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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 the throne of the grace” is one of the series, which is published in 1928 after Andrew Murray died in 1917.**

~~W.P. 3658.~~

THE SECRET OF  
THE THRONE  
OF GRACE

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*Andrew Murray, D.D.*

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THE SECRET OF  
THE THRONE OF GRACE

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  
THE SECRET OF THE THRONE OF  
    GRACE



# THE SECRET OF THE THRONE OF GRACE

BY THE REV.  
ANDREW MURRAY, D.D.

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## PREFACE

*WHEN I wrote my little book,  
The Secret of Brotherly Love,  
I intended to have several chapters on  
Love but found there was no room.  
These chapters are now issued to  
emphasise the truth that apart from  
the promptings of the Holy Spirit we  
have no desire either to love God or  
our neighbours. It is due to the Holy  
Spirit's promptings from within that  
we learn to love God, and as the love  
of Christ is shed abroad in our hearts,  
so we learn to love our brethren. I  
earnestly pray that God will give me  
a vision of all that this may mean.  
Such thoughts are so important and so  
heavenly that I wish to make clear the  
teaching of God's Word concerning them.*

*At a recent meeting I took as my text, "Thou didst purchase unto God with Thy blood men of every tribe and tongue and people and nation." This brought us to the great truth that the Song of the Lamb was really the dedication of the Throne of Grace. And so I have written of the intimate connection between the Throne of God and the Lamb and the liberty which we have through the blood of Christ to enter into the holiest place and to ask and receive abundant grace. Then the chapters on Love follow, from the twenty-first to the end of the book. May the Lord Jesus teach us to pray for one another, that we may be full of expectancy concerning all that Grace and Love can do for us. May our faith grow stronger as we read of the abundant Grace which will enable us to abound in love.*

*As you approach the Throne of Grace with your petitions, dear reader, remember to pray for others besides yourself, that*

*they too may receive this grace. Lead your neighbours to accept what God is so ready to bestow, speak to them a word of encouragement. Read these portions over and over again and study the Bible from which they are taken. The word of God is living and active, and sharper than a two-edged sword.*

*Yours in our Lord Jesus,*

*ANDREW MURRAY.*

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## FIRST DAY.

### The Throne of Grace.

*"Unto Him that sitteth on the Throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever."*—REV. v. 13.

IN chapters four and five of The Revelation we are shown the difference between the Throne of God the Creator, and the Throne of Grace. In chapter four John saw, "a Throne set in heaven, and One sitting upon the Throne; and He that sat was to look upon like a jasper stone and a sardius." There was no definite form, but the shining light of precious stones. Round about the Throne were four beasts, "and they rest not night and day, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." The four-and-twenty elders fall down before Him, saying, "Worthy art Thou, our Lord and our God, to receive the glory and the honour and the power: *for Thou didst create all things, and because of Thy will they were, and were created.*" Here we have the Throne of God, the Almighty Creator!

In chapter five we read: "I saw in the midst of the Throne *a Lamb* standing, as though it had been slain, and the four living creatures and the four-and-twenty elders fell down before the Lamb, and

they sing a new song, saying, Worthy art Thou, for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue, and people." Then thousands and thousands of angels cried: "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. And every created thing, which is in the heaven and on the earth, heard I saying, *Unto Him that sitteth on the Throne, and unto the Lamb*, be the blessing, and the honour, and the glory, and the dominion, for ever and ever."

There we have the Throne of Grace, the Throne of God and of the Lamb. And the threefold song which we heard, is the heavenly chorus which was sung at the dedication of the Throne of Grace, to the glory of God, and of the Lamb. O my soul, bow down and worship and adore. When you draw near to the Throne of Grace, think of what it cost Christ to found that Throne, and what assurance it gives that you will find grace to help in time of need. I pray you take time this day to come under the deep conviction that the Lamb as it had been slain is on the Throne, and will make you and your prayers acceptable to the Father. In deepest humility and with all your heart, worship the Lamb on the Throne of Grace.

## SECOND DAY.

### The Lamb in the Midst of the Throne.

*"Having then a great High Priest . . . Jesus the Son of God . . . One that hath been in all points tempted like as we are, yet without sin. Let us draw near with boldness unto the Throne of Grace."*—HEB. iv. 14-16.

CAN you imagine, O child of God, any way by which the Father could have given us greater boldness of access, than by giving His only Son as a Lamb upon earth, with His godlike, gentle disposition, to win our hearts to Him? After Jesus had given Himself on the Cross, a ransom for our sins, God placed Him in the midst of the Throne, that we as sinners might have perfect boldness through His blood, to present our prayers through Him, in full assurance that He, as Intercessor, will make them acceptable to the Father.

Truly the holy God has done His utmost to draw us to Himself, and to grant us heavenly boldness to pray with the assurance that our defective prayers, through the Lamb on the Throne, the sympathising High Priest, will be heard, and find acceptance with God the Father.

O my brother, take time, with the vision of the Lamb on the Throne before you, to give you boldness—take time in deepest humility and childlike faith, and

with all the love of which your heart is capable, to worship Him as your Surety and Intercessor and great High Priest. When the Holy Spirit has given that vision of the Lamb on the Throne unto your heart, it will indeed be a Throne of Grace, and you can do nothing less than fall prostrate before Him in adoration and praise, and give Him the glory to all eternity.

Your heart will then become a true temple of God, where, day by day, yea, hour by hour, the song will arise: "Salvation be unto our God who sitteth upon the Throne, and to the Lamb."

When our hearts are filled with love for the Lamb upon the Throne, who makes our prayers acceptable to God the Father, then we shall have the joy and the faith to expect a speedy answer.

### THIRD DAY.

#### Abundant Grace.

*"The grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus."*—1 TIM. i. 14.

IF we would value and love the Throne of Grace aright, we must try to understand what it is that it provides for our use. Scripture uses great words to reveal this grace to us. It speaks of "the riches of grace," "the glory of grace," "the abundance of grace," "the exceeding riches of grace," "the manifold riches of grace." Let these words sink deep into your hearts as we point to them in God's Word.

"Much more did *the grace of God*, and the gift by the grace of the one man, Jesus Christ, abound unto the many" (Rom. v. 15). "Much more shall they that receive *the abundance of grace* and of the gift of righteousness reign in life through the one, even Jesus Christ" (v. 17). "Where sin abounded, *grace did abound more exceedingly*" (v. 20).

"By the grace of God, I am what I am : and His grace which was bestowed upon me was not found vain [powerless] ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me" (1 Cor. xv. 10). "God is able to make *all grace abound* unto you ; that ye, always having all

sufficiency in all things, may abound to every good work " (2 Cor. ix. 8).

" To the praise of the glory of His grace, which He freely bestowed on us in the Beloved: according to *the riches of His grace* " (Eph. i. 6, 7). " But God, being rich in mercy, for His great love wherewith He loved us, quickened us together with Christ; that He might show *the exceeding riches of His grace* in kindness toward us in Christ Jesus " (Eph. ii. 4-7).

What treasures are contained in these words! Let the Holy Spirit write them in your heart, that you may receive the full impression of the "exceeding riches" and the abundance of the glory of the grace to be received at the Throne of Grace. Let the thought take possession of you that all day long the abundance of grace will be granted to the soul who approaches with boldness, and is ready to receive from the sympathizing High Priest that which He has to bestow.

#### FOURTH DAY.

##### “With all thy heart.”

*“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.”—*  
MARK xii. 30.

IN this great command the Lord our God has tried to teach us how greatly He needs us wholly for Himself. Our love, our prayers, our consecration, our trust, our obedience—in all these there must be an unreserved surrender to God’s will and service.

“With all thy heart”—with its longings, with its affections, with its attachments, with all its desires. “With all thy soul”—with its vital powers, and the will as a royal master in the soul. “With all thy mind”—its faculties of thought, of knowledge, of reasoning, and its powers of memory and imagination. “With all thy strength”—this is nothing less than the sacrifice of everything, and the putting forth of our utmost endeavours. All for God, for God alone, and our one desire must be to love and serve Him perfectly.

What a wonderful God it is who has such a right to expect so much from us! Is He not the Creator, who has made us to show forth His glory, and for this purpose must possess us wholly? Is He not the Perfect and Glorious One, who

is worthy that we should forsake all to follow Him? Is He not the Everlasting Love, and Goodness and Mercy, ever desirous of pouring out blessings upon us? Is He not indeed worthy, ten thousand times worthy, that all that is within us shall love and honour Him with all our strength, and all our heart?

Think what it would mean in your prayer-life if you were strengthened with all might to call upon God each day! Take this commandment into your heart, and make it the rule of your life, and try to realize that God must have all. It will make a great difference in your life, and you will go from strength to strength until you appear before God in Zion.

God will assuredly work in our hearts that which He has promised in this command. We are unable to keep it in our own strength. The Almighty One will, through His Spirit, pour out His love in our hearts. Let us earnestly desire an answer to our prayers, and approach with boldness the Throne of Grace where this grace may be received.

## FIFTH DAY.

### The Lamb and Missionary Work.

*"Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation."*  
—REV. v. 9.

THE Song of the Lamb tells us that the redeemed shall come from all the different tribes and nations of the whole earth. The many languages into which the Bible has been translated, and the still greater number into which the New Testament or portions of the Bible have been translated, gives us some idea of how strenuous work by missionaries in many lands is making known Christ and His Gospel.

Think for a little while of the extent of blessed work done by missionaries all over the earth! Christ came as a propitiation, not for our sins alone, but for the sins of the whole world, and to complete the great work of the redemption of mankind. When He had accomplished His share of the work, He entrusted the rest of the work to His people, trusting them to take the message of redemption to all parts of the world. As holy and divine as was Christ's part, as an indispensable beginning, so equally holy is the second part of the work—to bring souls everywhere to know of and accept this great salvation.

In the Song of the Lamb we find this twofold truth—the Lamb upon the Throne has brought salvation to all the nations and tribes of the earth and to the Church of the Lamb has been entrusted the distribution of the salvation by the power of the Holy Spirit. Unspeakably glorious is the task of the Missionary!

We shall only be able to understand this aright when we have seen the great multitude which no man can number, out of every nation, and of all tribes and peoples, and tongues, standing before the Throne and before the Lamb, arrayed in white robes, with palms in their hands; and they cry, saying: "Salvation unto our God which sitteth upon the Throne and unto the Lamb."

May the Holy Spirit imprint deeply in our hearts the wonder of missionary work! Just as the Lamb of God gave Himself to die, that He might send the glad tidings to all, let us so offer ourselves wholly and without reserve to live and to die that souls may be led to join in the Song of the Lamb before the Throne of God.

## SIXTH DAY.

### The Lamb and His Worshippers.

*"And hast made us unto our God kings and priests: and we shall reign on the earth."*—REV. v. 10.

THE four-and-twenty elders sang the new song that all those who are redeemed may now join in singing. If we take part with all our hearts in the Song of the Lamb, we shall realize that we are priests of the Throne of Grace. As priests we worship God and the Lamb, and with hearts full of adoration may approach the Throne of the Lamb for ourselves and others. As kings we receive the abundance of grace that we may reign in life, over sin and the power of the world, so that we may bring liberty to the captives. Such an overcoming life on earth will form and prepare us for sitting with Christ on His Throne (Rev. iii. 21).

Let all who read this take to heart the great thought: I come to the Throne of Grace, not only to receive the abundant grace for my own needs, but to be strengthened and fitted for taking that grace to others. How can God, how can the Lamb, make known the glory of the Throne of Grace to those who sit in darkness? By means of those who know the Throne of Grace, and will offer themselves wholly to the service of that Throne, and are will-

ing to share their experience with others. The Throne of Grace will become more precious to us, as we understand that abundant grace will work within us in greater power, when we give our lives to make this salvation known to others.

Then the Song of the Lamb will acquire a new meaning for us: "Unto Him that loved us, and washed us from our sins in His own blood, *and hath made us kings and priests unto God*; to Him be glory and dominion for ever and ever" (Rev. i. 5, 6). We shall realize that it is worth while living as men ready to fulfil a heavenly calling.

O my brother, the Lamb on the Throne has chosen you to see Him upon the Throne, and *to make Him and His love known to others*. Grace demands this of you; grace will strengthen you with heavenly power and joy. Let this grace for yourself and others be sufficient for your daily fellowship with the Lamb on the Throne.

## SEVENTH DAY.

### The Lamb and the Spirit.

*"I saw . . . a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth."*—  
REV. v. 6.

IN the fourth chapter of The Revelation we read that John had seen "seven lamps of fire burning before the Throne, which are the seven Spirits of God." In our text we see that these Spirits have been taken up into the life of the Lamb: they are His eyes; and through them He works in all the earth. When the Lamb was upon earth, He was obedient to God's Spirit in all things—"Through the Eternal Spirit He offered Himself unto God." This is why His blood has such divine power, and why the Father gave Him unlimited power to pour out the Holy Spirit in full measure on whom He would.

Let us learn two great lessons. The first, that the Lamb on the Throne has power to fill us with the Holy Spirit, and enable us to follow Him fully, and so fit us to commune with God in the power of the blood, and be more than conquerors. The second, that it is only through the Spirit that we shall understand the glory of the Lamb, and be filled with His love, and so stand firm in the faith of that which He can do in us and for us and through us.

Beloved Christian, let the Song of the Lamb ring in your ears continually. The Lamb who was slain is worthy to receive the power and the glory. God has exalted Him to the Throne and has put all things under His feet. Do you not long to give Him the place of honour in your heart, and in fervent love submit all that you have to Him and His service? The glory of heaven is the worship of the Lamb and of Him that sitteth on the Throne. You too may experience the glory of redemption as you tarry at the Throne of Grace. Do not rest until in silent adoration and deep humility the song of the Lamb arises as incense before God. "*Unto Him that sitteth on the Throne and unto the Lamb, be the blessing and the honour, and the glory, and the dominion for ever and ever.*" Amen.

## EIGHTH DAY.

### The Lamb and Prayer.

*"The four-and-twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints."*—REV. v. 8.

WE learn here that the prayers of the saints in the Old Testament concerning the promised redemption were preserved in heaven. Here, where homage is paid to the Lamb on the Throne, these prayers are offered as incense, that He may take them up, and lay them before the Father.

The same thought is to be found in chapter eight of The Revelation. John saw an angel standing by the golden altar before the Throne, and much incense was given to him, that he should offer it with the prayers of the saints upon the golden altar: "And the smoke of the incense with the prayers of the saints, went up before God out of the angel's hand" (Rev. viii. 4).

What profound and heavenly thoughts do these words awaken within us! The prayers of the saints are not answered at once. Just as men on earth accumulate money, and allow it to increase as capital for greater undertakings, so the prayers of the saints are stored up in heaven, until the measure is full, and the answer can descend.

Remember this. You do not pray alone.

All over the world God's children are praying. When with perseverance and faith they entrust their prayers to the Lamb, then in His own time God will graciously send the answer. Do not think your prayer is in vain because you do not at once receive the answer. No, let your faith attach itself all the more firmly to the wonderful truth that is here revealed, that *the Lamb on the Throne keeps our prayers in safety* to lay them before the Father at the right time.

The Lamb is seated on the Throne of Grace with the purpose of drawing out your prayers and strengthening you through His Spirit for more prayer. Pray for the Church of God all over the world, pray for preachers and teachers; pray for all believers. Pray in love and fellowship with others who are also praying. Let your daily intercourse with God on the Throne, and with the Lamb, be a means of receiving from that Throne the rich abundant Grace for your every need, and the need of those around you in the Church and the world.

## NINTH DAY.

### "The Blood of the Lamb."

*"They have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the Throne of God, and they serve Him day and night in His temple."*

—REV. vii. 14, 15.

WHEN I am to be presented to a king in his palace, my garments must be in accordance with the rules of the Court. What I wear helps to give me liberty to approach an earthly monarch. If I am to appear before God and serve Him day and night in His temple, I must wear "a robe made white in the blood of the Lamb."

What a close relationship to the Lord Jesus it gives me when I know that He has bought me with His blood—paid so great a price for me! It gives me the assurance that He places a great value upon me and will preserve me so that I may appear in His presence, and serve Him day and night in His temple.

What new glory shines from the Throne of Grace, as the Lamb of God lives each day to make me acceptable to the Father, and I receive the abundant grace that I need to abound in good works! How attractive the inner chamber becomes, when we love and honour the Lamb on the Throne, and ask to be fitted for His service!

O Christian, just as you are clothed in suitable garments to meet royalty, so you must each day put on the white robe, which has been washed in the blood of the Lamb. You then become one of the royal priesthood who serve God, and intercede for souls, and for the whole world. The precious blood of Christ gives us access with boldness into God's presence. It links us closely to the Lord Jesus, and gives us the needed power that we may be a blessing to others. Even here on earth the word may be fulfilled in us: "Therefore are they before the Throne of God, and serve Him day and night in His temple."

## TENTH DAY.

### Following the Lamb.

*"These are they which follow the Lamb whithersoever He goeth. These were purchased from among men, to be the firstfruits unto God and unto the Lamb."*—REV. xiv. 4.

THE Lamb is the Leader of whom it was written: "For it became Him . . . in bringing many sons unto glory, to make *the Captain of their salvation* perfect through sufferings" (Heb. ii. 10). He was "the Author and Perfecter of our faith . . . who endured the Cross" (Heb. xii. 2).

Let us consider :

The Lamb as our Leader and Example ; and His redeemed ones, who follow Him whithersoever He goeth.

The Lamb in His great humility, who says : " Learn of Me, for I am meek and lowly of heart."

The Lamb in His perfect innocence and purity.

The Lamb in His patience and silence : " He was brought as a Lamb to the slaughter."

The Lamb who offered Himself to God as a burnt offering and sweet-smelling incense.

He is the Captain of our salvation whom the Father has given us to bring many sons to glory, and in whose footsteps we seek to walk.

The Lamb on the Throne is my Advocate with the Father, who liveth to intercede for me. The Lamb on the Throne has power to lead me and fashion me according to His own image. The Lamb on the throne of my heart, willing and able to increase His own meekness and self-sacrifice within me, and His love to the Father and His redeemed ones. "These are they which have washed their robes and made them white in the blood of the Lamb." "*The Lamb which is in the midst of the Throne* shall be their Shepherd, and shall guide them to fountains of waters of life" (Rev. vii. 17).

Follow the Lamb! Let this be our watchword and prayer each day! The Lamb who was slain for us is now in the fullness of His grace in the midst of the Throne, our chief Captain, and the Perfecter of our faith.

## ELEVENTH DAY.

### The Victory of the Lamb.

*"They overcame him [the old serpent, the devil], because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death."*—  
REV. xii. 11.

THE Lamb is the Lord of Lords and King of Kings, and is the Victor over every enemy; and those who are with Him, the called, the chosen and faithful, reign with Him. They conquered the foe through the blood of the Lamb. Faith in the power of Christ and His blood, in the assurance that every foe has been vanquished, and that the blood now makes each one a conqueror in the power of God—this is the secret over sin and the world. The daily fellowship with Christ in the sprinkling of the blood makes us to triumph daily. Christian warrior—remember that there is victory through the blood of the Lamb!

Do not seek only your own salvation or blessedness. Note that, *They overcame because of the word of their testimony.* Here is that which Christ promised: "Ye shall receive power, when the Holy Ghost is come upon you: and ye shall be My witnesses" (Acts i. 8). As we make known the love of God, and witness to the power of the blood, and strive ever to bring souls to God, the enemy will be

overcome, and souls will be rescued from his power.

And then again : "*They loved not their life even unto death.*" This was the way the Chief Captain, the Lamb that was slain, gained the victory, and won His place in the midst of the Throne. Those who follow the Lamb, whithersoever He goeth, follow Him in this particular : they have dedicated themselves wholly to His service, and "*loved not their life even unto death.*" As the subjects of an earthly king offer themselves with enthusiasm to his service when needed, so they count nothing too great or too small in the service of the Lamb.

Dear children of God, if you would in the end be crowned as conquerors in life, be faithful followers of the Lamb. Live as He did. Let your trust in the wonderful life-giving power of the blood, and the remembrance of all that He has done for you, be joined to the intense feeling that reckons even life not too precious to be offered up wholly for Him.

## TWELFTH DAY.

### The Marriage of the Lamb.

*"And He saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb."*—REV. xix. 9.

ALL who rejoice in Salvation are called to the marriage of the Lamb, not merely as spectators, but unitedly they form the bride of the Lamb. We read that when one of the angels said, "Come, and I will show you the bride, the wife of the Lamb," he showed the Holy Jerusalem descending from heaven from God, and she had the glory of God, and the nations who shall be saved, walk in her light. The time of the marriage feast of the Lamb will be when Christ presents His redeemed people as one body to the Father, and they are taken up to sit with Him on the Throne eternally.

When the prodigal son returned to his home, his father made a feast, where all rejoiced together over the return of the son who had been dead, and now was alive again. What joy there will be when the Everlasting Love that gave itself for us on the Cross shall celebrate its triumph and the glory of God, and the revelation of the love of God, that passeth all understanding!

When we are invited to the wedding of a distinguished person we take great care to be arrayed in suitable wedding garments

What concern then, mingled with joy, should there be in the hearts of those who are called to the marriage supper of the Lamb! O child of God, if you really cherish the joyful hope of sitting at the marriage feast of the Lamb, will you not each day make use of the unspeakable privilege of approaching the Throne of Grace? Will you not entrust yourself, in loving surrender, to Him, and pray for grace that each day the way may be made more ready for the great heavenly marriage feast of the Lamb? Do not only prepare yourself; but seek for grace that you may win others, and bring them as well to partake of the feast of Everlasting Love.

## THIRTEENTH DAY.

### The Throne of God and of the Lamb.

*"He showed me a river of water of life, bright as crystal, proceeding out of the Throne of God and of the Lamb."*—REV. xxii. 1.

WHAT does the river of the water of life signify? Nothing less than the Holy Spirit, which was not given until the Lamb was in the midst of the Throne.

Where does the river of the water of life flow? Through the whole earth. It gives us according to our faith and desire that which Christ has promised, a fountain springing up to eternal life. It gives streams of living water to each one who believes in Him fully. It surrounds us all, but through slowness and worldliness we are unable to grasp it and enjoy it.

This may be made clear to us by means of a parable. When Senator Marconi discovered the means for wireless telegraphy, he found that waves of ether were streaming through the whole world. He discovered that he could entrust a message to these waves, and it would be conveyed to distant places. When he sent his first message from England to Italy, it passed through France, where there were millions of people who had no idea that any such message was passing. The message was heard and understood only when it reached

the reception station which had been prepared for it in Italy.

Just so are we surrounded by the waves of the river of the water of eternal life without being aware of it. Yes, the waves of heavenly grace, of life and power, of love and joy, surround us, and we know it not. Marconi spent years in trying to learn the secret of wireless telegraphy. It is only as we seek with an undivided heart that our eyes will be opened, to see that the waves of the life-stream flowing from the throne of God and the Lamb really do surround us, and are for our daily use.

O Christian, take time to worship God and the Lamb in the midst of the Throne, and to be filled with their glory, and you will realize that the Holy Spirit as a stream of living water surrounds you each day, and will be in you a fountain springing up to eternal life, and as a stream flowing from you in blessing to others. How wonderful it will be to see the Lamb in the midst of the Throne of God, and the water of life, that flows from beneath the Throne.

## FOURTEENTH DAY.

### The Heavenly Life.

*"The Throne of God and of the Lamb shall be therein : and His servants shall do Him service ; and they shall see His face ; and His name shall be on their foreheads."*

—REV. xxii. 3, 4.

MANY Christians seek the Throne of Grace that they may find grace sufficient for their need, but they do not tarry until the grace from the Throne of God and of the Lamb fills their entire life, and enables them to walk night and day in its light, and experience the full impress of its glory.

To those who have faith in the unseen life, and know that they have come to the heavenly Jerusalem, and the blood of sprinkling (Heb. xii. 22-24)—to them the promises in our text are fulfilled. The earthly life becomes an actual experience of preparation for the heavenly life.

*"His servants shall do Him service"* ; at first without the sight of His glory. The faithful soul finds a reward and goes a step farther, *"They shall see His face."* It becomes possible to walk in the light of His countenance, and to rejoice in Him the whole day. The Omnipresent One is the Almighty One, and His presence abides with His servant.

There is a further promise—*"His Name shall be on their foreheads."* Obedience to

God's commandments, the abiding in the light of His countenance, has an influence on the character and even the appearance of the children of God. As the fruit and reward of seeking to do all in the Name of Jesus (Col. iii. 17), the likeness to His image is seen in them, and His Name is visible on their foreheads.

Dear Christian, it is a great thing to approach the Throne of Grace and to receive grace for each day. But there is a still greater blessing when the face of God and of the Lamb are revealed to our earnest gaze, and we walk each day in their light. When the Name of Christ is engraved upon our hearts and upon our foreheads, then we are changed into His image, from glory to glory, as by the Spirit of the Lord.

God grant that we may all know the Throne of Grace in its holy and sanctifying influence! "His servants shall do Him service; and they shall see His face; and His Name shall be on their foreheads."

## FIFTEENTH DAY.

### The Reign of Grace.

*"They that receive the abundance of grace shall reign in life through Jesus Christ."*—  
ROM. v. 17.

LET us once more think what the Throne of Grace can be to us. The grace that reigns through Jesus Christ enables us to gain the victory over sin in our life here below.

Salvation does not, as many think, mean a life of falling and rising again. No, it is God's will that His children should be conquerors in their life here upon earth. But on one condition—that they should day by day live in the abundance of grace that is to be obtained at the Throne of Grace. Let us read again the words in which the reign of grace is revealed to us. In the verses which follow on our text this point is made clear (Rom. v. 20, 21). "The law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly." Is it not wonderful, that although sin abounds, grace is always greater and more abundant than sin can ever be. I may, by reading God's Word, have an overpowering sense of the great power of sin, but I have also the assurance that grace, as the life-power of God within me, is far more abundant and powerful.

Then these words follow: "As sin

reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." Whatever I may know or feel of the power of sin in the world, or in myself, I know too that grace is stronger, grace always has the victory over sin—"We are more than conquerors through Him that loved us." This is a sure word. They that receive the abundance of grace reign already in this life through Jesus Christ.

Do you not see how everything depends on appearing daily before the Throne of Grace with a deep sense of need, but fully assured that abundant grace, as the power to conquer sin, will be given us? Oh, that God's children would realize that the footstool of the Throne of Grace is the place where each one may experience that "God is able to make all grace abound unto us, that we, always having all sufficiency in everything, may abound unto every good work!"

## SIXTEENTH DAY.

### Deniel: Face to Face.

*"I have seen God face to face, and my life is preserved."*—GEN. xxxii. 30.

IN these words of Jacob, uttered after he had become Israel, a Prince with God, we find expression of that which prayer meant to him. The words show us what each child of God, through the grace of God, and the power of the Holy Ghost, may experience each day. God will cause His face to shine upon us; *we shall see Him face to face*, and be delivered.

How often Christians complain that they have so little experience of what it means to meet with God in prayer, and to feel the light of His countenance upon them. They have done their best, but it seems of no avail. The thoughts of the inner chamber bring a feeling of self-reproach and shame; and yet they feel quite unable to overcome this disappointment.

Dear children of God, I bring you the message that your Father in heaven is not only willing, but greatly desirous, that the light of His countenance shall rest upon you. Perhaps the words of this little book may be a help to you, by giving you that assurance. If we can find out what the reason is that you cannot break through in your prayers that you may see God face to face, then we shall know what you

need in order to make your inner chamber a true Peniel. Only there will you realize what it is to meet with God, to see His face, and to feel how certain and blessed it is that His love rests upon you.

Begin with the prayer: "Turn us again, O Lord God of hosts, cause Thy face to shine, and we shall be saved" (Ps. lxxx. 19), and meditate on the words. Believe firmly that you may know the power and truth of this text—only then will you be able to say with Jacob: "I have seen God face to face, and my life is preserved." Remember how Jacob reached this point. He had learned to say: "*I will not let Thee go, except Thou bless me.*" Persevering prayer is needed to bring the soul into the steadfast conviction that God will really make Himself known.

## SEVENTEENTH DAY.

"I am the Lord, and there is none else."

*"Jesus answered, The first (of all the commandments) is: 'Hear, O Israel! The Lord our God, the Lord is One.'"*—MARK xii. 29.

THE law may command us to love, but it cannot make us love. It is powerless to force us to love God. Love can be called forth only by that which is worthy of love. Love to God can be born only of the knowledge of Him as the one true God, in His excellent greatness and glory, His unspeakable love and compassion. When Moses said, "The Lord our God is one God," he was making known the supreme right that God has to our love. It is when the love of God expressed in these words enters our hearts, "The Lord God, full of compassion and gracious, slow to anger, and plenteous in mercy and truth," that we are willing to accept the truth and love Him whole-heartedly.

We have already referred to God's command that we should love Him with all the heart, and all the soul, and all the mind, and all the strength. The soul that earnestly seeks will soon find the difficulty of continuance in this love unless it has a vision of how worthy God is to be loved with the whole heart. It is no wonder that Christians are afraid of the words "with all the heart and all the strength."

It is impossible for anyone unless he has really confessed his sin to understand how abundantly God forgives, and how rich He is in mercy. The heart filled with a burning desire to serve God will say : "God is indeed worthy of my love ; I will love Him with my whole heart."

Dear reader, here you have the secret of the prayer-life—to meet God each day, to live in the light of His love, to draw near in an absolute surrender to His will. We shall attain to this only as we daily approach the Throne of Grace with boldness. Let this be the great object of your life. You will find these two thoughts complete each other. God, the only Lord, in the glory of His unspeakable love, giving Himself wholly for us, and the soul in true worship and adoration giving itself to God with all the heart and all the strength.

## EIGHTEENTH DAY.

### The Abiding Presence of God.

*"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."*—Ps. cxlv. 18.

YOU long to experience continually the nearness of God. Here is the secret: Pray, pray without ceasing. Then you will have the assurance: "The Lord is nigh unto all who call upon Him." Prayer has a wonderful power of helping us to draw near to God, and keeping us in His presence. God is everywhere, and as the Almighty One is ever ready and able to grant us unbroken fellowship with Him.

Would you know the secret of always abiding in a state of prayerfulness? The answer is clear. Realize first that God is near you, and within you, then you will feel how natural it is to talk with Him each moment about your needs and desires. This is the secret of the prayerful life, of which Paul writes: "Night and day praying exceedingly" (1 Thess. iii. 10). It is only when you live a life apart from God that you say: "I must take time, I must take trouble first of all to find God before I can pray." But to the true Christian, *life is a constant abiding with the Father*. "*In Thy Name do they rejoice all the day*" (Ps. lxxxix. 16). The intercourse between the Father and His child should be continuous. Even so prayer may become a daily

life activity, like breathing or sleeping, instead of something that is brought into use only once a day. The principle of complete dependence on the unseen God, and the holy habit of claiming His presence with us each moment of the day—this is the secret of a life of true godliness.

God always near, so that you may call upon Him at all times. According to the word of St Paul, you will be "anxious for nothing, but in everything by prayer and supplication let your requests be made known unto God, and the peace of God will guard your hearts and minds." Remember these two things: A God always near, with His infinite and abundant grace; and His child in utter weakness, calling upon One who will surely hear and answer.

## NINETEENTH DAY.

### Take Time with God.

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

IT should be the aim of every Christian to set aside a little time each day for quiet communion with God. A time for everything—and shall there be no time to spend in the presence of the Creator of all things? No time to contemplate His will and purposes for us? The holy, loving God is indeed worthy of the best of our time—of all of our time. We should live in constant fellowship with Him, but each day there should be a special time of quiet when we are with Him alone.

We need a period daily for secret fellowship. Time to turn from daily occupation and search our hearts in His presence. Time to study His word with reverence and godly fear. Time to seek His face and ask Him to make Himself known to us. Time to wait until we know that He sees and hears us so that we can make our wants known to Him in words that come from the depth of our hearts. Time to let God deal with our special needs, to let His light shine in our hearts, to let ourselves be filled with His Spirit!

What do you think? Will it be possible to give a quarter of an hour each day for this purpose? If you are unwilling to

make such an arrangement you must not be surprised if your spiritual life is enfeebled and becomes ineffective. Fellowship with God should have a first claim on your time, and if you will only arrange for this brief intercourse with God you will soon learn to value it. It will not be long before you feel ashamed that there was ever a time when you thought fifteen minutes would suffice.

Everything on earth needs time. Think of the hours per day for so many years that a child spends at school gathering the rudiments of knowledge that he may cope with this life. How much longer then should we spend in learning from God for life everlasting?

O Christian, give the holy, gracious God all the time you can until His light and life and love fill your whole life and you abide in Christ and His love through His word and through prayer.

## TWENTIETH DAY.

### The Will.

*"All Judah rejoiced, for they had sought Him with their whole desire; and He was found of them."*—2 CHRON. XV. 15.

THE will is the royal faculty of the soul; it rules over the whole man. Many people become the slaves of sin because they do not decide with a firm will to listen to the voice of conscience. Many Christians make no advance in the prayer-life because they have not the courage to say with a strong purpose of will: "By God's help I will do all that God's Word and my own conscience bid me do. I will make time for prayer and quiet fellowship with Him."

In the practice of prayer it is quite indispensable to say in regard to wandering thoughts, or the brevity and haste of our prayers, or their formality and superficiality, "*I will not give way to these things, I will call upon God with all my heart and strength.*"

This is not an easy task. One must face the position calmly and decide to go on praying without any real zeal or earnestness, or else look to God to help them by His Holy Spirit to say: "In the few minutes that I spend with God and His Word I am determined to give the time *with an undivided heart.*" Keep on, even though you find it difficult. You will find it easier

each time you say to God : " Lord, I can be satisfied with nothing less ; *I will seek Thee with my whole heart.*"

All Judah sought the Lord with their whole desire (or will), and He was found of them. God is longing to bless you, but is unable to do so as long as you are not willing to give yourself unreservedly, and with all the strength of your will, to let Him work out His will in you. Speak it out in God's Presence : "*Father, I will seek Thee with all my heart and will.*"

## TWENTY-FIRST DAY.

### Christ's Love to us.

*"A new commandment I give unto you, that ye love one another, even as I have loved you."—JOHN xiii. 34. "Even as the Father hath loved Me, I also have loved you; abide ye in My love."—JOHN xv. 9.*

THE Lord gave His disciples a perfectly new commandment, that *they should love one another, as He had loved them.* To this end He wanted them to know what the love was wherewith He had loved them. Nothing less than *the love wherewith the Father had loved Him.* It is the everlasting, unchangeable, divine love wherewith the Father loved the Son, wherewith the Son loved us, and *wherewith we should love one another.*

The thought is so vast and so heavenly that it needs time to grasp it. Pray about it and let God's Spirit make it a blessed reality: the love of God to Christ, the love of Christ to me, my love to the brethren, is one and the same almighty, everlasting love.

God sent His Son to earth to manifest this love. The same love that God had to His Son, He had in His heart for all mankind. This same love Jesus exercised toward His disciples. This love was given them when the Holy Ghost was poured out on the Day of Pentecost, that they might love one another, and more—

even love those who were the enemies of Christ.

It is all one and the same love. Not merely a feeling or a blessed experience, but a living divine power, flowing from the Father to the Son, and working in the hearts of the disciples through the Son, and so streaming forth to the whole world.

We are ever ready to say: "We cannot love others as Christ has loved us." It is not impossible. The Holy Spirit, as the power of this holy love, *sheds it abroad in our hearts*. This is God's own word. He who meditates on it *until he believes it* will have courage to bring his petitions to the Throne of Grace, and to receive the love which passes all understanding.

## TWENTY-SECOND DAY.

### Our Love to Christ.

*"If ye love Me, ye will keep My commandments."*—JOHN xiv. 15.

I N the Gospel of St John, our Lord Jesus Christ speaks six times of our love to Him consisting in the doing of His will.

*"If ye love Me, ye will keep My commandments"* (xiv. 15). *"He that hath My commandments and keepeth them, he it is that loveth Me"* (xiv. 21). *"If a man love Me, he will keep My word"* (xiv. 23). *"If ye keep My commandments, ye shall abide in My love"* (xv. 10). *"If ye abide in Me, and My words abide in you"* (xv. 7). *"Ye are My friends if ye do the things I command you"* (xv. 14).

It is not enough to read these words once. Take your Bible, and go over them carefully, and notice how in each verse there is a wonderful promise. Then you will realize the blessedness of the life of the one who loves Christ, keeps His commandments, and abides in His love.

Notice the striking promise in verse twenty-three of this chapter. *"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."* The Father and the Son dwell in the hearts of those who love Jesus and keep His commandments. Such can say with St Paul, *"Christ lives in me,"* and will love the

brethren and all around them with the love wherewith God loved His Son.

St Paul says to all Christians : " Know ye not as to your own selves, *that Jesus Christ is in you ?* " (2 Cor. xiii. 5). Many Christians do not realize this, or the love Christ has for them. If we are strengthened through the Holy Ghost, Christ will dwell in our hearts by faith, and *we shall be rooted and grounded in love*. Then it will be quite natural for the love of God to work within in divine power, and we shall learn to love Him, even as He loved us, in the love of the Father.

Dear Christian, as Christ loved you, and you abide in His love, you will be enabled to keep His commandments. The measure of His sacrifice for you will be the measure of your willing surrender to Him in all things.

## TWENTY-THIRD DAY.

### Our Love to the Brethren.

*"This is My commandment, that ye love one another, even as I have loved you."*—  
JOHN XV. 12.

SO many people deem it quite impossible to keep this command, that they do not even attempt to keep it. But one who reads prayerfully and carefully the last two chapters of this booklet will see that the Lord has indeed made provision for the fulfilment of this command. The reader will learn that the great love wherewith the Father loved the Son is the love with which Christ loves us. Even as the love of the Father in the Son was His whole life, and worked with a divine power in Him, so the relationship between the Lord Jesus and ourselves is the same. As He loves us, His love comes to abide in us, because He Himself dwells within us.

Even the world agrees that if a man says, I love God, and hates his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? Hatred toward a brother is a sign that a man does not love God. Love toward a brother is an indication that he loves God.

Let us try to understand what the Lord really means by this command. He came to earth to make known God's love to us. He was returning to the Father. He had

revealed the love of God the Father, and would leave this love on earth in charge of His disciples. He said to them : " Love one another, as I have loved you." Remember that through the Holy Spirit, whom I will send, I am dwelling within you and will enable you to love the brethren with My own love. I dwell in each one of My disciples. As you love others in the power of My love, they will also grow strong to love. And this will be a powerful sign that My love is in you, when the world is convinced, that as in Me, so in you, the Father has shed abroad His love.

Child of God, bow at the feet of your blessed Lord, and worship and adore Him for His wonderful grace, and He will take up His abode in your heart, in the love of the Father, and give you the love wherewith to love your brethren, and so prove to the world that God is truly in our midst.

## TWENTY-FOURTH DAY.

### Love Demands All.

*"Hereby know we love, because He laid down His life for us ; and we ought to lay down our lives for the brethren."*—I JOHN iii. 16.

**I**T was not only on the Cross that Christ gave His life for us : that was the consummation of a life that from the beginning was surrendered to the service and healing of man. The debt that rests upon each one of us as a consequence is not discharged if we are called upon suddenly to lay down our life. The example of Christ bids us give our whole life in service to our brethren.

Try to grasp this truth. The strength of God's love in Christ enabled Him to give up His life wholly for us. The same strength is available for us, and as we yield ourselves wholly to it we shall be able to make the welfare of souls the central object of our lives. One who gives himself wholly into the keeping of God's love will feel its power and all-sufficiency. This is the blessedness of the Christian life—*giving our lives wholly for others even as Christ did.*

One sometimes finds, even among unlearned people, that where the fire of love to Christ burns there is an unquenchable desire to pray and work for others. I read lately a story of a young girl only ten

years of age, whose heart had been so touched by the love of Christ that she began at once to lead others to Him. A few years later, when she went to a boarding-school, it was her daily prayer and endeavour to bring others to know and love her Saviour. This continued until her nineteenth year, when she became a regular worker among soldiers, giving all her time and energy to the work. The Lord gave her such a spirit of prayer and such love to souls that for many years she continued that work, a living example to all of how God could enable one to spend her life in the service of others, and specially in winning them for Christ.

Dear reader, take this thought into your heart. Christ gave His life for you and you are a debtor who owes your life to the brethren. *The love of Christ constrains you and will supply all the power and strength needed.*

## TWENTY-FIFTH DAY.

### A New Commandment.

*"A new commandment I give unto you, that ye love one another; even as I have loved you."*—JOHN xiii. 34.

LET us once more consider the great wonder of the new command, that we should love our brethren with a Christ-like love. One may think that it is foolish to imagine that, in our wicked and perverse hearts, a love like unto that of the Son of God should grow up. Yes, but listen to what the Son of God says, for His command is not like the law given on Sinai, which was not accompanied with a gift of the power to keep it: "These things have I spoken unto you that My joy may remain in you, and that your joy may be fulfilled" (John xv. 11). Power is given with the new command. A new spirit is promised which will enable us to love the brethren with Christ's love: "That Christ may dwell in your hearts by faith." He has promised to each one who loves Him and keeps His word that He will come in unto him, and take up His abode with him. It is in the power of this indwelling that He makes our hearts the dwelling-place of His love to His people.

Christ prayed to the Father: "That the love wherewith Thou hast loved Me may be in them, and I in them." He will indeed dwell in our hearts, bringing the

love of God and manifesting His love to His children. As He dwells in our hearts with His divine love, He teaches us to love the brethren at all times and in all circumstances. He is the Vine, and we are the branches; he that dwells in Him as a branch in the vine bears much fruit, chiefly love to the brethren.

Let us say to ourselves: "My fellow-Christians cannot see the Lord Jesus, but I have a charge to compensate them. I am commanded by my love to show forth His love as seen when He was upon the earth. Christ has given His love in my heart towards the brother who is so perverse and unloving in order that I may help him. Christ loved me while I was yet a sinner and He gives me His own love towards a wandering brother. That will bring blessing to the Lord Jesus, to my brother, and to myself."

O brothers, let us believe in the love of Christ. Let us receive Christ into our hearts to abide there with His heavenly love, and let us have faith to reveal this love to our brethren. Christ will surely give the new Spirit, the Holy Spirit, to shed abroad His love in our hearts.

## TWENTY-SIXTH DAY.

### "Lovest Thou Me?"

*"Peter was grieved because He said unto him the third time, 'Lovest thou Me?' "*—  
JOHN xxi. 17.

AFTER His resurrection from the grave the Lord wanted to convince Peter of the lack of love which was shown by the denial of his Lord. To us, too, the Lord comes, time after time, with the question, "Lovest thou Me?" until we are made to expostulate, "Thou knowest that I love Thee, Lord," and to confess to the conviction of how little this love is manifest in our hearts and lives.

Think of what the tokens are of a real true love. *A sincere longing for fellowship with the loved one.* We see in daily life how friends and relations like to be together. Our love to Christ can be tested by the joy we have in His presence when we meet with Him in the inner chamber.

*Love seeks to please the loved one.* Love strives to bring happiness to the object of its love. The extent of our love to the Lord is shown by the way we obey His will. "He that loveth Me, keepeth My commandments. . . . If ye keep My commandments ye shall abide in My love." Love does all that it can to make the loved one happy.

*Love seeks to become entirely at one with the loved one,* and so attain to spiritual unity.

What a test this is for us when we try to answer the question: "Lovest thou Me?" Let us apply this test to ourselves as in His presence. If we come short on any point, let us humbly confess it to our beloved Lord, and receive from Him on the Throne of Grace the power to love Him with our whole heart.

We read that when Peter was grieved and said, "Lord, Thou knowest that I love Thee," the Lord gave him power to feed His sheep and His lambs. Even as the Lord Jesus loved us when He sought and found us, so His own love will constrain us to win souls for Christ and His service.

## TWENTY-SEVENTH DAY.

### The Love of Christ for the World.

*"By this shall all men know that ye are My disciples, if ye have love one to another."*  
—JOHN xiii. 35. *"That they may all be one; even as Thou, Father, art in Me, and I in Thee, that they may also be in us; that the world may believe that Thou didst send Me. . . . That the world may know that Thou lovedst them, even as Thou lovedst Me."*—JOHN xvii. 21-23.

IN these two texts our Lord had the whole world in mind, and expressed His desire to save all men. The great power on which He built His hopes of winning the world was the wonderful love with which all people and nations would be welded into one, so that even the heathen could say: "Behold, how these Christians love one another."

The Lord has not saved us merely to make us happy. Oh no, that is only the beginning. His great object is to use everyone who receives His love as a witness to win others to His service. It is not alone a witness in words that is needed, but the power of a heavenly love, by which selfish people, "hateful themselves and hating others," may be renewed into a life like that of Jesus Christ, a life of self-sacrificing love, which embraces all disciples in one Body.

Do you begin to realize why there is

little power for conversion in some preaching? The world asks, What proof is there that Christians are any better than other people? The proof is that Christ can change really selfish people into *models of love and self-sacrifice*. It is a matter of deep concern for the Church and for the world that Christians should manifest this heavenly love. For the Father loved them with the same love wherewith He loved the Son, and the Son gives this same love to us.

What does the world most need at the present time? *A revival of love in the hearts of men and women through the Holy Spirit*. This would bring untold blessing to every believer, to the whole Church, and to all who realize what the love of God can do in hearts fully yielded to Him.

## TWENTY-EIGHTH DAY.

### Love for Souls.

*"He that is wise winneth souls."*—  
PROV. xi. 30. *"Come ye after Me, and I  
will make you fishers of men."*—MATT. iv.  
19. *"Fear not; from henceforth thou shalt  
catch men."*—LUKE v. 10.

WHEN the Lord Jesus Christ taught Peter the great lesson about love (John xxi. 15-17) He gave him the right and the power to feed His sheep. This was in fulfilment of the promise made when the Lord first called Peter and said: "Follow Me, and I will make you fishers of men."

Our Lord expects that each one who receives into his heart His wonderful love will use that love in winning souls for Christ. God's Word teaches us clearly that it is the duty of every Christian to be a soul-winner. When the heart is right with God the Christian has freedom in definite, believing prayer, and may expect God's blessing on personal work.

The principle is so simple that every Christian, old or young, rich or poor, may have a share in it. It is so important that a healthy spiritual life in the Church and in the individual member can be preserved only when each one takes part.

The value of this principle will be seen when one realizes what the result would be if every Christian were to fulfil his

obligation. Everywhere there are souls in need of help. Eminent ministers and evangelists agree that it is not in the preaching of the Word, but in work for individual souls, that the largest results are to be found.

*Personal work for souls means more love to our Lord and more joy in His service.* This work consists not only in speaking to individuals about their souls, but in speaking to God for souls. It is a great thing to be a soul-winner, a work that angels might envy. God sent His only Son into the world to win souls for the Kingdom. If you long to possess the love of God, surrender your lives to the Everlasting Love, that you, through that love, may bring God's wandering children to their Father. A life consecrated to the winning of souls by the love of God in our hearts will bring joy to the heart of Christ, and glory to His Name.

## TWENTY-NINTH DAY.

“Not I, but the Grace of God.”

“By the grace of God, I am what I am : and His grace which was bestowed upon me was not found vain ; but I laboured more abundantly than they all ; yet not I, but the grace of God which was with me.”—  
I COR. XV. 10.

THE word “grace” may be used in two senses. It points first of all to the free and undeserved blessings bestowed by God, upon which we can always reckon, and for which we should thank Him daily, and then the word may be used of the divine power with which this compassionate love works within us. Grace is not merely an attribute of God, but a life-power which works in us every day and every hour, giving us the power to do God’s will.

St Paul speaks in this text of the goodness of God, that made him, all undeserving, what he was. God’s grace in him was not found vain, for he had laboured more abundantly than they all. He was by God’s grace enabled to do his work. He felt it was all free grace, by means of which the divine power worked within him.

Let us hold fast these two thoughts as we approach the Throne of Grace. God will receive us and use us and bestow His grace upon us, not in measure according to our deserts, but according to the great

love which He has for us. We will then be able to do what God requires each moment of the day. Hear what Paul says : " God is able to make all grace abound unto you ; that ye, always having all-sufficiency, *may abound unto every good work* " (2 Cor. ix. 8). And again : " I was made a minister, according to that gift of the grace of God, which was given me, according to *the working of His power* " (Eph. iii. 7). It is the constant stream of grace that gives us the power to be " abundant in every good work."

" Not I, but the grace of God that was with me." Let every thought of what the grace of God will work in you be linked with the words : " *Not I, but the grace of God.*" Cultivate large thoughts of what God will do for you. Bow before the Throne of Grace fully assured of what His grace can and will do for you. " Be strong and of good courage, and He will strengthen your heart."

## THIRTIETH DAY.

### The God Who Doeth Wonders.

*"I bow my knees unto the Father . . . that Christ may dwell in your hearts through faith ; to the end that ye, being rooted and grounded in love, may be strong to apprehend . . . and to know the love of Christ, which passeth knowledge."*—EPH. iii. 14-19.

THESE meditations make us feel how sadly lacking in love we are towards God. More than one will be earnestly seeking to know how such a state may be overcome. God alone, the God who worketh wonders, can help us. He will help all who ask in faith. To gain that love we have to go to the Throne of Grace, from whence all love comes.

The gift of love is not bestowed separately. It comes to us when our hearts are filled with Christ. Our love for God will be sustained if we seek daily intercourse with Him. The Apostle Paul, in our text above, refers to his bended knees: "*I bow my knees.*" When in all humility we bow before the Throne of Grace and humbly wait and worship there, it is then that we shall receive the indwelling Spirit and the knowledge of the love of Christ will be bestowed.

It is not alone the forgiveness of sin that we must seek ; we must seek also for that abundant grace that will help us to be continually victorious over sin and en-

able us to be fitted for the continual indwelling of the Spirit. We must earnestly pray that we may so live that "the love of Christ which passeth all understanding" shall be in the foremost place of our life. *It is at the Throne of Grace that we shall be rooted and grounded in that love.* And, having come to love God, that love will radiate from us to those around us and will even reach and enrich the hearts of those who do not themselves as yet love Him.

Such a state of blessedness will be obtained only in answer to much faith and prayer poured out at the Throne of Grace. Pray that "the Father, according to the riches of His glory, may strengthen us by faith." It is only as we see the wonderful power of God and learn to know the love of Christ that we shall be able to love the brethren as we ought.

## THIRTY-FIRST DAY.

### Grace and Love.

"Grace be with all them that love our Lord Jesus Christ in uncorruptness."—  
EPH. vi. 24.

IN the little book, *The Secret of Brotherly Love*, we emphasized the relation between *Faith* and Love. Now we would dwell upon *Grace* and Love, and our text will serve to remind us how closely Grace and Love are linked together.

It is by faith that the sinner first experiences the forgiveness of sins. When a sinner has partaken of the free grace of our Lord Jesus, then sincere, fervent love comes into his heart, and he, like the Apostle Peter, may say: "Whom having not seen, we love, and rejoice with joy unspeakable." The great rule of the Throne of Grace, where God and the Lamb dispense eternal love, is this: "Grace be with all them that love our Lord Jesus Christ in *uncorruptness*."

How that last word penetrates the secret of the terms under which the gift may be received! Does it indicate the reason why the wonderful power of grace is so often withheld? We should strive to live in the incorruptible, unbroken love of Jesus as the Father desires us. If we open our hearts to the Holy Spirit the pure love of God will enter and we shall find "the grace of our Lord is exceedingly

abundant with faith and love which is in Christ Jesus."

The wonder-working, almighty God, who "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus unto all generations for ever and ever" (Eph. iii. 20).

"Unto Him that sitteth on the Throne and unto the Lamb be the blessing, and the honour, and the glory, and the dominion, for ever and ever" (Rev. v. 13).

"Unto Him that loveth us and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father; to Him be the glory and the dominion for ever and ever. Amen" (Rev. i. 6).



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