brethren, could not speak unto you as unto Spiritual, but as unto carnal, as unto babes in Christ."—I COR. iii. 1.

THE difference St Paul makes between the two kinds of Christians is of great importance. Man's natural life is altogether carnal. The Christian at his new birth receives the Holy Spirit, and immediately there begins a struggle between flesh and spirit. So long as the Christian allows the Spirit to conquer, and is led by the Spirit, the power of the Spirit over him increases, and he becomes a spiritual man. The flesh is still there, and in the flesh is no good thing, but he learns that it means that his flesh is crucified as something that deserves the accursed death, and he becomes the spiritual man, of whom it may be said: "The spiritual man discerneth all things."

When, on the other hand, the Christian is ignorant about the Spirit, or if informed, disobedient, then the flesh obtains the mastery, and the Christian remains weak; and as there is no spiritual growth, he remains a babe. He may try in his own strength to do better, and what was begun in the Spirit is continued in the flesh—a carnal attempt to become holy (*cf.* Gal. iii. 3). By degrees the flesh triumphs, so that he has no power to

resist the works of the flesh or the Spirit of the World.

This is the sad condition of the Church, that the majority of her members remain carnal. They constantly fall under the power of the flesh, and, as a result, are overcome by envy and anger and uncharitableness. Such Christians have no insight into spiritual truth. If their life in Christ, daily fellowship with Him, and what God promises to do for His children is mentioned, they can hardly understand what is meant.

How earnestly we should pray God to reveal to us what is carnal and what spiritual, and enable us to yield ourselves completely to the guidance of His Spirit.

TENTH DAY.

Go on to Perfection.

"But solid food is for full-grown men. . . . Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection."—HEB. vi. 1.

IN the Epistle from which this text is taken we read that the Hebrews had long been Christians, and now ought to be teaching others, but instead they were still as babes needing to be fed on milk (Heb. v. 12-14). The apostle seeks to rouse them "to cease to speak of the first principles of Christ, not laying again a foundation of repentance." They were to go on to perfection, to the status of full-grown men, and be prepared for deeper truths which would be taught to them regarding Christ as the High Priest. "But He, because He abideth for ever, hath His priesthood unchangeable. Wherefore He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them" (vii. 24, 25). The truth of this ever-abiding unchangeable priesthood and complete salvation is the solid food of the believer, who desires perfection. In chapter ix. we are told of Christ appearing before the face of God for us, and later that we might enter into the holy place to live in communion with God (x. 19, 20).

It is when he ceases to speak of the first

principles of Christ, not laying again a foundation of repentance, that the Christian will grow and be strengthened in grace. He will then actually live in full fellowship with Christ.

Oh, Christian, if hitherto you have been content to know that you have repented and believe in God, and so are sure of salvation, I beseech you, do remember this is only the beginning of eternal life. Listen to the call to press on to perfection. This is what God desires and what the Son Himself will do for you. Learn to yield yourself fully to Christ and to find daily in Him the hidden life, so that you may grow in grace and God use you as a soul-winner. Nothing less than this conformity to Jesus Christ should satisfy you—a life wholly dedicated to God and to His dear Son.

ELEVENTH DAY.

The Building and its Foundation.

"Let us press on to perfection, not laying again a foundation of repentance from dead works, and of faith toward God."—
HEB. vi. 1.

THE parable of the difference between the foundations and the effect on the houses built on them will teach us important lessons about the two kinds of life. St Paul lays the foundation of the house of God in the doctrine of Justification by faith in Jesus Christ. That is the one sure immovable ground upon which a lost sinner finds his eternal salvation (Rom. v. 2).

What is the house built upon this foundation? Read Romans v. 12-18. There the apostle points out that Justification and peace with God are not everything, they are only the beginning. Then he goes on to show that as in Adam we died, so in the second Adam, Christ, we receive the abundance of grace whereby we may live through Jesus Christ. That is the life built on the foundation. He points out in chapter vi. how in Christ we have died unto sin: we are baptized into His death; and as we are united to Him by the likeness of His death, we shall be united by the likeness of His resurrection. If we have died with Christ, we may be sure we really are dead to sin, but alive unto God in Jesus our Lord.

It is union with the crucified and risen Christ that sets us free from the power of sin, and through the Spirit, Christ Jesus releases us wholly from the power of sin. This life in Christ is the edifice that must be built upon the foundation of justification.

How little is Romans vi. grasped or appropriated. We are ever ready to lay the foundation and be content with that. Nay, Child of God, our experience must be deeper. We must experience that Christ is our life, that we are crucified with Him, and in Him, and in Him are dead and risen again. That only will enable us to live a holy, godly life in the joy of the Holy Spirit.

TWELFTH DAY.

The Reformation.

"For other foundation can no man lay, than that which is laid, which is Jesus Christ; but let each man take heed how he buildeth thereon."—I COR. iii. 10, 11.

"NOT laying again the foundation"—these words to the Hebrews were certainly not applicable to the Reformation. In the course of centuries the Church of Rome in building had left the true foundation. Instead of justification by faith in Jesus Christ being the foundation of Christian life, the Church itself claimed power to forgive sin. Forgiveness could be obtained only through a priest; indeed it might be bought from a priest for money. The great work of Luther and Calvin was to lay anew the foundation of Jesus Christ, to the comfort of thousands of anxious souls. We can never thank God enough for the Reformation, when Jesus was proclaimed anew our righteousness—our peace with God.

That great work of Reformation was not accomplished in a day or a year. It took fifty years to establish the Reformation, and even after that time there were many priests whose conversion did not include the power of a holy life. Calvin himself said the Reformation was more in doctrine than in the lives of the people, and he felt deeply the need of the people

to be taught and trained in the paths of righteousness. It was no wonder that so long as the foundation had to be relaid in the full truth of conversion and faith, there was delay in the building itself on the true foundation—a life of sanctification.

The Reformation is sometimes thought of as a return to Pentecost, but it was by no means that. Instead of brotherly love, separation from the world, and earnestness in preaching Christ by all who loved Him, there was much controversy among the Reformers. They trusted too much to the patronage of statesmen where these were kindly disposed towards them, and preaching was the work of ordained priests only, in contrast to the Pentecostal witnessing for Christ by all those who were constrained by His love.

THIRTEENTH DAY.

The Walk in Christ.

"As therefore ye received Christ Jesus the Lord, so walk in Him, rooted and builded up in Him, and stablished in your faith, even as ye were taught, abounding in thanksgiving."—COL. ii. 6, 7.

HERE again we have the two kinds of life. The first is described in the words, "Ye have received Christ Jesus." That includes conversion, forgiveness of sin through the blood of Jesus Christ, and acceptance as a child of God. Then comes the second, the walk in Christ, "rooted in Him," as a tree that must each moment receive its life from the earth in order to bear fruit. "Builded up in Him," who is the only foundation. "Stablished in your faith and abounding in it," by which each day the Christian by his walk and conversation proves that he abides and lives in Christ. As the roots of a tree receive life uninterruptedly from the soil, so the Christian receives his life and power moment by moment from abiding in Christ.

In the Confessions of Faith drawn up by the Reformers, prominence is given to conversion, acceptance of Christ. "Justification" and "justified" are words in frequent use. But the word "sanctification" is rarely found. Emphasis is laid on the doctrine of the forgiveness of sin, of faith in Christ as our righteousness

before God, but we find little about Christ living in us, and our life being rooted in Him. The Heidelberg Catechism gives the explanation of the Ten Commandments, but Christ's commands in Matt. v. and John xiii.-xvi. are hardly mentioned.

Let us thank God for the Reformation as a time when the foundation truth of a crucified Saviour was laid, but at the same time let us go on to perfection, to a daily uninterrupted walk in Christ wherein we may abound in faith, experiencing the abundance of grace from the fulness there is in Christ for us to enjoy daily. The earliest description of true godliness is in the words: "Enoch walked with God." So Christians must learn to walk in Christ daily, established in the faith and abounding in it.

FOURTEENTH DAY.

"The Mediator of a New Covenant."

"Ye are come to Jesus the Mediator of a new covenant, and to the blood of sprinkling."

—HEB. xii. 24.

THE Mediator is responsible that both sides shall faithfully fulfil the obligations as set forth in the Covenant. Jesus is our surety that God will fulfil His promise. He is surety to God for us that we on our part shall faithfully perform what God requires of us, and He will enable us to keep the Covenant.

It was as Mediator, in the night of the Last Supper, that He gave His disciples the great promise of a New Covenant, the gift of the Holy Ghost as prophesied by Ezekiel.

He also undertook to fulfil the promise, "I will cause you to walk in My statutes, and ye shall keep My judgments, and do them." It was in the fulfilment of this promise that He spoke so definitely to His disciples of the keeping of His commandments being the way by which God's designs would be accomplished. "If ye love Me, ye will keep my commandments, and I will pray the Father *and He shall give you another Comforter.*" "He that hath My commandments, and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, *and I will manifest myself unto Him.*" "If a

man love Me he will keep My word, and My Father will love him *and we will come unto him and make our abode with him.*" "If My words abide in you, ask whatsoever ye will, and it shall be done." "If ye keep My commandments, ye shall abide in My love." "Ye are My friends, if ye do the things which I command you."

Would the Lord definitely have said that all these blessings depend upon the keeping of His commandments, if it were impossible for His disciples to keep them? Assuredly not. He had given them a pledge that the Holy Spirit would enable them. Meditate on this until you have the assurance that Christ expects His disciples for love of Him, through the power of the Holy Spirit, to do all that He asks; and through His abiding in their hearts they will unceasingly keep His commands.

FIFTEENTH DAY.

Better Promises.

"He is the Mediator of a better Covenant, which hath been enacted upon better promises."—HEB. viii. 6. *"Ye are come to Jesus the Mediator of a New Covenant, and to the blood of sprinkling."*—HEB. xii. 24.

WE have here some of the better promises of the New Covenant. Jer. xxxi. 33: "This is the covenant: I will put My law in their inward parts, and in their hearts will I write it." Jer. xxxii. 40: "I will put My fear in their hearts, and they will not depart from Me." Ezk. xxxvi. 25, 27: "From all your filthiness will I cleanse you, and I will give you a new heart, and I will put My Spirit within you and cause you to walk in My statutes, and ye shall keep My judgments to do them." Ezk. xxxvi. 36: "*I the Lord have spoken it, and I will do it.* For this moreover will I be enquired of by the house of Israel to do it for them."

Could there be better or more definite promises than these, that God Himself would put His fear into the hearts of His people *so absolutely that they would not depart from Him, and that He would cause them to keep His judgments and do them?*

This is the New Covenant of which Jesus is Mediator. Through the Holy Spirit He dwells in us and will keep us from sin, so

that we shall have the desire and the power to do God's will in all things. Think of Zacharias's inspired words as he prophesied the deliverance Christ would bring. Luke i. 74: "That we being delivered out of the hands of our enemies should serve Him without fear in holiness and righteousness before Him all our days." These are the words of God and show what He will do for those who enquire of Him. The promises are sure. The Mediator gave first His blood and then His Spirit. He sees to it that the better promises are fulfilled to those who whole-heartedly and confidently desire and claim them from Him. Alas, how seldom is such a life either preached or experienced!

SIXTEENTH DAY.

Fellowship with God.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with His Son Jesus Christ."—1 JOHN i. 3.

FELLOWSHIP with God is the unique blessing of the Gospel. Christ died for us "that He might bring us to God," that the prodigal son might return to the father's house, and to a life in his father's love. By His blood He dedicated for us a new and living way into the holy place where we may walk in the light of God. The promise is, "They shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice *all the day*." Our walk with God may be as natural and as joyful as a walk in the sunshine. A life of unbroken fellowship with God—this is the Gospel.

Fellowship with God is the preacher's theme. If preachers are content to speak only of conversion, forgiveness of sin, and safety after death, they will fail grievously in their work. Christians must be educated to practise the Presence of God, to have fellowship with God, thereby ensuring holy living. This was the Apostle John's message: Fellowship with the Father and with His Son Jesus Christ.

Fellowship with God is the preacher's

only source of power. If fellowship with God is the blessing of the Gospel, and the burden of the minister's preaching, then it follows the preacher must show in his own life the possibility and blessing of such a walk with God. Experiencing it himself, he is able to tell others of it as most blessed and full of joy. A life of close fellowship with the Father and with the Son, lived by the preacher, gives him the right to win others to the same joyous fellowship. What God can do for me He can do for you. May fellowship with the Father and with His Son Jesus Christ be our daily life, first in the quiet hour, then in our daily duties, and finally in winning souls for Christ that they too may share this full salvation.

SEVENTEENTH DAY.

The Fulness of Christ.

"And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth. For of His fulness we all received, and grace for grace."—JOHN i. 14, 16.

READ these words again and again until you come under the impression of the supreme fulness of Christ. Let the Holy Spirit teach you to worship this Christ as the One in whom dwells all the fulness of the Godhead.

I may receive a purse containing very little or nothing at all, or the purse may contain many golden pounds. There is a great difference between the two! And so with us as Christians. Some receive Christ with the forgiveness of sin and the hope of heaven, and know little of the fulness of Christ, and all the treasure there is in Him. Other Christians are not satisfied, but sacrifice all things, until they can say, "Of His fulness have we received, and grace for grace." St Paul said: "I count all things loss for the excellency of the knowledge of Christ Jesus my Lord." Like the merchant seeking goodly pearls, when he had found the pearl of great price, sold all that he had in order to buy it, so the Christian who grasps something of the fulness of Christ, the fulness of love and

joy, His holiness and obedience, His utter devotion to the Father and to mankind, that Christian gives up all, that he may be united to this Christ. Listen to our Lord's words : " These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." " Your heart shall rejoice and your joy no man taketh away from you." " Ask, and ye shall receive, that your joy may be full."

Dear Reader, do you know this Christ in whom all fulness dwells ? Or do you live as a pauper, depending in a great measure upon the world for joy ? It is God's will that Christ should fill all things, even your heart and its needs. Let the Holy Spirit imprint deeply upon your heart the words of our text in all its fulness.

EIGHTEENTH DAY.

The Heavenly Life.

"Ye died, and your life is hid with Christ in God. Christ is our life."—COL. iii. 3, 4.

IT is of the utmost importance for a Christian to know that the new life which he receives *actually is the life of Christ which He lives in the Father*. Our life, my life, is hid with Christ in God, and must daily be received anew, and preserved as a holy of holies.

It takes time, and quiet thought and prayer in any measure to grasp this great marvel, that the life Christ lives in the Father is the same life He lives in me. Christ does not live one life in the Father and another in me. His words are: "I live and ye shall live." "In that day ye shall know that I am in My Father, and ye in Me, and I in you." As He is in the Father, so are we in Him, and He in us. One divine life in the Father and in Christ and in me.

How little have we grasped this! How little trouble do we take to experience it. Here is the secret of the necessity of taking quiet time and prayerful meditation each day, to become deeply impressed with the truth that the Lord Jesus whose life is hid in God has also His life hid in me. It is only by taking time to realize that the glorious heavenly Christ lives in my heart

that I shall truly live as a child of my Father in Heaven.

When we allow God's Holy Spirit daily to keep alive in us that heavenly life in Christ, we shall grasp what it means to say, "I died with Christ, and I die daily to sin and self and the world, in order to make room for that glorious heavenly life that Christ actually lives in me." Then we shall experience, "our conversation is in heaven." Thus shall I have courage to believe that Christ lives in me and reigns and works that which is well pleasing to His Father. Thus shall my life be a humble and constant walk with God, in the fellowship of His holiness and His love.

NINETEENTH DAY.

A Royal Priesthood.

"Ye are an elect race, a royal priesthood."—1 PET. ii. 9.

IN the Old Testament the thought of the kingdom took the first place; in the New Testament prominence is given to that of Priesthood.

One of the chief reasons for the feeble life in the Church is the mistaken idea that man's happiness is the main object of God's grace. A fatal error! God's aim is far holier and far higher. He saves men on purpose that they in turn shall carry out His purpose in saving their fellow-men. Each believer is appointed to be the means of imparting to others the new life he has received.

Those who are saved have the holy calling of being channels of God's grace to others. The feeble state of the Church is largely due to the fact that most Christians imagine that their chief concern is to desire and receive sufficient grace to reach heaven after death. The Church must so proclaim the Gospel that each saved soul shall apprehend its message, "Saved to serve," "saved to save others." "Ye are a royal priesthood."

A royal priesthood! The priestly heart is above all things a sympathetic heart, in which the love of Christ constrains us to win souls for Him. And that by virtue of

two compelling motives: love to Christ, whom I shall please and honour in winning others to love Him; and love for souls, which will constrain me to sacrifice everything that others may share this heavenly life.

A priestly heart! A heart that has access to God in prayer and intercession for those who are yet unconverted. A priestly heart that, having pleaded in prayer for souls, has courage to speak to them of Christ. A priestly heart—in which the life of Jesus, the Great High Priest who ever liveth to make intercession, is continued, and His power to save to the uttermost is manifested. O Spirit of God, write upon my heart, with indelible letters, "A royal priesthood."

TWENTIETH DAY.

“Apart from Me—Nothing.”

“He that abideth in Me, and I in him, the same beareth much fruit, for apart from Me ye can do nothing.”—JOHN xv. 5.

THE Lord Jesus follows up His great promise that those who abide in Him will bear much fruit with the words, “*apart from Me, ye can do nothing.*”

What a cause for humiliation! Because the nature we inherit from Adam is so corrupt that in us—that is, in our flesh—dwelleth no good thing. Nay, more, our flesh is at enmity against God. We are under the power of sin to such an extent that we are unable to do anything well-pleasing to God.

What a call to repentance! How often we as Christians have thought that we were able to do that which is good. How often we thought we were making ourselves better. Let us remember Christ’s words, “*apart from Me, ye can do nothing,*” and henceforth rely only upon Him.

What cause for thanksgiving! Christ has united us to Himself, and so dwells within us. He may work in and through us each day and all day. This is the secret of the spiritual life: the Lord Jesus working in us, enabling us to do His work.

What cause for joy and encouragement! All that in the Christian life has appeared too high and unattainable for me, all that,

Christ will work in me. I have to care for one thing only, that I remain utterly dependent upon Him to care for me and work through me all the day. Whenever I remember, "apart from Me, ye can do nothing," I remember too, "He that abideth in Me beareth much fruit."

He Himself will see to it that He abides in me and I in Him. This, praise God, is the great work of which the Eternal Spirit will make me capable. Thank God for the life of Christ in me. I in Him, He in me, is the work of the Holy Spirit in each soul that humbly and believingly yields itself for such communion with God.

TWENTY-FIRST DAY.

The Thrice-Holy God.

"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. Faithful is He that calleth you, who will also do it."—1 THESS. v. 23, 24.

WHAT inexhaustible words! The God of peace Himself. Yes, He Himself, and none other, can and will do the work. And what is this work? To sanctify you wholly. How is this work to be done? Your entire spirit and soul, and even your body, is to be preserved without blame at the coming of our Lord.

This promise is so great it appears incredible. The Apostle feels the difficulty and adds the words, "Faithful is He that calleth you, who will also do it." That leaves no room for doubt, but calls us to place our confidence in the faithfulness of God.

This work is accomplished by the Holy Trinity. God the Father says, "Be ye holy, for I am holy. I am the Lord that sanctifieth you." The Son prayed, "For their sakes, I sanctify myself that they also may be sanctified in the truth." And the Holy Spirit is the Spirit of sanctification, through whom the Church of God consists of the sanctified ones in Christ Jesus.

How does the Thrice-holy God accomplish this great work of sanctifying us wholly? Through His continual indwelling and fellowship and breathing of His holy life into us. As upon a cold day a man may warm himself by standing in the rays of the sun, until its warmth penetrates his body, so the soul who takes time for communion with God becomes permeated with the strength of the Triune Holiness.

Oh, my brother, what a treasure there is in these words, what cause for adoration, what confidence that God, who is faithful, will do it. What encouragement to wait upon Him, to walk with Him, as Abraham did, knowing God, being fully assured that what He had promised He was able to perform. God grant us a vision of this divine holiness and grace and power, that we may confidently feel that He will sanctify us wholly and preserve spirit, soul and body without blame.

TWENTY-SECOND DAY.

“The Spirit of His Son.”

“*Because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father.*”—GAL. iv. 6.

THE Spirit that dwells in you, O child of God, is none less than the same Spirit that was in Christ, the Spirit of God's holiness. In Gethsemane He taught Christ to cry, “Abba, Father, Thy Will be done.” He teaches us to know God's father-love, and to respond with childlike love and obedience. He will be in us even as He was in Christ, the Spirit of Sonship expressing itself in a life of prayer. I may most assuredly expect of Him that He will impart to me God's love and holiness.

I may also rely upon Him as the Spirit of God's Son to reveal Christ in my heart, and always to keep alive in me Christ's life. All that Christ has said of His abiding in me and I in Him, the Spirit of Christ will work in me. Through the Spirit Christ's indwelling becomes an actual experience, and as a result the mind of Christ and His disposition may be formed in me, and become manifest. I may with certainty expect this of the Holy Spirit.

And furthermore the Holy Spirit will fit me for God's service. As the Spirit that sanctifies He will reveal Christ to me as my sanctification. *The Spirit will enable me to overcome the world and its*

entanglements, and be a witness to what Christ's life in His child may be. He will fill me with love to the brethren, with love to those who hate or ignore me, with love to all around me who are not yet saved, so that I shall pray for them and be ready to help them. He will give me love to all the world, so that I may labour with enthusiasm for missions that the Gospel may be brought to all men. Oh, my brother, take time each day with the Lord for your heart to be filled with the confident expectation of what God's Spirit will do for you.

TWENTY-THIRD DAY.

“We are Bought with a Price.”

“Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye are bought with a price: glorify God, therefore, in your body.”—I COR. vi. 19, 20.

HERE you have the reply to the question: What does the Spirit expect of me? Your body is His temple. The temple of God is holy, devoted to His service. You are not your own, you have no right to please yourself. You have been dearly bought with the blood of Christ. The Spirit has absolute right to your whole life. Therefore you must glorify God in your body and your spirit, which are God's. The Holy Spirit is the Spirit of God's holiness, He comes to make me holy. He expects me to obey Him fully.

Let me dwell upon these words that I may comprehend clearly what the relationship must be between the Spirit and me, and what it is He has a right to expect of me. *He asks that I, as one dearly bought with the blood of Christ, and no longer my own, shall seek in all things to please Him and to follow His leading.* All that I owe to God, and to the Lord Jesus, must be shown in my conduct towards the Holy Spirit. I must in all things be guided by Him, for as God He has absolute right to

me. He expects me to say each morning, "Speak, Lord, Thy servant heareth, I yield myself to obey the prompting of Thy voice within me." He expects absolute obedience.

Furthermore He expects that I shall keep in close touch with Him by taking time each day to renew the bond between Him and me. My whole life must be yielded to Him, that He may bring to perfection in me all His glorious fruits.

He also expects that in His strength I shall witness for Jesus Christ, and consider it my work to help to bring the souls around me to the Lord Jesus. The Spirit expects that my body, which has been dearly bought, shall be a temple of God from which adoration and praise to God the Father and His Son Jesus Christ shall continually arise.

TWENTY-FOURTH DAY.

Revival.

"Turn us again, O Lord God of Hosts. Cause Thy face to shine, and we shall be saved."—PSALM lxxx. 19.

ISRAEL was in sore need. Their enemies scoffed at them as if God had forsaken them. Three times the Psalmist uses the words of our texts to reinforce his prayer, "Stir up Thy might, and come and save us."

In our day the enemy rejoices that in spite of our many churches, Christianity is so powerless in overcoming the sins of drunkenness, immorality, worldly-mindedness, and love of money. God's children are asking: "Can nothing be done? Is there no hope of Revival?" Is God not willing to lead His people into a fuller, deeper life of victory over sin and all that opposes Christ in Christian and heathen lands? Has not God in His great love promised to give us His Spirit in answer to prayer? Is God not waiting for our prayers to begin the work of revival? A revival is much needed, and it is possible. God is longing for us to claim His promise and exercise our right as members of the Royal Priesthood (1 Pet. ii. 9).

Where must the Revival begin? *With God's children*, who may offer themselves to God as instruments to be used by the Holy Spirit, separating themselves from

sin, and devoting themselves to the work of saving souls. Christians must realize and prove that the object of their life is God's service, and the saving of those for whom Christ shed His blood.

Revival has already begun wherever God's children offer up everything to live and work and suffer as Christ did.

Dear child of God, it avails little to desire a deeper or more abundant life unless this is the chief object: to be a witness for Jesus and to win others to His service, and to intercede for them as a labour of love.

TWENTY-FIFTH DAY.

A Threefold Cord.

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

TO know, To feel, To will, these are the three chief activities of the soul. When a Christian realizes the fulness there is in Christ and the abundant life He gives, then these three words will show him the way to participate in this fulness.

To know.—We must not be content with our own thoughts about growth in grace. We must see to it that we *know clearly what God promises to do in us, and what He requires of us.* God's Word teaches us that if we come honestly, with all our sin and impotence, and sincerely yield to Christ our Lord, He will do in us far above what we dare think. See to it that you know clearly what God says you may ask of Him.

To desire.—We must be careful to desire with our whole heart that for which we pray, and be willing to pay the price for it. It may be our desire is faint. God will create the desire in answer to prayer. It may cost us a struggle, and much self-sacrifice, to let go the world and self, but the Spirit will come to our aid. But without strong desire and self-sacrifice progress will not be made.

To will.—The will is the most important

point: only by firmness will faith have courage to appropriate what God bestows. Often in the midst of fear and struggle, and almost in despair, we WILL to grasp what God offers. Our confidence must be in God alone. Christ Jesus will give us the assurance that He is strengthening us to yield ourselves to the Spirit's guidance. When our desire has developed into a firm will, we shall have courage to believe all that God has promised.

Child of God, thousands have by these means come to experience such fulness in Christ as they never thought possible. The more you cast yourself upon the Word of God, and the love and power of Christ, the sooner you will enter into the rest of faith that ceases from works and depends upon God to fulfil His purposes in you.

TWENTY-SIXTH DAY.

The Vine and the Branches.

"He that abideth in Me, and I in him, the same beareth much fruit."—JOHN XV. 5.

IN this parable we see what the new life is, which the Lord promised His disciples for the work of the Holy Spirit. It clearly mirrors the life of faith.

1. "Not fruit," "more fruit," "much fruit," "fruit that abides" (vs. 2, 8, 16): The one object of the life of faith is to bear much fruit to the glory of God the Father.

2. Cleansing: v. 2. The indispensable cleansing through the Word that is sharper than a two-edged sword.

3. "Abide in Me": Intimate, continuous fellowship.

4. "I in you": Divine indwelling through the Spirit.

5. "Apart from Me ye can do nothing": Complete impotence, deep humility, constant dependence.

6. "My words abide in you," "If ye keep My commandments ye shall abide in My love," "Ye are My friends, if ye do the things I command you": Indispensable obedience.

7. "If My words abide in you, ye shall ask whatsoever ye will": Limitless confidence of faith.

8. "It shall be done unto you": Powerful answer to prayer.

9. "Even as the Father hath loved Me,

I also have loved you ; abide ye in My love " : Life through faith in Him that loved Me.

10. " These things have I spoken unto you that My joy may be in you and that your joy may be fulfilled " : Joy full and abiding.

11. " This is My commandment, that ye love one another, even as I have loved you " : The new commandment kept through the power of Christ's love in our hearts.

12. " I appointed you that your fruit should abide, that whatsoever ye shall ask of the Father in My name, He will give it you " : The all-prevailing Name of Christ.

This is the life Christ makes possible for us and works in us through the Holy Spirit. This is the life so sadly wanting in the Church and yet so indispensable. This is the life assured to childlike faith and obedience.

TWENTY-SEVENTH DAY.

Give Time to God.

"To everything there is a season, and a time to every purpose under the sun."—
ECCLES. iii. 1.

THIS is literally true, there is a time for everything. Can it be true, as so many maintain, that there is no time for communion with God? Is not the most important matter, for which we must find time, Fellowship with God, in which we may experience His love and His power? Give God time, I beseech you.

You need time to feed upon the Word of God, and to draw from it life for your soul. Through His Word, His thoughts and His grace enter our hearts and lives. Take time each day to read the Bible, even if it be only a few verses; meditate upon what you have read, and thus assimilate the bread of life. If you do not take the trouble to let God speak to you through His Word, how can you expect to be led by the Spirit? Meditate upon the Word, and lay it before God in prayer as the pledge of what He will do for you. The Word gives you matter *for* prayer, and courage and power *in* prayer. Our prayers are often futile because we speak our own thoughts and have not taken time to hear what God has to say. *Let the Word of God teach you what God promises, what you need, and in what manner God wishes you*

to pray. Thus by prayer and the Word your heart will be prepared to have fellowship with God through faith in Christ Jesus.

Dear child of God, it is of little use to speak of the deeper, more abundant life of Christ as our life, if we do not daily, above all things, take time for intercourse with our Father in heaven. The life and love and holiness of God cannot be ours amidst the distractions and temptations of the world, unless we give God time to reveal Himself to us and to take possession of our hearts.

TWENTY-EIGHTH DAY.

Deeper Life.

"And others fell upon the rocky places, where they had not much earth : and straightway they sprang up, because they had no deepness of earth."—MATT. xiii. 5.

THE seed sown upon the rocky places where the soil was superficial sprang up quickly, but it withered as quickly because there was no deepness of earth. We have here a striking picture of so much religion which begins well, but which does not endure. The Christian needs a deeper life. Let your whole life be an entrance into that love which passeth knowledge. In Ephesians iii. 17-19, St Paul prays "that Christ may dwell in your hearts through faith, that ye, being rooted and grounded in love, may be strong to apprehend what is the depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." He prays that Christians may stand rooted first in the love of Christ which passeth knowledge, realizing and acknowledging that the depth of this love passeth knowledge. He believes it possible for the soul of a Christian to be so rooted in this love that he may be filled with all the fulness of God in such measure as may be granted to a saint upon earth.

And how may we attain to this? "I bow my knees unto the Father." The way

to remain rooted in love is in humble prayer upon your knees before God. Furthermore, "That He would grant you according to the riches of His glory"—great indeed, and wonderful—"that ye may be strengthened with power through His Spirit in the inward man." Only in the life that knows the powerful working of the Spirit is such a life rooted in love possible. And yet more: "That Christ may dwell in your hearts by faith." The most important is that Christ in His everlasting love shall dwell in you every day, ensuring a life ever more deeply rooted in the love of Him who gave Himself for us.

I beseech you, dear child of God, take time to bow before the Lord in prayer, and thus meditate upon, and appropriate, these words. Do not grudge time or trouble. Commune with the Christ who loved you with the same love with which the Father loved Him, that so you may get an insight into the greatness of the condescension of that love to you.

TWENTY-NINTH DAY.

Soul=Winning.

"He that abideth in Me, and I in him, beareth much fruit, for apart from Me ye can do nothing. . . . Herein is My Father glorified, that ye bear much fruit."—JOHN xv. 5, 8.

FRUIT is that which a tree or a vine yields for the benefit of its owner. Even so, all that the Lord Jesus has taught us about His abiding in us and we in Him is to make us understand that it is not for our benefit, but for His good pleasure and the honour of the Father. We, as branches of the Heavenly Vine, receive and enjoy such astounding grace that we may win souls for Him.

May not this be the reason why you have not enjoyed unbroken fellowship with Christ? You have forgotten that the object of fellowship and communion is fruit-bearing in saving others. Have you not given too much thought to your own sanctification and joy, not remembering that as Christ sought His blessing and glory from the Father in the sacrifice of Himself for us, so we too are called to live solely to bring Christ to others? It is for this purpose that we become branches of the Heavenly Vine, in order to continue the work that He began, and with the same whole-heartedness.

When Christ was on earth, He said, "I

am the light of the world " ; but speaking of the time when he should be taken from the earth He said, " Ye are the light of the world."

How often you have said to the Lord, " I yield myself to Thee for cleansing and keeping and to be made holy," but you have hesitated to add " to be used of Thee for the salvation of others." Let us acknowledge our failure here and humbly offer ourselves to the Lord for His work. Let us begin by praying for those around us, seeking opportunities of helping them, and not being satisfied until we bear fruit to the glory of the Father.

Christ said, " Apart from me ye can do nothing." He knows our utter weakness. He has promised, " He that abideth in Me beareth much fruit." Let all that we learn of the more abundant life and abounding grace constrain us to live to win souls for Jesus.

THIRTIETH DAY.

Intercession.

"If a man see his brother sinning, he shall ask, and God will give him life."—
I JOHN V. 16.

IN the last night, when the Lord Jesus promised to send the Holy Spirit to His disciples, He said: "In that day ye shall know that I am in the Father, and ye in Me, and I in you," "Abide in Me and I in you," "He that abideth in Me, and I in him, beareth much fruit." The things and the fruit thereof would be attained by prayer. They would pray, and He would grant their desires.

He made a sevenfold promise: "Whatsoever ye shall ask in My name that will I do" (John xiv. 13). "If ye shall ask Me anything in My name, that will I do" (v. 14). "If My words abide in you, ask whatsoever ye will, and it shall be done unto you" (xv. 7).

"I appointed you that whatsoever ye shall ask the Father in My Name He may give it you" (xv. 16). "If ye shall ask anything of the Father, He will give it you in My name" (xvi. 23). "Ask and ye shall receive, that your joy may be full" (xvi. 24). "In that day ye shall ask in My name" (xvi. 26).

Read the above seven texts over and over until you are convinced that the believer who abides in Christ has the right to pray for souls, and that Christ and the Father will answer his prayer.

Remember too that you are a branch of the Heavenly Vine, not only for your own salvation, but that you may bear much fruit in the conversion of souls. It is as an intercessor that grace is granted you to pray for others, believing assuredly that God will answer you.

Think of the change that would come over a community if every believer in it would take time to pray for those who do not believe. How God would be glorified in our bearing much fruit! Dear child of God, take time to allow God to write these glorious promises upon your heart.

THIRTY-FIRST DAY.

Christ Our Life.

"Ye died, and your life is hid with Christ in God. . . . Christ is our life."—COL. iii. 3, 4.

LET us now sum up what has been said about the new life we are to live in Christ. Let us see if we have grasped the lesson this booklet would teach us, and whether we really intend to live this life.

St Paul writes to the Colossians: "Ye died, and your life is hid with Christ in God." Only God's Spirit can enable the believer to grasp and appropriate the truth that he was actually crucified and died with Christ. The new life he receives in Christ through the Spirit is life out of death. In Christ as the Lamb in the Midst of the Throne the power of that life is shown as a crucified life in each one who has received it. The Holy Spirit gives me the assurance that I died with Christ, and the power of His death works in me.

And of Christ's life: "Your life is hid with Christ in God." This is what Christ said in the last night: "Ye shall know that I am in the Father and ye in Me"—with Him in the Father. My life is safely hid with Christ in God, and from there I each day by faith receive it anew through the working of the Holy Spirit.

Is this not the reason why so many of

God's children make so little progress ? They do not know that the life of Christ who died on the Cross and now lives in heaven is truly THEIR life hid in God, and must daily be received afresh from God in the quiet hour. What joy to know my spiritual life is not in my keeping, but is hid in God. Christ and the Holy Spirit will grant to each humble believing child of God to receive this new life.

What joy to know that the new life of God's children around me is also hid with Christ in God ! What a bond of union this will be. How sincerely we should love each other and pray for each other.

"Your life is hid with Christ in God. . . . Christ is our life."

O Spirit of God, let me rely upon Thee to make this true in my life !

A MIRROR

In which, in answer to Prayer, the Holy Spirit reveals to us—

1. What manner of life Christ expects from His disciples.
2. How few Christians come up to this expectation.
3. How absolutely sure we may be that Christ makes such a life possible.
4. How plain is the path that leads to the Life He will work within us.



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