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THE RISEN LIFE
By David Shelby Corlett

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THE RESURRECTION, THE CAPSTONE OF ALL THEMES

The Nazarene Monthly, with this issue, turns to one of the climacteric themes of the New Testament -- the resurrection of our Lord. The risen Christ, the empty tomb, the abandoned grave clothes, the spectacular appearances -- to the women -- to the disciples in the upper chamber -- to the travelers to Emmaus -- to "doubting Thomas" and the other ten -- to the hungry fishermen at dawn on Galilee's shore -- to "above five hundred brethren at once" on Olivet's brow, and the almost frenzied reawakening of the faith of His despairing followers, is to the Christian religion what the over arching dome is to a stately temple. It binds together the whole. It embellishes with matchless symmetry the noble foundations and the aspiring walls. It covers with its beauty and majesty the holy of holies within. It completes and finishes the whole.

Adequately to seize with the mind, and hold with victorious and tenacious faith this miracle of miracles, completes in the Christian's mind and heart the perfect circle of divine revelation; it equips his thinking for a holy life amid stress and trial here on earth, illuminates his pathway with a searchlight ray from heaven, and sheds a halo over all the somber hues of death and the grave, While he is still in this mortal vale it gives the believer a vision and taste of immortality -- for inasmuch as He lives we shall live also.

The publishers are fortunate in securing Rev. D. Shelby Corlett to present to their readers the discussion of this outstanding theme. His early training in a deeply religious home; his surrender to the Master while yet a lad; his faithful study of the Word in all its bearings; his intimate acquaintance with the Spirit who filled the being of our Lord, who raised Him from the

dead and who indited the record of this stupendous event, all have peculiarly equipped him to tell again the tale, and suitably draw lessons from the resurrection of Jesus Christ.

We recommend the earnest perusal of this number of the Nazarene Monthly. Read it carefully, read it prayerfully. Read with pencil in hand and mark the many suggestive statements found herein. After diligent perusal lay this magazine carefully aside for a few weeks, and then read it again. You will note how wonderfully the marvelous miracle of the resurrection, and its attendant moral and spiritual transformations in the mind and soul will develop with closer acquaintance. The resurrection is indeed, the capstone of all sacred themes.

J. G. Morrison

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CONTENTS

1
The Resurrection in the New Testament

2
Dying to Live

3
Risen with Christ

4
Christ our Life

5
Discipline in the Risen Life

6
A Life of Security

7
When Christ Shall Appear

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THE RISEN LIFE

By David Shelby Corlett

Chapter 1

THE RESURRECTION IN THE NEW TESTAMENT

The resurrection is one of the great facts which vitalize the gospel. When one considers it he is staggered with its immensity, awed by its power, and inspired by its truth. Without it the gospel is robbed of its energy and its message becomes a lifeless, cold, inconsistent something. With it Christianity is a potent factor in the world's history, a religion with a dynamic and a life-giving agency to a world dead in sin. Even a casual reader of the New Testament is impressed with the place of importance given to the Resurrection in the teachings of the Apostles and in the ministry of the early church.

The great truth of the resurrection and its importance in the gospel gradually presented itself to the minds of the apostles. At first the different appearances of the risen Christ served as a means of encouragement to the somewhat bewildered and perplexed disciples. These frequent meetings with them caused their hearts "to burn within them," inspired confidence in a doubting Thomas, and served to gather their distracted thoughts to the great central theme of Christianity; that the same Jesus, their teacher, leader and healer was now the Conqueror of death and the grave. They were certain He had died. They were eye witnesses of His sufferings. They had seen him "give up the ghost" and had heard Him commend His spirit to the Father. Their hands had tenderly assisted in His burial. Several had seen the open tomb. All had been present at times when He had appeared to them with messages of comfort and inspiration. They had received His commission to preach the gospel to all the world. They had heard His command to tarry for the "promise of the Father." They had all seen the cloud receive Him out of their sight. But Pentecost was necessary with its enlightenment by the Holy Spirit to show to them the real significance of Christ's resurrection.

Gradually the place of the resurrection in the Christian religion crystallized in the thinking of the infant church. They soon saw that it had a vital place in establishing the Messiahship of our Lord. Paul later saw the resurrection of Christ as a prophecy of the resurrection of "them that are Christ's at His coming." And when rejoicing in the fact of an inward dynamic and life he recognized something within of which the resurrection of Christ was a symbol. Thus this vital fact of Christianity is presented to us in three aspects throughout the New Testament. First, a fact establishing the divinity of Jesus. Second, a prophecy of our resurrection. And third, a symbol of the sanctified life.

"Declared to be the Son of God" -- Romans 1:4.

Jesus had stated upon several occasions that He would die and that He would be raised the third day. The only sign given that generation was the "sign of the prophet Jonah" who was three days within the whale, signifying the three days which our Lord would be in the grave. Thus the resurrection was necessary to prove the claims of Jesus to divinity. The disciples later recognized this fact, for Peter in his memorable sermon on the day of Pentecost declared, that because of His resurrection Jesus was made both Lord and Christ, and, the coming of the Holy Spirit on that day was a proof that all Christ's work, including the resurrection, was acceptable to the Father. Many men had died the victims of the cruel Roman cross. Many had suffered death as martyrs for the cause of God. But none had ever broken the power of death that held them and thus robbed the grave of its victory until Christ came forth in resurrection glory. Peter through direct revelation from the Father knew Jesus as "The Christ, the Son of the living God," but the revelation of the power of God in the resurrection was necessary to establish this fact so firmly in his mind that he

was willing to boldly declare His divinity. The resurrection was necessary to establish the claims of Christ to divinity, to give power to the message of the atonement, and to give His witnesses boldness to declare this message of truth.

We stand beyond the open tomb assured of the fact that Jesus "is declared to be the Son of God with power . . . by the resurrection from the dead" (Romans 1:4) and rejoice in the knowledge of a divine Saviour. And how useless Christianity would be without this divine Christ. A little contemplation of what our religion would be without a risen Christ is all that is necessary to prove to us the importance of the resurrection as a fact establishing the Messiahship of our Lord. We have a living, divine, ever present Saviour, one who is a victor over sin, death and the grave; who ever assures us of His ability to save and keep us in this world of sin.

"Christ the first-fruits" -- 1 Corinthians 15:23.

Hope of eternal life springs continuously in our hearts as the resurrection of Jesus furnishes us a pledge of our being raised from the dead. The Apostle Paul saw in the resurrection not only a fact establishing the divinity of our Lord, but also the promise of a day of glorious resurrection for all the saints when Christ shall return to claim His own. Through this risen Christ a ray of light shines into every Christian grave and hope is born in the hearts of the sorrowing bereaved ones assuring them there will be a reunion at the appearing of Jesus Christ; that just as surely as Christ was raised from the dead even so they who sleep in Christ will be raised at the sound of the trumpet and at the voice of the arch-angel. It supplies balm for broken hearts, brings comfort for the deepest sorrow, assures us of a glorious resurrection and of eternal life through Jesus Christ our Lord. Thank God for this prophecy which inspires us to look above the din and strife of a sinful world to a time of glorious victory; that lifts us beyond the fog of doubt and uncertainty and materialism to a definite assurance of eternal life; that takes the things of the future out of the realm of speculation and supposition and establishes within our hearts a confidence that these things shall come to pass even as Jesus said. The resurrection ever assures us of a day when "the dead in Christ shall be raised"; that "Christ is the firstfruits; afterward they that are Christ's at His coming."

"Risen With Christ" -- Colossians 3:1.

The enjoyment of resurrection blessing is not confined to the future. The Apostle encourages us to be "risen with Christ" here and thus to know something of the power and glory of the risen Christ while in the body. He dares to assert that there is a place for each of us where we may be "Raised up together with Him and made to sit together in heavenly places in Christ Jesus" (Ephesians 2:6, R. V.). Or, we may now enjoy "the risen life" by now being "risen with Christ" (Colossians 3:1). These scriptures state the profound truth that the same power which raised Jesus from the dead will work in the life of that Christian who will dare to "die indeed unto sin" that he may "be alive unto God;" that the sanctified life here and now is symbolized in the resurrection of Jesus.

This great fact challenges the believer to get away from the low levels of struggling and vainly endeavoring to live the Christian life and climb to heights of victory through the power of the conquering Christ within. It condemns all feeble efforts and spiritual impotency bidding us to enter into the realm of spiritual power and strength offered us by the risen Savior. It calls us from

the battle fields of inward conflicts with carnality to the place of deliverance. It tells us there are such places of victory for every child of God. No matter how weak we may be, nor how many times we may have fallen, nor what our failures in Christian living may have been, we are encouraged by the resurrection of Christ to trust Him for a victorious Christian life here and thus share with Him some of the power of His risen glory.

In these pages we will study at length "the risen life" which is symbolized in the resurrection. The scripture used is:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:1-4).

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Chapter 2 DYING TO LIVE

A resurrection always presupposes a death. Without the cross there could have been no resurrection for Jesus. If we are to enjoy "the risen life" we can only reach that place by taking the route of death.

There is a very striking picture underlying this whole statement of scripture, It is taken from the agricultural realm and is the same as used by Jesus in His answer to the inquiring Greeks -- "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12:24). It emphasizes emphatically that death of some sort is necessary to a resurrection. Let us note carefully the several operations necessary before fruit is gotten from the seed. First, it must fall into the ground, i. e., it must get into the realm where growth is made possible before death can be effected, Second, it must yield to the processes at work in the soil its moisture, its mineral elements, and its life before death is made possible. Third, that plant-life is only produced as the seed which is in the ground dies by yielding to the processes of the soil, but in that death it finds its real life. Fourth, that plant life must submit to the laws of growth before fruit is borne.

This presents a very beautiful analogy of the Christian life, particularly the sanctified life First the individual who is "Born again" has the Christ life n him and finds himself "in Christ." Just as the seed has its life within and finds in the soil the necessary elements for producing that life; so the "born again one" has the life of Christ within him and he is planted "in Christ" as the soil in which he lives and from which he draws the elements necessary for spiritual life. Second, as the seed finds its life hindered by the presence of the hull, so the Christian finds himself hindered by the carnal self-life which clamors for recognition and retards his progress in divine things. The seed finds in the soil the elements which produce death to this hull and by submitting to this death process plant life is produced. The "born again one" finds in Christ the elements that will produce death to this carnal self, so by giving himself over to death and by submitting to the power of Christ he finds himself "dead with Christ," the carnal is removed and "the risen life" is produced.

Third, that as the seed by this death finds its real life manifested so the Christian by being "dead with Christ" finds the risen life manifested in his life, But there can be no such life without the death. Fourth, that as the seed submits to the laws of growth, so the sanctified Christian must submit to the laws of spiritual development that the fruit of the risen life may be abundant. "If we then be risen with Christ" we must of necessity be

"Dead With Christ" -- Colossians 2:20.

The death necessary in order to be risen with Christ is not that death in which we are found as sinners, i . e., "dead in trespasses and in sins" (Ephesians 2:1). Such a death is not "dead with Christ"; it is a death in the grave of sin and condemnation. To be taken from such a grave is indeed a resurrection, for one is brought from the dark grave of guilt to a new life in Christ and such a work of grace is cause for much rejoicing. In this quickening, one is lifted from his old life and planted in Christ, just as the seed is taken from the old environment and planted in the soil. The "quickened" one now finds within him new life, a divine life; and he realizes himself planted "in Christ" as the soil from which he must gather his life and strength. But as the seed finds the hull which hinders that life or growth, so this "quickened" one soon finds the presence of a hindering, hampering, "sin which so easily besets." The risen life emphasized in this lesson is only effected as the "quickened" one dies with Christ to this hindering carnal self or sin and is "risen with Christ" to a life of victory and fruit bearing; This death is emphasized by the Apostle in verse twenty of the preceding chapter. It is "dead with Christ from the rudiments of the world." And how different is this death to that of being "dead in trespasses and sins."

The death to be effected is a very real death, for it is only as the death to the carnal things is real that the risen life is real. So it is highly important that we emphasize the necessity of an absolute death before we can properly appreciate the risen life.

All death has more or less struggle involved. The intensity of that struggle is determined by the attachment for the things to which we are dying, and by our appreciation for those things which we obtain by death. This is pictured in physical death. Some struggle hard to live because of their attachment to the things of the physical life. Others are so free from earthly attachments and have such a deep appreciation for heaven, and, the heavenly things have such an attraction to them, that the struggle is lost in the anticipation of what they shall obtain after death, May this not be the case with the child of God who dies to carnality, to the world, to the sinful self, and to everything which hinders the enjoyment of the risen life in his heart? May he not have such a hunger for the things of the risen life that the anticipation of these joys and victories will reduce his struggles to a minimum? Surely this is possible. Or, he may have such an appreciation for, and such attachment to, the carnal self that he may struggle long and die hard, But in either case the death must be real;

Not Crucifixion by Self

One cannot die to sin and carnality in and of himself. There is no possible way for one to "will" himself dead in any sense. Not one of us can lie down and "will" to die physically, and die as a result of our "willing." If such were the case most of us would be dead, for at some time in the struggles of life we have prayed to die. If people could die by "willing" to be dead, those who desire to commit suicide would take the "willing" route rather than by using means of violence.

That seed cannot "will to die" and by that act find death made real. It "wills" to die by submitting to the process of the soil. It dies with the soil; So the Christian cannot decide to die to carnality and by his "willing" have death effected. It is not crucifixion by self, nor the putting of self to death by our own efforts; How many have vainly tried to put to death the deeds of the flesh? How many have had death struggles with carnality only to be defeated? We cannot put carnality to death by our own willing; We must have the will or desire to be dead, but in the last analysis

It is Crucifixion with Christ

"Dead with Christ" is the term used by the inspired writer. "Co-Crucifixion" is a term used by a modern writer, and this clearly explains the process of death to carnality. We cannot of ourselves put carnality to death, but by our union with Christ in death it is made possible. We cannot raise ourselves from the carnal self-life to the sanctified life, but by our union with Christ we are "risen with Him." Christ has long desired to teach us that salvation in every particular is not of works or self effort, but through Him and by grace.

How, then, does one enter into that death which is necessary to enjoy the risen life? Let us take some scriptural testimonies to assist in better understanding this death. Paul testifies, "I am crucified with Christ" (Galatians 2:20). He exhorts Christians to "through the Spirit mortify the deeds of the body" (Romans 8:13). "Wherefore if ye be dead with Christ" (Colossians 2:20). These and other passages of scripture testify that the death to carnality is only effected by a union with Christ in death. This death leads us to the cross where carnality was dealt with as definitely as was our actual transgressions (Romans 6:6). This death is a crucifixion, just as Christ's was a crucifixion. We have our cross just as He had His. My cross brings me to His cross where death is made real. My part in death to carnality is to bring my carnal self to the place of crucifixion; it is Christ's part to make real that death which I desire. Does this make death easy? By no means. Carnality hates the cross. Self will assert itself in seeking to culture and refine this carnality. Pride will dictate that we may conquer by struggling and fighting. The carnal will seeks to gain the victory by "willing to be dead;" But if we ever enjoy the risen life we must bring these things to the cross, the place of execution, and believe Christ to put to death this carnal self. It means that we take the attitude of death and in our hearts have done with all of its presence in our life. At the cross we plead to be "crucified with Christ", and, just as the seed submits to the elements of life in the soil and dies, so Christ makes real this death that the risen life may result.

We must recognize that there is only one provision made for carnality, That is at the cross. If we are ever to have it dealt with in our hearts and have its presence destroyed we must make application for such destruction at the cross. On the other hand we must as consciously and definitely have done with it as if we could destroy it ourselves, and then absolutely trust Jesus to make real within us the death we are so strongly desiring, I have the "will to die"; but it is Christ that puts to death, I die by making my appeal to the cross and refusing to longer try my own efforts; Christ hears my heart cry for deliverance and delivers me from carnality. Thus it is a "death with Christ".

Our fathers used to sing, "Let me die"; (and it would do no harm for their children to sing it more) and this pictures the real heart desire of every Christian seeking to know the risen life. "Let me die"! Does that not cry for some higher power to make the death real? "Let me die" to carnal

self, its desires, its ambitions and all which in it would oppose God's will for me. "Let me die" to the world, to all its allurements, to all its pleasure, to all its call in any particular. "Let me die" to opinions of friends, of loved ones, and of self, when to follow these opinions would hinder God's will in my life. "Let me die" to everything but God and His purpose for me, With a heart burning and with such desires for death I appeal to Christ to make that death real. I see the provision of the cross for my sanctification. Faith accepts. I shout, "I am crucified with Christ." I am "Dead with Christ." Is this not "ca-crucifixion" rather than crucifixion by self? It is the only way to real death to carnality.

Let us make sure that our seeking is sure to end in death. Death is incidental to the life we desire. We have gotten such visions of a possible victorious life, a life of holiness and power, that we have taken death only as a step to reach that realm. While this death is wonderful, the risen life is our goal. So let us look for that life which is "risen with Christ."

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Chapter 3 RISEN WITH CHRIST

Through the "death with Christ" we have now entered into a new realm of life which may truly be termed, "Risen with Christ." To return to the analogy of the seed; it finds itself in a new realm with a greater inner power of life than it had known before. It grows by reaching out farther into the soil with its roots, and by pushing its life toward the sunlight. It is hindered in its growth by clods and perhaps by stones, but life impels to action and clods are broken, and stones merely turn its life to seek a new way to the light. It has been proven that the element of life in a seed has been so powerful as to break the joints of stones which were securely cemented together. Nothing can stop life that finds its proper nourishment from below. This seed is a seed no longer, it is now a living plant and dependent upon new laws for its development. So it is with the child of God who has entered into the risen life. He finds himself in a larger sphere of Christian living, with larger possibilities opened to him. He is dependent not upon anything of the old life, but rather upon the newer relationship for his progress.

In the human life he is dependent on his desires, upon the development of his will power and the training of his intellect for success. In the carnal life he had to observe continuous caution lest the traitor within should succeed in getting the ascendancy and he should be flooded; he was dependent on his touch with God together with constant effort and careful watchfulness on his part to keep his relation to God, But in this new realm, in the risen life, he is not dependent upon those things necessary for success in the human life, nor upon that watchfulness necessary in the carnal life; he is entirely dependent upon the development of the new relationship with Christ into which he has now entered. It calls for confidence, for trust and repose. He looks more to the settling of the roots deep in the life of Christ than to the manifestations of the outward life. He well recognizes that when the spiritual life is drawing heavily from the life of Christ he has no difficulty in manifesting a proper attitude toward his fellow man or toward the world. The carnal mind took careful watching of the outward life, the risen life looks more to the contacts within. The carnal life was careful not to permit anger to manifest itself, to keep pride properly controlled, to fight against its appearances in worldliness; but the risen life seeks to keep the attitudes and states of the

heart in the proper relation with God, so the joy may not be interrupted, the peace may not be disturbed, and the communion with Christ may not be broken. Most of Satan's attacks at the sanctified heart are directed at interrupting his joy, at disturbing his peace, or breaking his communion with Christ.

A New Fellowship

He has entered into a new relation with Christ, He has a new appreciation for spiritual things. Fellowship with Christ is taken out of the realm of the probable and is made a glorious and precious reality in his life. He does not look back to a Christ who lived over nineteen hundred years ago, singing, "I wish I might have been with Him then;" but he enjoys a blessed inward fellowship with Him which is unbroken by human contacts in the realm of business or earthly life. He can well take care of his earthly affairs for there is a deep undercurrent of divine communion constantly at work in his life, Christ to him is not off in heaven, but Christ is enthroned within his life. He ceaselessly cultivates this new spiritual fellowship that the roots of his life may reach farther and, farther into Christ. To those who have not entered into such a real fellowship with Christ his conversation on spiritual things seems strange. He is thought peculiar by those who are still groping in the carnal life, But to him Christ is real, His fellowship is precious, and life is one continual round of inward devotion to God.

New Levels of Joy

In the great oil fields of the West it is sometimes found necessary to sink the wells to a lower level in order to obtain a greater supply of oil, and to make the fields more profitable. The individual who has reached the risen life has struck the flow of joy in the deeper levels of Christian life, There was some joy in the carnal life, and at times there were unusual manifestations, but its flow was not constant, It was occasionally accompanied with mixtures in emotions which were not well pleasing to God. But in his "death with Christ" he struck a lower level of joy with a greater flow, until now he realizes what Jesus meant when he said, "That my joy might remain in you, and that your joy might be full."

He has found the secret of all joy, that is, drawing heavily on Christ's joy. And in this he becomes strong, for "the joy of the Lord is your strength." It is not a joy that is produced by pleasant surroundings, by successful business ventures, by pleasing sensations to the nervous system; it is a joy which is independent of outward contacts, it is drawn from Christ. He can easily detect the difference between being "tickled" because of some pleasant outward circumstance, because of the singing of some catchy religious song, or because of the telling of religious anecdotes; and that of enjoying inner contacts with heavenly joy until he is really "blessed." May it not be that too many people confuse being "tickled" with being "blessed"? But the person who is "risen with Christ" does not depend upon the manipulation of the laws of psychology in producing a high tide in a meeting to get "blessed." He recognizes that such tides have their source in creaturely activity and are void of spiritual power and manifestation. He need not be "tickled" to enjoy the fullness of joy which springs up within his heart out of a real fellowship with Christ.

New Values Presented

The person who is enjoying "the risen life" is learning something of what Jesus meant when He said, "Seek ye first the kingdom of God," for earthly things are now computed in their relative value to the spiritual. He recognizes that he cannot give himself wholly to the earthly life with its legitimate pursuits and at the same time please God. He recognizes his major business in life is to live for God and his earthly business, whatever it may be, finds a secondary place. He can no more neglect his spiritual contacts and succeed in that realm than he can neglect his business contacts and succeed there.

Time is presented with new values. He recognizes time as his opportunity for spiritual development. He realizes as he employs time to develop his devotional life he is better able to glorify God in his body. Time is the stream which men may harness for success in any endeavor, or through which they may drift to defeat, Oh, that more Christians would harness time for spiritual values and not be content to drift to spiritual inertia.

Earthly successes are viewed in their proper value, It is to be gathered from the Bible that God has planned for His people to be successful in every phase of their life. Some of the choice Bible saints were successful business men and through their success had obtained vast fortunes. Business failure is not glorifying to God. It surely is expected of a business man who has entered into partnership with God that through his reliance upon this unseen Partner, and by carefully using his good judgment, he should have success, God is not glorified by ignorance or mental failures. The best students of all should be those whose hearts are filled with, and whose minds have been illuminated by, the Spirit. But the individual enjoying the risen life realizes that such success gained at the expense of spiritual contacts is of no value whatsoever.

He views men in their proper value. No life of inner spiritual contacts is what Christ would have it be, unless it reaches out to touch men for God. He sees in every man a possible temple in which God may dwell. He recognizes that Christ died to save all men and to bring them into the same relationship of divine blessing which he now enjoys. He does not "see men as trees walking," but sees all men clearly in the light which God has planned him to view men.

Walk in Newness of Life

The risen life brings one to the place of normal Christian living. The old life with its struggle and effort to be a Christian is past and he walks in newness of life. He does not try to live a Christian life; he lives such because he has struck the fountain of all life. His spiritual life has reached the stage of normalcy. Just as the normal physical life is lived without conscious effort, so the risen life is God's normal spiritual life for man and in this he lives without conscious effort. All struggle to live in the physical denotes an unhealthy state, the asthmatic breathes with effort, the tubercular is conscious of his weakness, the diseased are limited by their lowered vitality -- anything that causes effort to live physically is not normal, Is it beyond the realm of the possible that God through Christ should so save a person in this world that he could live a normal Christian life without conscious effort? It is not. The person who is "dead with Christ" is dead to his own conscious efforts to live the Christian life and he is "risen with Christ" that his Christian life may be lived in normalcy. Would it not be wonderful if each of us could learn the lesson of trusting rather than struggling; of living rather than endeavoring; of taking rather than trying to take; of "letting go and letting God" do our living for us?

He walks in newness of life, by his resting in Christ to be kept from evil. How often have we heard a prayer similar to this: "Oh, Lord, we are starting out this morning to live in a new day. We will be beset with sin and iniquity on every hand. We will associate with ungodly men and women. The very atmosphere in which we live is charged with the powers of hell. Lord, help us to watch our words that we may say nothing to displease Thee. Help us to strive to live a clean life, etc., etc." Is that the prayer of the Christian living the risen life? Is that the normal Christian prayer? How would such a prayer sound if prayed by a normal physical person: "Oh, Lord, we are starting out this morning to live a new day. We will be beset on every hand with disease germs, the things we handle may be covered with germs of the most dreaded kind, the money we use may have been handled by cancerous or tubercular people. The dishes from which we eat and the knives, forks and spoons which we use in the restaurants may have been used by people with leprosy, and, for all we know they may not have been properly sterilized. Help us to watch that we may not breathe too many of these germs. Help us to watch that we may not miss breathing at any time today. Assist us in keeping our hearts in proper action, for we realize that death stalks at every corner." A normal healthy person that would pray like that would be sick before the day was over, But the natural, normal, physical life is concerned only with getting the proper nourishment for the body and with observing the laws of hygiene and health. He forgets about disease germs. May it not be possible for the Christian to be so dead to those things about him that he will give attention to only those laws which govern his spiritual health and development and forget about wicked men, atmosphere filled with the powers of hell, and sin and pollution everywhere? Surely the risen life suggests such a life. If we are "risen with Christ" we are raised from the grave of our own struggling to live righteously, to the place of His enabling.

I read the experience of one who had gone on a rigid fast for an extended period of time to overcome some dreaded disease. He denied himself all food and took care to drive from his body all poisonous elements by proper elimination. He fasted until the diseased tissues were removed and his body was free from the ravages of the disease germs. He then went out in newness of physical life to live free from the disease with which he had been afflicted. His manner of life was different for the days of disease had created abnormal ways of living, and had formed abnormal appetites. He now lived by the laws of health and is able to live as normal a physical life as if he had never been afflicted with that disease.

If fasting and rigid observance of health laws will effect such a radical change in physical life, why should it be thought impossible for God to radically change our inner life to so conform after His image, that we should not need to struggle against the things of the worldly and sinful life? If the disease is gone, and the spiritual life is healthy, it will be easy for us to live the risen life.

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Chapter 4 CHRIST OUR LIFE

The secret of all spiritual normalcy is that "Christ is our life." We have made much of the fact that Christ is our Savior, none too much however, but we have not emphasized sufficiently that

"Christ is our Life." Like the seed that has lost its original form and finds its life in the soil and the moisture and minerals from the soil become its life; so every Christian who has been "crucified with Christ" draws his life from Him. St. Paul expressed this fact when he stated, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me" (Galatians 2:20). Here is expressed the secret of the risen life; namely, "Christ liveth in me." Or, as stated in the scripture under consideration, "Christ is our life."

Life is never static, it is always active. Christ's place within the sanctified individual is not fully expressed by "dwelling in me," but rather by "living in me." He is there as an active, inspiring, living element -- the motivating force of the life. He does not produce the Christian life, He is that life. The secret we must all learn is how to adjust ourselves so that Christ may live in us without our studied assistance and help; rather, that we may naturally "let" Him live there, There is no possible way for us to "make" Christ live in us, but we may enjoy the glorious privilege of "letting" Him live there.

Scientists have been endeavoring for years to produce even the lowest forms of life. But life cannot be produced, it is transmitted. Let us learn well this secret in our Christian life. Spiritual life cannot be produced by our working, or striving, or rigid observance of religious ceremonies; it is transmitted to us by Christ, He is our life.

Life is indefinable. Just what it is that having we are alive and having not we are dead, is impossible to understand. It can be enjoyed and manifested but cannot be defined. So it is in the Christian sense. We cannot make Christ reign within us. We cannot produce the Christ life. We cannot define it. But we can enjoy its presence and rejoice in its manifestations by letting Christ "live" in us. With Him we are spiritually alive, without Him we are dead.

Life suggests naturalness and lack of strain and stress. An affected attitude toward life in any realm is disgusting. But the most attractive thing about life is the naturalness and ease with which it is manifested. And surely this is what Christ expects from those who enjoy the risen life. Paul's exhortation to the Philippians was, "Let this mind be in you, which was also in Christ Jesus." Note he did not urge them to "make" that mind be in them, nor to "endeavor" to have the mind of Christ; but just to naturally and normally "let" the mind of Christ rule there. To "let" something take place never suggests strain or tension. It takes no effort on our part to stand beside a beautiful, babbling brook and "let" it run. We stand perfectly at ease and enjoy its melody as it sings in its ceaseless activity. We "let" it run without trying to assist. We do not get into a strained physical position, with nerves tense, and muscles rigid to "let" the sun come up over our Eastern horizon on a splendid summer morning. No, we stand at ease and partake of the warmth of its first golden rays that come to light our earth and spread its life-giving currents every where. We cannot assist the sun to rise; we "let" it come up. Let us be as sensible about "letting" the mind of Christ be in us. We cannot assist Christ to be our life, but we can "let" Him be that life, Is it too much to say that where there is still a strain or an endeavor to have this life of Christ, that we are not dead with Him? I think not. One of the signs of death is ceasing from struggle and activity. Let us learn the secret of "letting" Christ live in us.

Spiritual Fruit Produced

The presence of "Christ as our life" is the inward dynamic by which all spiritual results are produced. Jesus tells us that the fruit of the vine as pictured in the fifteenth chapter of John's Gospel is something that we can not have without Him -- "without me ye can do nothing." It is not possible for us to produce the product of the life of Christ without "Christ as our life." The fruit of the Spirit as stated in Galatians 5:22, 23 are all common virtues, but even these common virtues cannot be manifested unless they are produced by the life of the Spirit within. The self-life produces poor imitations of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance; but when the self is "dead with Christ" and we are "risen with Him" that fruit is as naturally produced as fruit from a fruit tree. You cannot conceive of a tree straining to produce fruit; fruit is the product of life within. Nor can we produce spiritual fruit by stress, it is by "letting." With "Christ as our life" we may without conscious effort produce the fruit of the Spirit, Is Christian fruit bearing a strain and stress with you? Die to that effort and "let" the life of Christ be your inward dynamic by which the true spiritual fruit will be produced in your life.

We are not engaged in nursing a Christian experience when "Christ is our life." Too often in our ministry we make an unwholesome distinction between "experience" and "life." Only recently a pastor urged his people to "watch their experience," to "nurture their experience," to "take care not to lose their experience." Is it not a mistake to make such a distinction between experience and life? We have our "experiences" but life is built of those experiences. "Experiences" are doors which admit us into broader living. Every Christian has had the "experience" of regeneration, but he does not stand around holding that "experience" before his eyes. In a great sense that "experience" is lost in the regenerated life it produces. He is not now an individual with a "regenerated experience"; he is a regenerated individual living a new life. As we enter into the risen life we have the "experience" of entire sanctification. But we cannot stand around the "experience" stage and burn incense to that "experience," though it was wonderful in its deliverance from inbred sin. No, that "experience" is lost in the sanctified life it produces. We are challenged through that "experience" to enter into and explore the land of holiness -- the risen life. A business man is not a business man with a sanctified "experience"; he is a sanctified business man and the life of Christ within him touches all his affairs of business as well as his religious life. The woman in the home is not a housewife with a sanctified "experience"; she is a sanctified housewife, with "Christ as her life." We are not one thing and our "experience" another. Experience is lost in the life to which it admits us. So in the risen life we do not nurse an experience but we nurture a life by obeying the laws for spiritual growth and by taking proper nourishment.

The risen life is not something given us as a deposit to be kept independent of Christ, It is only ours as we maintain contact with the Giver, or, as long as "Christ is our life." It is not the fact that "Christ was our life" when we entered into this realm of the sanctified life years ago; but rather, that "Christ is our life" today that causes us to enjoy the risen life this moment. We have had beautiful presents given us by our friends and these gifts are ours permanently. They were deposited with us as gifts. We need never see the giver again to assure us of ownership -- they are ours; they have been given us. It is not so with the spiritual life. All spiritual life finds its source, its maintenance and its ultimate goal in the presence of "Christ as our life" continuing within our hearts. The sanctified heart draws momentarily from Him for strength, for power, for victory, for all elements of its life. If one keeps sanctified he does so because he maintains contact with Christ who is our sanctifier, It is the fact that "Christ is our life" that assures us of being sanctified, or

enables us to enjoy the risen life, If this fact assured us of victory years ago, the fact that Christ is still our life assures us at the present moment. How much trouble we could all be spared if we could only learn the secret of having "Christ as our life" as a continuous consideration.

Christ's Rulership in Life

"Christ our life" is not only the dynamic by which spiritual life is produced; it is to be the guide or rule of our living. He as our life sets all the boundaries of our living -- all our activities will be within the bounds of His rulership. "Christ as our life" claims the right to rule our lives without a rival. It can never be Christ and some one else, or something else, if He is to be our life. This rulership is exclusive in that it excludes all others. "Christ as our life" does not draw toward the world, toward its pleasures, its fashions, or its life. Everything unChrist-like is excluded under the rulership of "Christ as our life." This rulership is inclusive in that it includes all we are. We can not limit Him in His rulership to certain portions of our personality, He is our life in that we have submitted all to Him. We cannot have the slightest reservation and at the same time enjoy "Christ as our life." He possesses and rules the personality where "He is the life."

An individual once asked: "Do I understand that I am to be so given over to Christ that He is to be the absolute ruler of my life, of my conduct, and of my possession?"

The reply was in the affirmative.

"Then," said he, "I am not ready to have 'Christ as my life.'"

His rulership is inclusive in that it includes all we are and have; it is exclusive in that it excludes all rivals. When "Christ is our life" He has our all.

In this sense Christ's rulership brings satisfaction; because the soul finds in "Christ his life" all that is necessary for its growth, its happiness, and its full gratification of legitimate desires. He does not look to the things of the world with inward longing and craving for the results their indulgence would bring, He has found his real life-center in Christ, so he sings:

"There's no thirsting for life's pleasures,
Nor adorning, rich and gay;
For I've found a richer treasure
One that fadeth not away."

He no more desires the pleasures and enjoyments of the world than a rich man longs to feel the limitations and pinch of poverty. "Christ as his life" brings perfect satisfaction.

Emotional Manifestations

All life seeks for manifestation. The risen life awakens within an individual the most pleasing of emotional sensations and it finds much of its manifestation in these emotional expressions. Sometimes the face glows with a smile of which inward heavenly rapture is the origin; tears of joy course down the cheeks as an outlet for a heart that's filled with divine joy; a

holy laugh breaks forth from the lips of the person whose heart is enjoying the most sublime touches of the eternal God; a shout of praise and thanksgiving arises from the soul which is reveling in manifestations of Christ's glory; or, at other times it may be "joy unspeakable" as his inner consciousness comes in closer contact with the Christ who is so real to him. The foundation of these emotional expressions is in the knowledge that "Christ is our life." These emotional expressions are not the object of the risen life; they are its by-products. Such expressions may bring satisfaction to the individual enjoying them, but the real beauty of "Christ our life" is the Christ-like results it produces. Shouting, laughing, crying for joy, and such expressions are of little practical value to the man of the world unless that shouting-life finds its outlet in loving his fellow man and in manifesting the Christ life in his actions, Christ as our life will find its outlet in kindness, humility, consideration of others, compassion, and unselfish service; as well as producing pleasant emotional results within. Just as this "life" in the earthly Christ poured itself out to His fellow men in compassion and ministry, so "Christ as our life" will find its chiefest satisfaction in ministering in the things of Christ to others.

Let us rejoice in the knowledge that "Christ is our life." Let us seek more earnestly to "let" Him do our living and in a normal natural manner express His life through our personalities to the world around us. No one can estimate the value of a life-influence where Christ is the life; its beauty surpasses that of earthly culture; its power is greater than human personality apart from Him, its life is magnetic in drawing the admirer to its Author -- to "Christ who is our life."

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Chapter 5 DISCIPLINE IN THE RISEN LIFE

All life is subject to the laws of development which govern the realm of its activity. The seed plant submits to the laws of growth which bring it to the fruit producing stage of its life. All human life is subject to discipline. A normal healthy physical life is maintained only as the individual observes the laws of health, He is careful to eat food which is wholesome and which adds health giving elements to his body; he diligently watches to obtain the proper amount of sleep and rest; he is solicitous of his welfare and takes the proper precautions with regard to contacts with disease; he is watchful that he takes the proper amount of physical exercise to keep him "physically fit." There are harmful things bidding for indulgence, but through discipline he keeps healthy by refusing to indulge in them. Discipline is necessary in the well balanced or normal mental life. If one masters a subject he does so by concentrating on the study of that subject, and by closing his ears to other things which may bid for his attention until he has been satisfied with his accomplishments in his chosen line of study. There is also the necessary discipline in the risen life. This discipline is stated in these words:

Seek Those Things Which are Above

"Those things which are above" are the things upon which the risen life thrives. Just as the seed plant, which has burst from its shell into life, seeks the light and climbs for the higher, so the Christian who is "risen with Christ" seeks for those higher things -- "those things which are above, where Christ sitteth at the right hand of God." The discipline of the risen life is to "seek" the things

of Christ in preference to seeking the things of this earthly life. The things of the human life, legitimate as they are, will bid for our full time and attention; but we must use discipline to that extent that there will be an undercurrent of "seeking" the things of Christ, while we are engaged in our human pursuits. Through our five senses earthly things will ever be trying to awaken within us an interest in that which they have to offer; we discipline ourselves, and overcome these solicitations by "seeking those things which are above." The best way to overcome the call of the world is not to strive against it, but rather to positively seek the things of Christ. When we are engaged. in seeking the things of Christ there is no room for the things of the world to find entrance.

We can never get away from the positive aspect of the risen life. This exhortation was not negatively stated -- "do not seek the things of the world" -- but rather it is a positive statement -- "Seek those things which are above." One may make a choice of two alternatives in his relation to the things of the world, its suggestions to evil, its seeking to implant evil thoughts, and its temptation to sin; he may with his whole heart fight against these things by gritting his teeth, clenching his fists, and refusing to give them admittance; or, he may definitely "seek those things which are above" and fill his mind with the things of the spiritual life. Thus by rejoicing in and by seeking these spiritual things he will not only overcome in his testing, but he will be positively benefited by the test. Let us live the better way by seeking those things which are above.

The Element of Desire

All seeking is prompted by desire. One does not seek for those things for which he has no desire, In this sense we are urged to desire things which are above and as a result of those desires to seek them. Desire is one of the strongest influences in life, It has caused men to hazard their lives and health in order to accomplish their desires. The desire for gold sent those men of the days of '49 through burning deserts, over trackless wastes, through perilous places where others had been massacred by Indians, over swollen streams and high mountains to the land of gold. Desire to be the first man to fly from New York to Paris spurred the "Lone Eagle" to accomplish that feat. Desire to solve some scientific mystery has caused men to spend sleepless nights, days of loneliness, and to deny themselves of associations with friends that they might succeed. Desire to own a home has caused many families to sacrifice, toil long hours, and to deny themselves of many luxuries of life until their home was freed from debt. It is desire that spurs one on to achievement along any line. Let us have such an unquenchable desire for "those things which are above, where Christ is" that we will permit nothing to stop us in our seeking of those things.

Nothing can satisfy the heart of a definite seeker except the thing desired, There is nothing that will satisfy the heart of a person enjoying the risen life except inner contacts with the heavenlies -- except obtaining those things which are above. There is a certain sense in which we are never through seeking. The seeker after pardon finds it; the seeker after entire sanctification finds it in Christ; but there is such an enjoyment and enlargement brought by such finding, that, the more he finds, the larger his capacity for seeking and retaining becomes. He keeps seeking and enlarging as long as he lives in this world. The more he gets, the more he wants. The more of "those things which are above" he receives, the larger his capacity for reception becomes. His soul is enlarged, his vision of heavenly things is expanded, his conception of what he might be in Christ is increased, and the enjoyments of achievement inspire him to greater explorations. Oh, how easily most Christians are satisfied today. This exhortation is given us that we may discipline

ourselves in spiritual things by always setting our desires beyond our grasp and then "seek those things which are above." We will never become large in Christian things if we seek only those things which we can see and grasp. Let us lift our desires to "those things which are above" and seek them until our souls are enraptured in the heights of glorious attainment.

Not Average Living

Discipline is necessary in the risen life to keep us from the curse of average Christian living. The great indictment truthfully brought against the Christian people of today is that we are too content to live an average Christian life. We are content to share the improvements in inventions and the progress brought in other realms because people were not satisfied with the average things; but when we turn our attention to spiritual things too many of us are content to live on the plane of those about us. Only recently while engaged in a series of special meetings this incident occurred. A good lady, a professor of holiness, was wrought upon by the Spirit to see her need of moving forward in spiritual things. She prayed earnestly and definitely in the service that God would help her to move out of her present state to a place of higher living. But after thinking about her condition over night, she said, "I think I was unduly wrought upon yesterday. I have examined myself and find that I am as good as those around me. I pray about as much as any of them. I support the work of God as well as the others do. I am as faithful in my attendance and service in the church as any; so why should I be wrought upon." Does this not state the condition of many professors of holiness today? The curse of the present church world is that we are content to be "as good as the others;" when God wants us to "go out and explore the land" of this risen life. "I am as good as another" is only another way of stating "I am not as good as I might be." We are urged to exercise discipline in the risen life to keep us from being satisfied with the average plane of living. To "seek those things which are above" is the only way to rise above it. We cannot become static in the risen life and please God. It is progress, continuous progress, that God seeks and with which he is well pleased. No parent will rejoice in the fact that his child has reached a static place in his mental development; but his heart is rejoiced as he takes note of the expanding of the mind and in the accomplishments of the child. God encourages us, rather commands us -- "you" "seek those things which are above" is imperative -- to never be content with average Christian living, but rather to seek higher places in spiritual attainment.

"Seek those things which are above" is one of the laws of growth by which the risen life is expanded and through which it reaches out to higher accomplishments. Let us not be content merely to be saved, nor merely to be sanctified; let us rigidly observe the laws of discipline which make for spiritual advancement and which will enable us to "do exploits for our God."

Set Your Mind on Things Above

Another phase of this spiritual discipline is stated in this exhortation; "Set your affections [mind, R. V.] on things above." Here the discipline is not to "seek," but rather to "set"; it is not so much the element of desire for advancement, but rather the every day attitudes and states of the mind which are emphasized here. The business man who succeeds is the man who daily "sets" his mind on his business. He permits nothing to attract and hold his attention which would be detrimental to his business success. The student daily "sets" his mind on his studies. The young man hourly "sets" his heart on his lover, The Christian in the risen life momentarily "sets" his mind

on things above. This denotes the habitual attitude and state of the mind, It is that with which our minds are taken up, the object of our continuous thinking, the thing to which our thought life would naturally gravitate if permitted to drift, It is the "set" of the life.

Note this is entirely within the realm of the individual. You determine what you shall seek, you determine the "set" of your life. The person in the risen life has had self "crucified with Christ," and as a result of that crucifixion he is "risen with Christ"; this he could not do himself, it is a work of grace. He lives with "Christ as his life" and in that sense through the reign of grace within he enjoys a normal and natural Christian life without stress or pressure to be good. But he himself, through the discipline of the Christian life determines what he shall "seek" and upon what he will "set" his mind, Christ has made possible heavenly-mindedness for each of us; we through discipline "set" our minds on those things which are above. We observe this discipline by exercising our redeemed mental powers in a normal way, yet in harmony with the life of Christ within. The will, the intellect, the affections, are all used as instruments of "Christ as our life" that we may continuously have our mind -- our affections -- "set" on things above. Note it is a direct command to us as Christian individuals -- You -- "set your minds on things above." If we fail in the risen life it is traceable to a failure in the discipline of life.

"Things Above . . . Things On the Earth"

This is the alternative presented in the lesson. Our minds will be engaged with something; there is no such thing as an "idle mind." We decide upon those things in which our minds will be active.

Note, the alternative; it is "things above," or "things on the earth." "Things on the earth" are not those things which we ordinarily consider "worldly" or sinful, but rather those legitimate things of the earthly or human life; such as, the business problems, home duties, social obligations, financial pressure, sickness, and the many other ordinary things of this life, It is possible for us to be so taken up with these things that we will have our minds "set" on them rather than on "things above." Nor are these "things on the earth" confined to those cares mentioned above; there are the cares of the church, the burdens of the Sunday school, teaching the class, increasing the attendance, conducting the affairs of the young people, boosting the work of the Missionary Society -- interested so much in the affairs of the kingdom that we forget the "King" himself. We cannot have our minds "set" even on the religious affairs of this earth and keep progressing in the risen life. "To be earthly minded is death" is the inference made by the inspired apostle in the eighth chapter of Romans. "To be earthly minded is death" is the acknowledged experience of numerous people who have once enjoyed the risen life. There is only one cure for "earthly mindedness"; that is to "set your minds on things above." That individual who "sets his mind on things above" is better qualified to take care of the "things on the earth."

There is as surely a place of discipline in the risen life as in the physical or mental life; The disciplinary measures of the risen life are not those of fighting or opposing the things of the earth; but rather definitely and whole-heartedly "seeking those things which are above," and "setting your minds on things above." The way to overcome the earthly is to have your mind occupied with the heavenly. When our minds are taken up with "those things which are above" we have little time to "set them on things which are on the earth."

Is such discipline consistent with a normal, natural, Christian life, lived without stress or pressure? Emphatically so. Just as much so as physical discipline is consistent with the normal, natural physical life. One keeps healthy by obeying the laws of health. One keeps his mind active by observing the laws which govern mental life. One lives a normal, natural, easy Christian life by "seeking" and by "setting" his mind on things above.

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Chapter 6 A LIFE OF SECURITY

The seed as it submits to the laws and processes of growth, under all natural conditions, is secure until the time of harvest. In this analogy, the Christian who submits to the necessary disciplinary measures of the risen life and who fully rests in "Christ as his life" is secure under all conditions until the time of spiritual harvest. The statement for security is, "Your life is hid with Christ in God." What a wonderful security is furnished us in this risen life: "Christ is our life" working as a dynamic within, producing spiritual results, and, we are "hid with Christ in God" in our outward relationships. Hence there is no outside agency that can cause us to fall, There is only one possibility of a person being insecure, that is, when he fails to "seek those things which are above," or, when he "sets his mind on things which are on the earth." When one is fully conscious of "Christ as his life" the possibility of falling is reduced to a minimum. This security is something like that prefigured in Noah's ark; it was "pitched within and without with pitch." Because of the pitch nothing of the supply from the inside could leak out, and none of the waters from without could get in. So we, having Christ as our life within, and having our life hid with Christ in God are secure. Let us rejoice in this wonderful security.

No Fear of Backsliding

The individual enjoying the risen life does not live under the dread or fear of falling from grace, no more than the normal physical being lives under constant dread or fear of disease. One who is "risen with Christ" has no thought of backsliding, rather his thought is so taken up with the things of the spiritual, with the blessedness of his fellowship with Christ and with the joy of salvation, that falling from grace is never given a second thought. He is secure in his new relation. He is protected in his position in Christ, He is rejoicing in the things which he obtains from above, He has no more desire for the things of sin than a person who has been cured of some dreaded disease desires the old disease to return to him. He ever recognizes that by "seeking those things which are above" he is safe.

A preacher once said in our hearing: "We preach that it is possible for Christians to backslide or fall from grace, and we practice what we preach by backsliding." Such a statement is a reflection on the grace and power of God, It implies that it is quite the common thing to expect those who profess to know Christ to backslide or fall from grace; that even in the sanctified life the gravitation toward sin is stronger than the pull toward God, and, that unless one continually fights he will backside, Or, it implies that we must live constantly under the fear . of backsliding. But such is not the case. The risen life brings one into a place of conscious security, to a place where

he is conscious that it is only a willful act on his part, either in doing wrong or by omitting to do what he knows to be right, that can sever his connection with God.

He realizes in the risen life that he is not thrown on his own strength or efforts to keep himself; that he is not dependent upon circumstances as the contributing agencies to successful spiritual living; nor does he look to the favor of man to produce his victory; he is secure because, in spite of his weakness, his circumstances, or his favor with men, his "life is hid with Christ in God." He rises above his circumstances to places of rejoicing in "Christ who is his life." He looks beyond the favor of man to "Him who is invisible" but yet who is gloriously real to him. He glories in his infirmities and weaknesses because in them God's strength is made perfect. He fears not because he is secure.

Your Life is Hid

The risen life is the hidden life; Some of our most beautiful and most beloved hymns have been written around this thought of Christian security. Toplady wrote:

"Rock of Ages, cleft for me
Let me hide myself in Thee."

Charles Wesley seeing this wonderful security, wrote:

"Jesus, Lover of my soul,
Let me to Thy bosom fly.

Hide me, O, my Savior hide,
"Till the storm of life is past."

H. L. Gilmour rejoicing in this security, sings:

"I've anchored my soul in the haven of rest,
I'll sail the wide seas no more;
The tempest may sweep
O'er the wild stormy deep,
In Jesus, I'm safe evermore."

We cannot think of this security without having our minds drawn to the cities of refuge. Into one of these cities the fugitive may run and be safe. The avenger of blood may threaten from without, but the slayer is safe. The accuser of the brethren may accuse and threaten the soul who is hidden in Christ, but he is safe from all attacks. Thank God for such a perfect security. The hidden life is the secure life.

Some time since, a preacher in a sermon was commenting on this hidden life, He made it to appear that the hidden life was the life of Christ hidden away under the weaknesses of the human, that it was not apparent in the outward life, and our associates may not be aware of the fact that the Christian was in its possession; but rather, he alone knew the spark of divine life was hidden

within though it was very dimly manifested in the outward life; But such is not the case. The statement of scripture is, "Your life is hid with Christ in God"; not, "Christ's life is hid in your heart." It presents this thought; that the individual enjoying the risen life is so filled with the life of Christ and so secure under His protection that the most noticeable thing about him is the fragrance of the Christ-life. One cannot associate intimately with him without being conscious of a spiritual life about him, Is it so with us? In our associations with men is there so much of the life of Christ about us that it is noticeable? The hidden life is manifested in the Christ-like spirit it produces. The hidden life is the secure life.

It is a secure life because it draws its strength from the deep sources of divine power. This power is inexhaustible and we rejoice in our security because the supply will never wane. The more we draw the more there is left to draw. His power will never diminish, but will increase for us as the needs demand. Men may worry about the supply of natural resources, such as coal and oil, being exhausted; but the Christian need never worry about the supply of divine power becoming exhausted. Christ as our life cannot die, so there will never be a time when He will cease to be our life. Let us rejoice in our inexhaustible supply of all things necessary to life and godliness, and exult in our divine security.

Hid with Christ in God

It is a secure life because it is a protected life, Is it not astonishing that we are so quiet when we consider our wonderful protection? "Your life" with its human weaknesses, its infirmities, its dispositions peculiar to you, its environment of unrighteousness, its touch with moral pollutions -- "your life" -- is "hid with Christ in God." "Your life" is secure under divine protection. Nothing can come to you without coming through God when you rest in His security.

Note, it is a place of double security, It is "with Christ" and "in God." You are "in God," but you are "With Christ in God." Before the powers of hell can touch your life they must overcome the power of the Omnipotent God; and if such power should be broken, they have not reached you yet. They must rob Christ of the victories He has gained in His earthly conflict with the powers of hell before they can touch you. Christ's victory is permanent, it is impossible for the powers of hell to overcome Him. God's power is absolute; it is not possible for the powers of Satan to faze it. You are secure under the double protection of the Omnipotence of God and the victories of Christ. Let us rejoice in this double security, and have no fear of backsliding.

Is it not pitiable to note how many Christians live such weak and vacillating lives when each of us might be strong and secure in Christ? Does this security not challenge you to a life of deeper devotion to God that He might get the greater glory out of your life by manifesting His mighty power through your weakness? O, Christian friend, let us humbly deplore our present state of weakness, let us cry to God in deep contrition of heart because of our wavering and fearful lives, and trust Him to make real in our lives what Christ has already provided for us. Surely God must be grieved when He looks upon the present group of holiness professors and sees vacillation, lethargy, lukewarmness, indifference and fearfulness. Does not this security challenge us to higher and better things in God? Let us seek that "death with Christ" that we may truly be "risen with Him." Then, with "Christ as our life" we will be able to rejoice in the "life hid with Christ in

God." It is only thus that we can be secure. It is only as we observe the disciplinary measures of the risen life that we are going to rest in this security.

Rejoice, dear Christian, for in the risen life there is a security, -- "your life is hid with Christ in God." And this security is not merely for a day, a week, or a month; rather we will fully recognize with the Apostle Paul, that, "He is able to keep that which I have committed unto Him against that day."

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Chapter 7

WHEN CHRIST SHALL APPEAR

The full manifestation of the risen life awaits the return of our Lord Jesus Christ. The very best exhibition of this risen life here is a feeble portrayal of its power. It is limited on every hand by the fact that "we have this treasure in earthen vessels" -- vessels which have been marred by the sins of life and the finest of which are limited by the effects of the Fall. So there is a certain sense in which the risen life is always the hidden life while we are in the body. Others may see some of its manifestations, and may partake of the blessedness of Christ living in us through our touch with them, but none can see nor understand the inward workings of that life until they themselves have come in contact with Christ its Author. Our human frailties limit Christ in His manifestation, our ignorance and crudeness keep us from showing the real beauties of this hidden life, the body at its best is a poor vessel to add dignity to the Christ-life. The full beauty of the risen life here is hampered by its surroundings and its dwelling place. We have all, at times, been chagrined and ashamed because of the very weak and feeble manner in which we have been able to portray to the world, or even to our closest friends, the real life which is at work within our hearts, If the world could only see and realize the power which is at work within the lives of those who are "risen with Christ;" if they only knew of its dynamic as a means of life; if they could only be conscious of the joys that spring up within the consciousness of one living the risen life; they would have no difficulty in accepting Christ as Savior and Lord, It is the poor way in which the risen life is manifested that keeps the people from recognizing that it is the very thing for which their souls are hungering. But some day, at the return of our Lord, all these hindrances, all the weakness, and limitations will be removed and the real life within the saints of God will be manifested along with the manifestation of our Christ.

The risen life calls for a fuller manifestation. One who has indeed "died unto sin" and who is "risen with Christ" has within him a consciousness of limitation because of the body. This inward dynamic with "Christ our life" springs up within us and fills to its very utmost all the consciousness, but yet he feels like a bird in a cage. He is limited by the vessel in which he must house this glorious divine life. The bird sings and hops from one place to another within its cage and to some extent expresses by its singing a feeling of satisfaction; but the bird is never in its real element until it is conscious that the heavens are calling it to spread its wings and soar to its satisfaction in the vast expanses, without any limitations. There are times in the lives of those who enjoy the risen life when perhaps they have experiences somewhat like Paul had, when he was lifted into the seventh heaven, But when they return from such visions they find themselves wrapped in a tabernacle of flesh which limits the fullest expression of the life they are conscious

of having at work within them. The fact that "Christ is our life" here calls for a fuller manifestation of that life when Christ may receive the greater glory. And, thank God, that fuller manifestation is coming, for, when He is manifested, we shall be manifested with Him.

The resurrection was necessary before the disciples fully realized the life which Christ possessed. They had admired Him because of their associations, they were astounded by His wisdom and teaching, they were conscious of an inner communion; but none realized that within this Jesus, this peerless teacher, their friend, was power sufficient to break the bonds of the grave and to free himself from death. The resurrection revealed the power of Christ. The resurrection of the saints is necessary to fully manifest to the world the power which is now at work within the lives of those who are "risen with Christ." When "this mortal shall take on immortality, and this corruptible shall take on incorruption," then, shall Christ be fully manifested in the lives of His saints; then, shall the world be made to realize what has been hidden from their eyes while they have associated with, and have been benefited by the lives of Christ's chosen ones on the earth. No wonder St. Paul says, "The earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, i. e., the risen life] even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body" (Romans 8:19, 22, 23) . But let us not be discouraged because of present limitations and because we can so poorly portray the glories of Christ within, for it is only as we do our best in manifesting Christ here that we shall fully enjoy being manifested with Him hereafter.

Present Relationships Continued

It is remarkable to note from this scripture that we will not need to make a new acquaintance with Christ, but because "He is our life now" we shall be acquainted with Him there. The Christ who shall be manifested is the Christ who is now our life. We are entering into communion and fellowship with Him here we are enjoying the dynamic of His presence as the spring of our life; we are rejoicing in His joy being made full in our hearts; so it will be easy for us to continue, only in an unlimited sense, this present fellowship and communion. Most people dread moving into a new locality because they will be strangers and will have to make new friends and acquaintances; but the one "risen with Christ" does not dread his moving to the Eternal world, for he already is acquainted with Jesus who is the life of that realm, and he now enjoys his citizenship in that world. So instead of having the dread of moving into a new place, he is inspired by the fact that it will be "going home."

How careful we should be to cultivate a real intimate fellowship with Christ here. Does it not seem that too many of us are living far beneath our privileges in fellowship? We know Him, but are not cultivating an intimate knowledge of Him. We know many people but we usually make choice of only a few to be our intimate friends whose friendship and fellowship we cultivate. Let us at least count Christ as the one whose friendship and love we will court above all others. It is essential to our eternal happiness that we have enjoyed a real fellowship with Him here, God has no "pets" except those who will make Him their "pet." So let us enter into a closer and more intimate relationship with Him here that in the truest sense He will be no stranger to us when He shall come in His glory.

Risen Here, Means Risen There

If we are "risen with Christ" here we will be risen with Him when He shall appear. This places a great obligation upon each individual Christian to seek that "death with Christ" where all the carnal-self is removed and he is "risen with Christ." This risen life is not a luxury or merely a privilege which only a few may enjoy; it is a necessity as a preparation for the coming of Christ, May it not be that many who talk of and sing about the coming of the Lord will be found in the position of the five foolish virgins? They were looking for the bridegroom, they were waiting for Him; but had no oil in their vessels with their lamps. The oil is typical of the Holy Spirit, the extra supply of oil is typical of that fullness of the Spirit brought to us by being "dead with Christ." So in the strictest sense only those who were enjoying the risen life were ready when the bridegroom came. No one with sin in his heart will meet the glorified Christ with gladness. That sin need not be some unforgiven act, but the presence of the carnal sin will be sufficient to keep one from enjoying the appearing of Jesus Christ.

How is it with your heart, dear reader? Are you fully conscious that you have died indeed unto sin and that you are enjoying the risen life; that the "blood of Jesus Christ His son cleanseth you from all sin?" If not, there is ample provision for you and today you may know the power of the risen life within you producing a life of holiness, and making you ready for the coming of the Lord. But unless "Christ is our life" here we shall not appear with Him when He shall come.

Are we willing to do as the seed -- die in order to live? Are we willing to live by the laws and processes which govern the realm of the spiritual life? Are we fully depending upon Christ as our life? If we are, the ultimate fruitage of such a life is "appearing with Him in glory." The risen life is God's standard for a normal Christian life.

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