

MY
UTMOST
FOR HIS
HIGHEST

MODERN CLASSIC EDITION



OSWALD
CHAMBERS

PREFACE

Has there ever been a book quite like *My Utmost for His Highest*? Since it first appeared in England in 1927, the so-called *golden book* of Oswald Chambers has traversed languages and countries and denominations to become one of the best-selling daily devotionals of all time. Published ten years after the death of its author, a Scottish preacher who lived and died in relative obscurity, it has established itself as a living document, playing a vital role in the daily spiritual experience of millions. It is a classic, to be sure, but one which lives on the reader's bedside table rather than the collector's shelf.

I received my first copy of *My Utmost for His Highest* when I was fifteen, but I was aware of it long before then. It is a book that sat on my grandmother's bedside table and on my mother's; a book that was spoken of often during the coffee hour following Sunday service or at the Wednesday evening Bible study. In the place and time where I grew up—Dallas, Texas, in the 1980s and '90s—Chambers was so well known and so well loved that people referred to him simply as “Oswald,” and for them that name had become synonymous with his most famous book. “Have you read Oswald today?” people would ask.

The conversations that would follow were so lively and immediate that I remember being shocked when I first learned the basic details of Oswald's biography. He wasn't, as I'd supposed, a pastor one might hear on the radio; you wouldn't find him on a speaking tour of local libraries. He was a painter-turned-preacher of no specific denomination who'd been born in 1874 and who'd died during the First World War.

Yet it didn't take me long, after I began reading *Utmost*, to understand Oswald's appeal. My grandmother had warned me that I might find him challenging at first but urged me to give him a chance. (Her exact words, if I recall correctly, were “Oswald ain't easy, but he's worth it.”) The challenging part was true enough. *Utmost* was full of ideas drawn from theology, philosophy, and psychology; its language was sophisticated and fairly dated. In many places, though, it was entirely accessible. Each entry contained some gem—some profound reading of Scripture, some

meditation on the Holy Spirit, some astute advice on living the life of a Christian disciple—that made *Utmost* seem as though it had just been written, and just for me.

If there is a single quality shared by all classic works of literature, it must be *timelessness*—a word which surely describes *My Utmost for His Highest*. It is a forever book, a book that will always belong to *right now*. Why, then, a new version? Does it even make sense to speak of “updating” a book that belongs to forever?

The answer to that is rooted in the story of *Utmost*’s creation, a story for a long time unknown to the general public. This began to change in 1993 with the publication of the first full-length biography of Chambers, David McCasland’s *Abandoned to God*. Since then, numerous projects have delved into the history of Chambers’s work (including my own contribution, *My Utmost: A Devotional Memoir*, published in 2017), bringing the story of *Utmost* to a wider audience.

Summarized briefly, the story of *Utmost* is the story of a Scottish preacher, Oswald Chambers, who fell in love with an English stenographer, Gertrude Hobbs, in 1908 on a boat bound for America. He was going over to preach, she to look for secretarial work. Almost immediately, the two discovered that they shared numerous passions: a passionate interest in Jesus Christ, a passionate interest in Christian discipleship, and a passionate interest in the written word. On this journey, Oswald gave Gertrude the name she would go by for the rest of her life—Biddy, from B.D., for “Beloved Disciple”—and the two dreamed up their future publishing endeavor. In one of his earliest letters to Biddy, Oswald wrote:

It will be such a meagre home we will have, you and myself going heart and soul into literary and itinerating work for Him. It will be hard and glorious and arduous. I want us to write and preach; if I could talk to you and you shorthand it down and then type it, what ground we could get over! I wonder if it kindles you as it does me!

Oswald and Biddy wed in England in 1910, after which they took jobs at a Bible college on the outskirts of London that was dedicated to training missionaries for fieldwork. (This is why numerous entries in *Utmost* speak to the missionary life.) Oswald gave lectures and sermons; Biddy took notes. In 1913, their daughter, Kathleen, was born, and in 1915, following the outbreak of the war, the family decamped to the Egyptian desert, where Oswald was to serve as chaplain to British troops. In the desert, Oswald continued giving talks, and Biddy continued writing them down. When he died in an army field hospital in 1917, following surgery for appendicitis, Biddy had amassed enough notes to fill

more than fifty books. This is precisely what she went on to do, dedicating the remaining forty-nine years of her life to bringing Oswald's teaching to the world.

In this undertaking, Bidy was aided by a small, rotating group of friends and Oswald Chambers devotees—volunteers who came together to help oversee the printing and distribution of his work. Formally incorporated in 1942 as the Oswald Chambers Publications Association, the group had (and continues to have) a particular mission: to keep Oswald's work in circulation, pouring any proceeds back into the support of charitable causes and future editions. Thanks in part to this arrangement, Bidy had enormous freedom in dealing with Oswald's words. Every editorial choice was hers, and every choice was made not for the demands of the market but—as she herself would have put it—for the glory of God.

Over the past decades, as the body of Chambers scholarship has grown, the impact of Bidy's editorial choices has become clear. Bidy's aim wasn't so much to produce books *based on* Oswald's talks; it was to reproduce the talks themselves, word for word. This approach has many advantages, chief among them a sense of intimacy and immediacy; reading Oswald now, one still hears his voice ringing through. But it also has its drawbacks. Oswald was a wonderful speaker, but he never used notes or outlines. He spoke as the Spirit moved him, peppering his talks with quotations drawn from that most unreliable of sources—human memory. He also tended to talk at length, introducing a topic and exploring it in depth. Most printed versions of his talks are many thousands of words long.

The most notable exception is, of course, *My Utmost for His Highest*. Composed entirely of excerpts, *Utmost* was itself a kind of shorthand. By design, each of its entries was taken out of context. By design, each entry left out any information Oswald himself didn't include. Any quotation or bit of Scripture Oswald failed to attribute remained unattributed; any mistaken reference remained mistaken. Bidy was ever faithful to Oswald's spoken word.

Clearly, Bidy's hands-off approach to *Utmost* didn't hurt the book's prospects. Yet it bears mentioning that a very different approach was taken to the few works which were published during Oswald's lifetime—that is, to the articles and pamphlets he himself prepared for publication. In the writings collected in the two-volume *Christian Disciplines*, for instance, the numerous quotations are accurately reproduced and attributed; repetitions are few and far between; the message is sculpted; and the context of any given point is clear. When the current members of the Oswald Chambers Publications Association first approached me with the idea of updating *Utmost*, what immediately sprang into my mind was *Christian Disciplines*—a work with a level of polish that allows Oswald's message to shine.

My goal, then, for this Modern Classic Edition of *My Utmost for His Highest* has been to bring clarity and readability, while preserving Chambers's message and voice. In several instances, I've gone back to the original sermons and lectures from which the excerpts were taken in an effort to grasp their wider context. The vocabulary has been updated, though many choice "Oswaldisms" remain (see the glossary that follows). For biblical references, the New International Version has replaced the King James Version, except where Oswald's original depends on a word or phrase found only in the KJV.

Throughout, my aim has been not only to honor Oswald's intentions for the messages in *Utmost*, but also Bidley's. It seems fitting to give the final word to her—the woman responsible for bringing Oswald Chambers's words to the world. "It is because," Bidley Chambers wrote in her foreword to the first edition, October 1927,

it is felt that the author is one to whose teaching men will return,
that this book has been prepared, and it is sent out with the
prayer that day by day the messages may continue to bring the
quickenings life and inspiration of the Holy Spirit.

May they continue to do so.

Macy Halford
Strasbourg, France
July 2022

Let Us Keep to the Point

I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death.

PHILIPPIANS 1:20

My utmost for his highest. To be all for God; to act with boldness, expressing Christ in every word and deed. This, Paul says, is how to walk through life unashamed.

The journey isn't a journey of reason or debate. We can't think or argue our way through it. It is a journey of surrender, of abandoning ourselves to God, absolutely and forever.

There will always be good reasons not to. We debate with God, telling him that we are concerned for others, that if we start on the journey, our loved ones will suffer. Really, we are worried for ourselves, for our own comfort and safety. We tell God he doesn't know what he's asking.

Keep to the point: he *does* know. Shut out your worries and stand before God with one thing only in your heart: *my utmost for his highest*. Determine to be absolutely and entirely for him and him alone.

My best for his glory. At first, the call comes gently. Then it grows louder, until finally God produces a crisis in our lives that demands we make a choice. For or against; yes or no; stay or go.

Has the crisis come to you? If it has, *go*. Paul, like Christ, would let nothing deter him, whether it meant life or death. As a new year dawns, let us embrace this same spirit, surrendering all with boldness and with joy.

The Unplanned Journey

By faith Abraham . . . obeyed and went, even though
he did not know where he was going.

HEBREWS 11:8

Have you ever set off on an unplanned journey, taking, as Christ instructed, no thought for your life, no thought for what you would eat or drink or wear (Matthew 6:25)?

“Where are you going, and what will you do?” If you begin to live for God, people will ask you this all the time. But if you are living in the way Christ wants, you won’t have a logical answer: there is none. You can’t know what you’re going to do; you can’t know what God is going to do. All you can know is that God knows. This is what it means to trust entirely in him.

Have you been begging God to tell you his plans? He never will. God doesn’t tell us what he’s going to do; he *reveals* to us *who he is*. It is through taking action, through stepping out in faith, that we receive this revelation. Ask yourself: Do I believe in a miracle-working God, and will I step out in surrender to him until I am not surprised one iota at anything he does? To step out in this way is to journey beyond your convictions and creeds and past experiences, until, as far as your faith is concerned, there is nothing at all between yourself and God.

Imagine, for a moment, that God really is who he says he is: the God of your days and your nights, of your future and your past; the God of all. What an impertinence worry is! Set aside your worries, and let your attitude be one of eager adventure.

The Grace of God's Forgetting

For it is by grace you have been saved, through faith—
and this is not from yourselves, it is the gift of God.

EPHESIANS 2:8

No one can be saved by their own efforts. We have the sneaking idea that we can earn God's favor by praying or by believing, by obeying or by repenting. But the only way we get into his favor is by the free gift of his almighty grace.

It takes some of us a long time to understand that we don't deserve to be saved, and that nothing we do can make us deserving. We say to God, "I really am sorry for what I've done. I really am sick of myself." If only this were true! We have to become sick to death of ourselves, even to the point of despair, even to the point where we can do nothing. Then we will be in the exact right state for receiving his overflowing grace. "In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace" (Ephesians 1:7).

Think of what God's forgiveness means: it means he forgets away all our sins. Forgetting, in the human mind, may be a defect; in the divine mind it is an attribute. God illustrates it through vibrant images drawn from his creation: "As far as the east is from the west, so far has he removed our transgressions from us" (Psalm 103:12). "I have swept away your offenses like a cloud, your sins like the morning mist" (Isaiah 44:22).

When we think of forgetting in human terms, we place limits on God's grace that don't exist. His overflowing grace never ends. When God forgets our sins, he forgets them completely: "Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool" (Isaiah 1:18). This is the grace of God's forgetting.

Why Can't I Follow Now?

Peter asked, "Lord, why can't I follow you now?"

JOHN 13:37

There are times when we can't do what we want, and we don't understand why. When this happens, *wait*. It is God who brings these blank spaces into our lives, and it is God who must fill them.

A blank space might come before we are sanctified, to teach us what sanctification means. Or it might come after, to teach us what service means. Whatever the reason, we must not try to fill it on our own. Never run before God's guidance. If there is the slightest doubt, then he is not guiding. Whenever there is doubt, *don't*.

Sometimes, we have a clear picture of an outcome God wants for us—the end of a certain friendship or business relationship, for example—but we are not sure about how God wants to accomplish it. If it isn't clear that God wishes *us* to act, we must wait. If we act impulsively, on a feeling, we will end up causing difficulties that could take years to put right. Wait for God, and he will accomplish the task without any heartbreak or disappointment.

In John 13, Peter doesn't want to wait. "I will lay down my life for you," he declares to Jesus (v. 37). It's an honest declaration, but an ignorant one: Peter doesn't know himself as Jesus does. "Jesus answered . . . 'Before the rooster crows, you will disown me three times!'" (v. 38). The feeling Peter wants to act on, his natural devotion to Jesus, is a good one. But Jesus wants him to act on something else—not devotion but discipleship. He uses the blank space, the "not now," to discipline Peter and bring about the thing Peter wants in the proper way and at the proper time.

Not Now, but Later

Where I am going, you cannot follow now, but you will follow later.

JOHN 13:36

When Peter first encountered Jesus, he was fascinated. Jesus said, “Follow me,” and Peter went easily. Then he denied Jesus three times, his heart broke, and fascination turned to shame. When Jesus called to him again, Peter could go only because he’d received the Holy Spirit. The first time Peter followed, there was nothing mystical about it. The second was based on a supernatural change, an internal martyrdom made possible by the Spirit (John 21:18).

Between these two moments, Peter denied Jesus with oaths and curses. He came to the limits of himself, the end of his human power. Destitute and empty, realizing he could no longer trust himself, he was finally ready to receive the gift of the Spirit. “[Jesus] breathed on them and said, ‘Receive the Holy Spirit’” (20:22). Now, when Peter looked to Jesus, all he saw was Jesus: not the dreams that had enchanted him before, not a vision of himself playing the devoted follower. God had changed Peter, awakening shame and self-knowledge inside him. Yet even these changes Peter knew not to count on. He’d learned to count only on a person—on Jesus himself—and on the Spirit he gives.

“*Receive the Holy Spirit*”: it is an invasion, one that cannot happen until we come to the end of ourselves. We must come to this end not just in our imaginations but *really*. When we do, we realize that, in fact, we never did have any power of our own. That’s why all our vows and resolutions ended in failure.

Now, on the other side of that failure, we see clearly. Only one star shines in our sky—our lodestar, Jesus Christ.

Worship

He . . . pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the LORD.

GENESIS 12:8

Bethel is the symbol of communion with God; Ai is the symbol of the world. Abraham pitched his tent between the two, knowing that the value of his public activity for God depended on the moments of profound private communion spent with him.

The two things—private worship and public work—went together in Abraham's life, just as they did in the life of Christ. Too many of us think that in order to worship we have to drop out of our everyday lives, to flee Ai and go deep into Bethel, that quiet fortress where nothing and no one can disturb us.

This way of thinking may be a trap. There is always time to worship, no matter where we are or what we're doing. Rush is wrong every time. Instead of jumping around like spiritual frogs, from working to waiting to worshipping, we should strive to live as Jesus did: unhurrying and unyielding, his entire existence an act of worship.

Worship is giving God the best he has given you. Be careful what you do with the best you have. If you try to keep a blessing for yourself, it will turn into spiritual rot, just as the manna rotted when the Israelites hoarded it (Exodus 16). Offer it back to God as a love gift, in a deliberate act of worship, and he will make it a blessing to others.

Intimate with Jesus

Jesus answered: “Don’t you know me, Philip?”

JOHN 14:9

Jesus’s words to Philip weren’t said with criticism, or even with surprise. They were an invitation: Jesus wanted Philip to embrace a more intimate relationship with him.

Before Pentecost, the disciples knew Jesus as someone who gave them power to conquer demons and start a revival (Luke 10:18–20). The intimacy they felt with him was wonderful. But there was a much closer intimacy to come. Jesus said, “I have called you friends” (John 15:15). Friendship—true friendship—is rare on earth. It involves two people identifying with each other in thought and heart and spirit. Friendship with Jesus is the whole point of spiritual discipline, yet it is often the last thing we actually seek. We receive his blessings and know his word, but do we know him?

Jesus said, “It is for your good that I am going away” (16:7). He went so that he could lead his friends to ever greater heights and purposes. It is a joy to Jesus when we follow, when we move toward closer intimacy with him. The result is always abundance: “I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit” (15:5).

When we are intimate with Jesus, we are never lonely, never need sympathy. We can give tirelessly, pouring ourselves out. The impression we leave behind is never of ourselves, only of the strong, calm sanity of our Lord, a sign that our souls have been entirely satisfied by him.

Does My Sacrifice Live?

Abraham built an altar there and . . . bound his son Isaac.

GENESIS 22:9

Abraham's intentions in offering his son to God were good, but it was not the offering God wanted. "Do not lay a hand on the boy," the angel of the Lord told Abraham. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son" (Genesis 22:12). God didn't want Isaac's death; he wanted Abraham's life.

We make a version of Abraham's mistake. We think that the ultimate thing God wants from us is the sacrifice of death. What God wants from us is the sacrifice *through* death that enables us to do what Jesus did: sacrifice our lives. The idea isn't "I am willing to go to death with Jesus," but "I am willing to be identified with Jesus's death so that I may sacrifice my life to God." Nowhere in Scripture does God ask us to give things up simply for the sake of giving them up. He asks us to give things up for the sake of the only thing worth having: a life with him.

God disciplined Abraham to show him the error of his belief, and the same discipline goes on in our lives. The goal is to loosen the ties that constrict the life of Christ in us, so that we can enter into a relationship with him. We may be challenged and disciplined until we finally understand: it is of no value to God to give him our lives for death. He wants us to be a *living* sacrifice, to let him have all our vibrant, vital powers. This is the offering that is acceptable to God.

Where God Can Go

May your whole spirit, soul and body be kept blameless.

1 THESSALONIANS 5:23

Paul's prayer for the Thessalonians, that they be kept blameless in their *whole* spirit, soul, and body, is a prayer that can only be answered through the great mystical work of the Holy Spirit.

Far beneath the surface of our personality lies a shadowy region we ourselves can't get at. This is where our deepest fears and motivations are found, those unconscious forces we haven't chosen and can't control. If we are to be made blameless here, we need the Spirit to seek us out: "You have searched me, LORD, and you know me," writes David in Psalm 139:1. "Where can I go from your Spirit? Where can I flee from your presence?" (v. 7).

The psalm is a testimony to God's omnipresence and eternity, his *everywhereness* and *alwaysness*. David is saying, "You are the God of the early mornings and the late-at-nights, the God of the mountain peaks and of the sea. But, my God, my soul has further horizons than the early mornings, deeper darknesses than the night, higher peaks than any mountain, greater depths than any sea. You who are God of all these things, be my God. There are motives I cannot understand, dreams I cannot grasp. Please, Lord, search them out."

Do we believe that God can garrison our imagination far beyond where we can go? As the ancient Romans sent garrisons of soldiers beyond the reaches of their empire, so God sends the Spirit to the outer limits of our soul. It is only when we are garrisoned by God in this way that we are made blameless. Blameless does not mean perfection but preserved in unspotted integrity, undeserving of censure in God's sight, until Jesus comes.

The Opened Sight

I am sending you to them to open their eyes and turn them from darkness to light . . . so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.

ACTS 26:17-18

To open their eyes . . . so that they may receive.” This is the Bible’s clearest statement of where the disciple’s work begins and ends. As disciples of Jesus, we have a responsibility to open people’s eyes to the gospel, to help them turn toward the light. But this is only the work of conversion, not of salvation. Conversion is the effort of a roused human being. Salvation requires *receiving* something—not from another person but from God himself. This is the first mighty work of grace: “That they may receive forgiveness of sins.”

When someone fails in personal Christian experience, it is nearly always because they’ve never received anything. They’ve opened their eyes, but they haven’t accepted God’s gifts. They may make vows and promises, they may swear to walk in the light as God is in the light, they may even succeed for a time, but none of this is salvation. Salvation means that we have been brought, humble and open, to the place where we are able to receive. The only sign that a person is saved is that they have received the gift Jesus Christ bought for them on the cross.

“A place among those who are sanctified by faith in me.” Sanctification is the second mighty work of grace, God’s second great gift to us. In receiving the Holy Spirit, the reborn soul deliberately gives up its right to itself, turns itself over to Jesus, and identifies entirely with God’s will. To be born again in the Spirit is to know beyond a doubt that it is only through God’s generosity that we are saved, not through any decision of our own.

Yesterday

But you will not leave in haste or go in flight; for the LORD will go before you, the God of Israel will be your rear guard.

ISAIAH 52:12

Security from yesterday. “God requireth that which is past” (Ecclesiastes 3:15 KJV). At the end of the year, we turn with eagerness to all that God has planned for our future. And yet anxiety is likely to arise from remembering our past. Our present enjoyment of God’s grace is likely to be tempered by the memory of yesterday’s sins and blunders. But God is the God of our yesterdays. He allows the memory of them in order to turn the past into a ministry for the future. He reminds us of the past so that we won’t put our trust in the shallow security of the present.

Security for tomorrow. “For the LORD will go before you.” It’s a gracious revelation that God will go where we have failed to go. He will watch out for us, so that the things that tripped us up before won’t trip us up again. If he weren’t our rear guard, this is surely what would happen. God’s hand reaches back to the past and makes way for conscience.

Security for today. “You will not leave in haste.” As we set out into the coming year, let it not be in the haste of impetuous, unremembering delight, nor in impulsive thoughtlessness, but with the patient power of knowing that the God of Israel will go before us. Our yesterdays present irreparable things to us; it is true that we have lost opportunities that will never return. But God can transform destructive anxiety into a constructive thoughtfulness for the future. Let the past sleep, but let it sleep in Christ. Leave the irreparable past in his hands and step into the irresistible future with him.

NOTES

- January 1** **My utmost for his highest:** “The Utmost for the Highest” was the personal motto of the Victorian painter George Frederic Watts, one of Chambers’s favorite artists. Watts, who lived from 1817 to 1904, had the motto engraved over every door of his studio.
- January 15** **White funeral:** Alfred Tennyson, “To H.R.H. Princess Beatrice,” in *Tiresias and Other Poems*, 1885. Written for the youngest daughter of Queen Victoria on the occasion of her wedding. For Chambers, the phrase “white funeral” indicates a passage from one stage of life to another.
- March 14** **He can break every fetter:** From a hymn sung during the evangelical revivals in Scotland in the late nineteenth and early twentieth centuries. It was particularly popular in the Keswick Holiness Movement, with which Chambers was connected in his youth.
- April 9** **Oh could I tell ye surely would believe it:** Frederic W. H. Myers, *Saint Paul*, 1868.
- May 2** **Reaching out for more than we have grasped:** Paraphrase of Robert Browning, “Andrea del Sarto,” in *Men and Women*, 1855.
- May 9** **Ah, but a man’s reach should exceed his grasp:** Robert Browning, “Andrea del Sarto,” in *Men and Women*, 1855.
- May 19** **Out of the wreck I rise:** Robert Browning, “Ixion,” in *Jocoseria*, 1883.
- June 15** **Carry us to heaven on flowery beds of ease:** Paraphrase of Isaac Watts, “Holy Fortitude,” in *Sermons on Various Subjects, Divine and Moral*, 1721–24.

- June 23 **The ape and tiger:** Alfred Tennyson, *In Memoriam*, 1850.
- July 1 **There is no heaven with a little of hell in it:** George MacDonald, “The Last Farthing,” in *Unspoken Sermons: Second Series*, 1885.
- July 6 **Life is not as idle ore:** Alfred Tennyson, *In Memoriam*, 1850.
- July 12 **My goal is God himself, not joy nor peace:** Frances Brook, “I Follow After,” in *Hymns of Consecration and Faith*, ed. Isabella Hopkins, 1902.
- July 13 **Whom seek they or whom find? for in all the world:** Frederic W. H. Myers, “Saint John the Baptist,” in *The Renewal of Youth and Other Poems*, 1882.
- August 5 **There’s a divinity that shapes our ends:** William Shakespeare, *The Tragedy of Hamlet, Prince of Denmark*, 1623.
- September 21 **Force thro’ the channels of a single heart:** Frederic W. H. Myers, *Saint Paul*, 1868.
- November 1 **World within the world:** Alfred Tennyson, “De Profundis,” in *Ballads and Other Poems*, 1880.
- November 5 **Long, long trail:** Stoddard King and Alonzo Elliott, “There’s a Long, Long Trail,” 1914.
- November 10 **World within the world:** Alfred Tennyson, “De Profundis,” in *Ballads and Other Poems*, 1880.
- November 17 **’Tis because I am mean:** George MacDonald, *A Book of Strife in the Form of the Diary of an Old Soul*, 1880.
- November 21 **Much ado about nothing:** William Shakespeare, *Much Ado about Nothing*, 1623.
- November 23 **The lust of vindicating:** Augustine of Hippo, *Confessions*, vol. 10, 397–400.
- December 22 **Each one of us is made to reach out beyond our grasp:** Paraphrase of Robert Browning, “Andrea del Sarto,” in *Men and Women*, 1855.
- December 30 **Every virtue we possess is his alone:** Paraphrase of Harriet Auber, “Whitsunday,” in *The Spirit of the Psalms*, 1829.



A MODERN CLASSIC TO INSPIRE YOUR FAITH

The timeless wisdom of Oswald Chambers shines in this Modern Classic Edition of the beloved 365-day devotional first published by his widow in 1927. With a thoughtful approach to the language and context of the original, the author's voice has been carefully preserved and the Bible texts updated to the New International Version. Full of powerful challenge to devote your all for God's highest glory, these readings open the way to deeper, stronger faith.

OSWALD CHAMBERS (1874–1917) is best known for the classic devotional *My Utmost for His Highest*. Born in Scotland, Chambers had a teaching and preaching ministry that took him as far as the United States and Japan. He died at age 43 while serving as chaplain to Allied troops in Egypt during World War I.

Authorized by the Oswald Chambers Publications Association

X9388

RELIGION / Christian Living / Devotional

ISBN 978-1-64070-420-6



9 781640 704206

COVER DESIGN BY PATTI BRINKS



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Publishing®**