

## The Upward Look

### As the Branch in the Vine

"I AM the Vine, ye are the branches."—John xv. 5.

It was in connection with the Parable of the Vine that our Lord first used the expression, "Abide in me." That parable, so simple and yet so rich in its teaching, gives us the best and most complete illustration of the meaning of our Lord's command, and the union to which He invites us.

The parable teaches us the nature of that union. The connection between the vine and the branch is a living one. No external, temporary union will suffice; no work of man can effect it; the branch, whether an original or an engrafted one, is such only by the Creator's own work, in virtue of which the life, the sap, the fitness, and the fruitfulness of the vine communicate themselves to the branch. And just as it is with the believer too. His union with his Lord is no work of human wisdom or human will, but an act of God, by which the closest and most complete life-union is effected between the Son of God and the sinner. "God hath sent forth the Spirit of His Son into your hearts." The same Spirit which dwelt and still dwells in the Son, becomes the life of the believer; in the unity of that one Spirit, and the fellowship of the same life which is in Christ, he is one with Him. As between the vine and branch, it is a life-union that makes them one.

The parable teaches us the completeness of the union. So close is the union between the vine and the branch, that each is nothing without the other, that each is wholly and only for the other.

Without the vine the branch can do nothing. To the vine it owes its right of place in the vineyard, its life and its fruitfulness. And so the Lord says, "Without me ye can do nothing." The believer can each day be pleasing to God only in that which he does through the power of Christ dwelling in him. The Spirit infusing of the life-sap of the Holy Spirit is his only power to bring forth fruit. He lives alone in Him and is for each moment dependent on Him alone.

Without the branch the vine can also do nothing. A vine without branches can bear no fruit. No less indispensable than the vine to the branch, is the branch to the vine. Such is the wonderful condescension of the grace of Jesus, that just as His people are dependent on Him, He has made Himself dependent on them. Without His disciples He cannot dispense His blessing to the world; He cannot offer sinners the grapes of the heavenly Canaan. Marvel not! It is His own appointment; and this is the high honor to which He has called His redeemed ones, that as indispensable as He is to them in heaven, that from Him their fruit may be born; so indispensable are they to Him on earth, that through them His fruit may be found. Believers, meditate on this, until your soul bows to worship in presence of the mystery of the perfect union between Christ and the believer.

There is more; as neither vine nor branch is anything without the other, so is neither anything except for the other.

All the vine possesses belongs to the branches. The vine does not gather from the soil its fatness and its sweetness for itself,—all it has is at the disposal of the branches. As it is the parent, so it is the servant of the branches. And Jesus, to whom we owe our life, how completely does He give Himself for us and to us; "The glory Thou gavest me, I have

given them;" "He that believeth in me, the works that I do shall he do also; and greater works shall he do."

All His fulness and all His riches are for thee, O believer; for the vine does not live for itself, keeps nothing for itself, but exists only for the branches. All that Jesus is in heaven, He is for us; He has no interest there separate from ours; as our representative He stands before the Father.

And all the branch possesses belongs to the vine. The branch does not exist for itself, but to bear fruit that can proclaim the excellence of the vine; it has no reason of existence except to be of service to the vine. Glorious image of the calling of the believer, and the entireness of his consecration to the service of his Lord. As Jesus gives Himself so wholly over to him, he feels himself urged to be wholly his Lord's. Every power of his being, every moment of his life, every thought and feeling, belong to Jesus, that from Him and for Him he may bring forth fruit. As he realizes what the vine is to the branch, and what the branch is meant to be to the vine, he feels that he has but one thing to think of and to live for, and that is, the will, the glory, the work, the kingdom of his blessed Lord,—the bringing forth of fruit to the glory of His name.

The parable teaches us the object of the union. The branches are for fruit and fruit alone. "Every branch that beareth not fruit He taketh away." The branch needs leaves for the maintenance of its own life, and the perfection of its fruit; the fruit itself it bears to give away to those around. As the believer enters into his calling as a branch, he sees that he has to forget himself, and to live entirely for his fellowmen. To love them, to seek for them, and to save them, Jesus came; for this every branch on the Vine has to live as much as the Vine itself. It is for fruit, much fruit; that the Father has made us one with Jesus.

It is when we try thus to understand the meaning of the parable, that the blessed command spoken in connection with it will come home to us in its true power. The thought of what the Vine is to the branch, and Jesus to the believer, will give new force to the words, "Abide in me!" It will be as if He says, "Think, soul, how completely I belong to thee, I have joined myself inseparably to thee; all the fulness and fatness of the Vine are thine in very deed. Now thou once art in me, be assured that all I have is wholly thine. It is my interest and my honor to have thee a fruitful branch; only abide in me. Thou art weak, but I am strong; thou art poor, but I am rich. Only abide in me; yield thyself wholly to my teaching and rule; simply trust my love, my grace, my promises. Only believe I am wholly thine; I am the Vine, thou art the branch. Abide in me."

What sayest thou, O my soul? Shall I longer hesitate, or withhold consent? Or shall I not, instead of only thinking how hard and how difficult it is to live like a branch of the True Vine, because I thought of it as something I had to accomplish,—shall I not now begin to look upon it as the most blessed and joyful thing under heaven? Shall I not believe that, now I once am in Him, He Himself will keep me and enable me to abide? On my part, abiding is nothing but the acceptance of my position, the consent to be, the surrender of faith to the strong Vine, still to hold the feeble branch. Yes, I will, I do abide in Thee, blessed Lord Jesus.

The seeming ill-fortune of to-day is so often the basket that holds tomorrow's choicest blessing; that it would seem as if even our human impatience might learn to wait a little for the key,



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