

Living Water — Issue No 20

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FOUR COMMITTED PERSONS (2) — DANIEL

The Spirit of God gives us an outline of Daniel's life from youth to old age and from the book of Daniel we see that he had a deep-seated, immovable conviction of heart regarding the thoughts of God for His people.

Take account of Daniel. As a young man, many things were put his way by the king but Daniel refused. It is fine when there is power in the believer to say 'Yes' to what is good and 'No' to what is evil. As he was true to that, God blessed and prospered him. Daniel lived through four monarchies, Nebuchadnezzar, Belshazzar, Darius, Cyrus. He saw them all and yet was untouched by them because in his heart the God of the heavens ruled and the conviction that he found in the presence of God preserved him.

Daniel was a man of prayer. May we also frequent the presence of God! Meetings are fine and they are necessary to encourage us along the way but we need individually to frequent God's presence so that conviction of heart becomes a real and sure thing in the life of each of us. How often we may go along on the strength of another's convictions. Oh, to find true conviction of heart for ourselves in the presence of God.

Such conviction lead to his suffering in the chapter read. The decree had gone out as to who was to be worshipped; Daniel knew that the writing was signed and he went into his house, the windows being opened in his upper chamber towards Jerusalem.. That was where his interest lay, towards Jerusalem even though it was in ruins. Daniel's window was opened towards Jerusalem. He kneeled three times a day and prayed and gave thanks before his God as was his custom. If we are going to be men and women of conviction, this priestly visiting of God's presence through prayer must be promoted amongst us. It is from His presence alone that we draw strength and encouragement that fortify the conviction.

In soul exercise one of the main ploys of Satan is to bring in doubt, bring in fear. He brings it into young persons' lives; he brings it into old persons' lives as well. As the presence of God is known the doubts which the devil seeks to promote are answered.

Asaph, one of the writers of the Psalms, proved that for himself. He was perplexed and downcast when he saw the prosperity of the wicked. Then he went into the sanctuaries of God and there he discovered what their end would be. He got a word from God. The wicked flourish for a moment and then will fade away but what is connected with the things of God will endure for ever.

Oh, let us have courage, faith and conviction as Daniel had. These things are needed in the days that we are in. Daniel was cast into the lions' den. Then we are told: "no manner of hurt was found upon him, because he believed in his God." That was one of the greatest things that could be said of Daniel, "he believed in his God". What dependence there was with him. He trusted in God who can do the impossible—who could shut the lions' mouths. His conviction of heart, his faith in God remained. Often we are overcome by difficulties that appear to be against us. Let us take courage as we look at the life of Daniel and see that, in the face of the greatest difficulty, when there was apparently no way out, the God in whom he trusted was able to deliver him from the evil that was set against him.

It is a real exercise as to whether we have this depth of conviction of heart. We are in a day when there are so many wrong influences about; I feel for the young ones especially, because the influences of evil are on every hand. The only defence against them is to carry from the presence of God a deep conviction of heart that will withstand all the influences of the present day, and to have the kind of faith and courage that Daniel exemplified. "He believed in his God".

We read later that he is loveable to heaven: "O Daniel, man greatly beloved". As this kind of conviction is with us so we will become more conscious of His love. The great house that forms christendom is all around. We are part of it. It is a sad and difficult day that we are in. God would draw us into His presence just to find where we are and send us out from His presence with a sense of purpose and direction that gives meaning to our walk here in testimony.

Let us never forget that what came here in the Spirit at Pentecost, whilst the ruin is all around, remains in testimony here. The Spirit has never failed and what is connected with the Spirit of God has never failed. The great house accommodates every human suggestion; every suggestion of man is accommodated there. But what is of the Spirit of God is going through and going through in triumph. Oh, let us have conviction of heart, drawn from our links with God and from His presence, so that we, like Daniel as believing on his God, are seen in testimony with real purpose of heart.

Alex Mowat

**Be vigilant; stand fast in the faith;
... for by faith ye stand.**

1 Corinthians 16:13
2 Corinthians 1:24

SOUL PROSPERITY

Isaiah 53: 10.

Genesis 39: 1-3, 7-9, 22-23.

Joshua 1: 1, 7-8.

2 Chronicles 26: 1-5, 15-21.

I would like to speak about the secret of soul prosperity. There are other kinds of prosperity, but in one of John's epistles the apostle desired that Gaius would prosper and be in health, even as his soul prospered. Clearly, in God's mind, spiritual prosperity, soul prosperity, is the most important thing.

The prosperity of the Lord

First of all I would like to speak about the Lord because, even if none of us here is prospering in our souls, there is a Man prospering in heaven! His name is Jesus. Isaiah 53 is a lovely chapter which is well worth reading! It speaks of God's wonderful Servant. It could refer to no one else than the Lord Jesus Christ Himself.

As a perfect Man here on earth, in the sight of heaven, everything that Jesus did prospered—everything He did was pleasing to His God and Father. He came to do His will and He did it, completely and perfectly, in every step of His way. In His private life, in His public service, whether He was persecuted and ill-treated, or when He was helping others, He did God's will. Isaiah 53 refers to Him growing up before God as a tender sapling. God could take account of a righteous Man here amongst ungodly people, amongst evil people, yet One who was bearing griefs and carrying sorrows. Jesus prospered when on earth.

Isaiah then speaks of the sufferings of Jesus, those sufferings that He had at the hands of men, the way He was treated, the way He was "led as a lamb to the slaughter, and was as a sheep dumb before her shearers, and he opened not his mouth". Isaiah also speaks of the way that God "laid upon him the iniquities of us all", the way He was the Sin-bearer; He not only suffered at the hands of men, but suffered at the hand of God when made sin. What a result for Himself and for God has ensued: "the fruit of the travail of his soul". What prosperity has resulted from the death of Christ!

In every situation what Jesus does prospers. He loves to feed His people, to keep us alive in our souls, alive for God, "the pleasure of the Lord shall prosper in his hand".

God's work is going on throughout the world. Every bit of christian activity that is of God is carried on with the help of the Lord Jesus Christ. Only He is able to administer the forgiveness of sins and the gift of the Holy Spirit. We sometimes sing:-

*"God has given all to Jesus,
All shall prosper in His hand"*

God will entrust the whole government of the universe to Him—all shall prosper in His hand! What is going to happen in the future? People are worried about what is going to happen in Israel under the present government. Eventually the Lord will come and He will stand upon the mount of Olives. He will bring peace to Jerusalem. Jesus will come and He will bring settled peace to Israel and peace to the world. He alone will solve all the problems between man and man, between nation and nation. "The pleasure of Jehovah shall prosper in his hand". It is a wonderful thing to have a living link with such a Man.

The prosperity of believers

God also wants us to prosper. I have selected three people from the Old Testament who prospered spiritually: Joseph, Joshua and Uzziah. God today wants believers to make progress. If there is anyone here who still does not know the Lord Jesus, make a start by coming to know Him now, while it is a day of grace. Now you can receive blessing and favour from the hand of God through our Lord Jesus Christ.

Once we are believers, God wants us to prosper, to make progress. He wants our christianity to be a success. Alas, oftentimes we fail, but God wants us to be a success as christians. When I say "success", I do not mean a success in business. Some people today preach a prosperity gospel. 'Become a christian and you will have health, wealth and happiness'. I do not see that doctrine taught in the scriptures. Jesus did not preach that idea; He told people who wished to follow Him to expect suffering, to take up their cross daily and follow Him. As believers we may encounter suffering and difficulty, but we have a Man in heaven to support us and strengthen us and make us prosper spiritually and be a success in our christian life. God desires that believers, both young and old, should prosper.

The prosperity of Joseph

I refer firstly to Joseph. I do not know Joseph's precise age in the passage we read but he was between 17 and 30. When he was seventeen he dreamed two dreams and received much opposition from his brothers in relation to his dreams. Then we read of him later when he was thirty years of age. Joseph was somewhere between seventeen and thirty, a young man in his prime, with energy, ability and youth on his side. Yet he was in a most difficult situation. For around thirteen years he was deprived of the kind of company that he wanted, but God was with him and he not only prospered himself but he caused prosperity. It shows what God can do with one believer.

I think there were two reasons for Joseph's prosperity. One reason was that he was given a word from God and he held on to that word. You and I—mere creatures—should treat God's word with tremendous respect. God's word comes from God Himself. The power of God is behind His word. Heaven and earth shall pass away, but the words of Jesus will in no wise pass away (Luke 21:33). God spoke, and it was

done; He commanded, and it stood fast (Psalm 33:9) We Christians need to remember that the Bible is God's word.

When Jesus was here He spoke of Himself as the One who kept His Father's commandments (John 15:10). He moved in accordance with the will of God. He said, "Man shall not live by bread alone, but by every word of God" (Luke 4:4). That is the way that Jesus lived. He was marked by reverence for His God and Father and for His word.

Joseph received a word from God—his dreams were God's word. It tells us in the Psalms that the word of the Lord tried him (Psalm 105:19). It must have been a tremendous test for Joseph. He dreamt that his brothers would come and bow down before him and just the reverse happened! He was sold as a slave by these very brothers and taken away into exile. The word of God tried him—but then God's word was fulfilled.

The other feature that marked Joseph was his fear of God. It is very important to have the fear of God. Joseph was a person like us, in flesh and blood with all the passions that mark us, yet it says of him that he was prosperous and he caused prosperity. I believe the secret was that he feared God and he kept His word.

We are all tempted. I think in some directions we are particularly tempted when we are young. We are exposed to some temptations that may continue all our lives but the Bible particularly speaks of youthful lusts, which Timothy was told to flee. Joseph was in a most difficult situation in the house of Potiphar with no apparent way out. He was away from his father, away from his brothers, on his own and tempted, day by day, by an evil, powerful woman who tried to seduce him, tried to cause him to do evil. Yet Joseph said, "How should I do this great wickedness, and sin against God?" God was a reality to him. That is why I say he had the fear of God.

If we are to make spiritual progress, a most important commodity is to be marked by the fear of God. The Bible says it is the beginning of wisdom (Proverbs 9:10, compare also Job 28:28). Joseph, marked by the fear of God, puts God and God's claims first. I know the culture we live in today is a very difficult one for anyone who desires to adhere to God's standards. In this modern world absolute moral standards are ignored and the sanctity of the marriage bond, alas, is not respected. I am afraid the influences of the media and particularly television have a terrible influence in contemporary society. All these soap operas and such things that people like today influence people to give up God's thoughts as to the sanctity of the marriage bond. God instituted the marriage bond for the benefit and the blessing of mankind.

Joseph here is marked by the fear of God and adherence to God's word. Even when she spoke to him day by day he did not give way; he clung to God and to His word, even though he was misunderstood and for the time being worse off because of what

happened. But God came in for him. The end of the chapter repeats that God was with Joseph and he was a prosperous man. Let us all today, and particularly those who are younger, put God and His claims first. Honour God wherever you are, even if you are away from your loved ones. Respect God's holy standards as set out in the scriptures and be marked by the fear of God. God is no man's debtor. If anyone puts God and His claims first, God will come in for you in that way and provide His support.

The prosperity of Joshua

I come to Joshua. Joshua was in a new situation. He was not a youngster but he had been! Exodus tells us about Joshua as a young man (Exodus 33:11). He, like Joseph, had prospered as a young man. The history of Joshua is well worth reading right through. The first time we read about Joshua is in Exodus 17, where Joshua goes out to fight against Amalek. I think there is a correspondence between Joshua in his fight against Amalek and Joseph overcoming temptation. Amalek is typical of Satan working through our flesh. What I mean by that is that we believers who know the Lord Jesus Christ as our Saviour still have within us what the Bible calls the flesh, the old nature. If given scope, it will result in us sinning.

But, before the battle, there had been a wonderful experience. The children of Israel, having no water, thought they were all going to die of thirst in the desert because there was no water! Moses, told by God to strike the rock, struck it with his staff and the water came out. That is typical of what has happened as a result of the death of Jesus. The Lord Jesus was "stricken, smitten of God, and afflicted" (Isaiah 53:4). Because of His work on the cross the gift of the Spirit has been poured out from a living and exalted Christ, and one of the great services of the Holy Spirit is to help believers to overcome in this world in which we live.

There is much said in the Bible about the gift of the Holy Spirit. In the Epistle to the Romans in chapter 8 there are eighteen references to the Holy Spirit. What a range of services the Holy Spirit carries out for believers. One of His great services is to shed abroad in our hearts the love of God (Romans 5:5). Another great service is to help us to put to death the deeds of the body. It says, "if, by the Spirit, ye put to death the deeds of the body, ye shall live" (Romans 8:13). Notice the way scripture puts it. It does not say the Spirit will do it for us. It does not say we do it by ourselves. It says, "if, by the Spirit, ye put to death the deeds of the body, ye shall live". We are dependent, as believers, on the help of God to be overcomers. But we can do things by the help of the Holy Spirit. No doubt Joshua drank water from the smitten rock, as did all the other children of Israel, and then he was able to go out and fight against Amalek. He did that and they were overcomers.

The other thing that helped him was the service of Moses, up on the hill, with his hands uplifted in intercession. When Moses kept his hands up Israel prevailed; if he

dropped his hands Amalek prevailed. There is a Man in heaven and His hands are always uplifted for our supporting. He is "always living to intercede" (Hebrews 7:25). His hands, you might say, are always lifted up. He lifted up His hands and blessed His own as He left the earth and He is now in heaven interceding for us who are down here.

The struggle that goes on in our souls is real because the flesh lusts against the Spirit, and the Spirit against the flesh (Galatians 5:17). There is a battle going on in human hearts and each one of us can overcome only in the power of the Holy Spirit. Joshua won the victory. It is wonderful to win a victory, not in your own strength but in the strength that God supplies.

The second reference to Joshua in Exodus is when Moses and Joshua went up the mountain (Exodus 24:13) and Moses was given the law of God, the ten commandments. Alas, when Moses was up the mountain the children of Israel committed idolatry. They did the very thing that God had told them not to do! They persuaded Aaron to make a golden calf. When Moses and Joshua came down from the mountain the people were going on with a form of worship yet it was idolatrous; they were bowing down to the golden calf. Moses realised that he could not possibly bring the holy law of God into that unholy camp. He shattered the tables of stone and he took the tent and pitched it outside the camp, far from the camp, and called it the tent of meeting. From his knowledge of God he realised he could not attach the presence of God to a system of idolatry. It then says, "every one who sought Jehovah went out to the tent of meeting which was outside the camp... Joshua the son of Nun, a young man, departed not from within the tent" (Exodus 33:7,11). I think that has a bearing on believers today. I am not claiming that any one company of Christians is the tent of meeting, but I believe firstly that God will not vouchsafe His presence where evil is sanctioned and promoted. Secondly an environment where there is an absence of idolatry and where the things of God are respected facilitates believers growing in their souls and developing normally.

When we come to this passage in Joshua chapter 1 which we read, Moses had died and Joshua had been selected by God to lead the people into the land. When God speaks to Joshua, He says that he was to "take heed to do according to all the law that Moses my servant commanded thee. Turn not from it to the right or to the left, that thou mayest prosper whithersoever thou goest".

This scripture has impressed itself upon me in the past few weeks because of two people I have met. One was a retired clergyman from America who claimed that some passages in the Bible were not worth reading! Another person told me of all kinds of things omitted from the New Testament about the life of Jesus that he claimed would help to amplify it, to make it all have much more meaning than it had before. These are examples of the danger of turning to the right hand or turning to the left.

You can go one way, and start cutting parts out of the Bible, either saying that you do not believe in the doctrine or that you are not going to put elements of God's teaching into practice. Or you can go the other way and say that there are many developments since the time of the apostles and many things have been added and people have arrived at what has been missed out and so on. There is a danger of both things. God has given us His word and our secret of success is not to go to the right nor to the left.

One big question which we did not have time to talk over earlier today was about which things in the law are applicable to believers today. I would venture one or two thoughts about that enquiry. Believers "have been made dead to the law by the body of the Christ, to be to another" (Romans 7:4). A christian, although not under rules and regulations, is never to be a free-lance doing his own will or what is right in his own eyes. "To be to another" involves being held not by laws but by attraction to the One who loves us and has done everything for us.

You now come under a new rule—the rule of new creation. It is His law and His direction; it has to do with a living Person, Jesus. The early christians "persevered in the teaching and fellowship of the apostles" (Acts 2:42). Where had the apostles learned this teaching?. They had learned it from Jesus.—Peter later speaks about being mindful of "the commandment of the Lord and Saviour by your apostles" (2 Peter 3:2). That is still the standard today. "The teaching and fellowship of the apostles". Thankfully we can look back to the Old Testament where we get amplifications and illustrations of the truth of the New Testament, but our standard is the teaching of our Lord and of His apostles.

In Joshua's day God's standard was what Moses had been shown and taught; in our day it is what has been taught by the Lord and His apostles. God says to him, "This book of the law shall not depart from thy mouth; and thou shalt meditate upon it day and night, that thou mayest take heed to do according to all that is written therein".

It is interesting to note the references in scripture to the different members of our body: God's word affects our mouths, it affects our minds, it affects our feet and our hands. We are expected as believers to talk about God's word. A wonderful subject of conversation and so is the One who made God's mind known to us—the Word who is Jesus. Talk about His work. We are expected to think about it. I feel for myself I have not been effective in that. I hear things said and I read things, but I do not think about them very much. Paul said to Timothy, "Think of what I say, for the Lord will give thee understanding in all things" (2 Timothy 2:7). In this busy world in which we live we need time for meditation, time to think about the scriptures, time to think about the things that Jesus said, so that we might have our thinking formed by God's word.

Then it says, "that thou mayest take heed to do according to all that is written therein". In other words, we are not only to talk about it, we are not only to think about it, but

God expects His word to be put into practice. And "then shalt thou have good success in thy ways, and then shalt thou prosper".

Well, how does Joshua get along? If we peruse the book of Joshua we would find that characteristically he was prospered. He brought the people into the land and divided the land among the tribes. He and those with him were usually successful in their battles and at the end of the book you still find Joshua saying "as for me and my house, we will serve Jehovah" (Joshua 24:15).

Joshua did, though, make one or two mistakes. We all make mistakes. The great thing when we make mistakes is to get recovered quickly. We do fail, but if we get to God in repentance about our failure, communion is restored. "If we confess our sins, he is faithful and righteous to forgive us our sins, and cleanse us from all unrighteousness" (1 John 1:9). What a great verse that is. "The blood of Jesus Christ his Son cleanses us from all sin" (1 John 1:7). If we do fail it can become an occasion where we learn more of God and more of His grace and of His love than ever we have done before.

I want to draw a few lessons from one of Joshua's failures—that in relation to the Gibeonites. God had told His people, as set out in Deuteronomy 20, that they were to make no covenant with the people of the land, the Hittites, the Hivites, the Jebusites and so on.

These Gibeonites were very subtle. They saw that Israel were being successful and they came along with mouldy bread pretending that they had come a long, long way. And Joshua and others accepted them and laid hands on them and they became part of the nation of Israel with damaging results. Joshua was deceived. That is a warning to us.

Some of the questions raised today have been in relation to fellowship. One very important scripture in relation to fellowship is, "Lay hands quickly on no man, nor partake in others' sins" (1 Timothy 5:22). We have to be very, very careful. It is easy to attach the word 'christian' to anything. I heard last evening of someone brought up in a christian home, who was attracted by so called christian rock music and eventually was involved in one of the cults with associated pornography and sex abuse. How careful we believers need to be in today's confused christian environment. It is very easy to be deceived. "Lay hands quickly on no man" is good counsel from God for today.

I believe the secret of what went wrong in relation to the Gibeonites was that Joshua did not consult God (Joshua 9:14). We need to learn to do that. We were speaking earlier of prayer in relation to different problems that might arise in our lives, such as illness and unemployment. One of the secrets of spiritual prosperity is to have a

life of prayer in relation to God, to go to Him with our problems and new situations and seek His counsel.

The prosperity of Uzziah

Our final example of prosperity is Uzziah, a person who started well. He started at sixteen years of age and it says he did what was right in the sight of the Lord. What a good thing to start well when we are young believers. The Bible says that he sought God in the days of Zechariah, who had understanding in the visions of God, and in the days that he sought Jehovah, God made him to prosper. He was prosperous when under a good influence, Zechariah, a prophet of God, was a good influence. We too should seek to keep ourselves as far as we can in a good environment. It is profitable to seek the company of people that are further on in spiritual life than ourselves. One of the problems of getting on in years is that you find that people that you looked up to and respected depart to be with Christ. That is a test and it was so with Uzziah. So long as he was under good influence he prospered. As far as possible keep the company of those who belong to the Lord. There is an impressive list of things that Uzziah did; he was a great worker and achiever.

There is a lot of scope for doing things for the Lord today. Sometimes in secular employment people are no longer wanted but there is no redundancy in christianity. There is a variety of work for everyone of us to do. I am not saying that the things that the Lord would have you to do are the things that He would have me to do. Yet there is work for every one of us to do for the Lord. It is a great thing to seek the Lord's mind as to what we can do for Him that will promote His interests. It may be speaking to others about the Lord or in care for the Lord's people—practical things, as well as doctrinal things—doing good to all, especially to those of the household of faith. The secret is to go on in communion with the Lord, doing what is right in God's sight and seeking His help so that we might prosper in our activities.

Scripture says about Uzziah that he was marvellously helped till he became strong. I do not know when that was or how long it took. He had a long reign of fifty-two years but there came a point when he transgressed. I think that is a warning to us; we may start well but how are we going to finish? Some of the scriptures we have read refer to young people such as Joseph. This one refers to someone getting on a bit. None of us is out of danger until we die and go to be with the Lord. I feel that for myself.

What happened to poor Uzziah was that his heart was lifted up. That was what marked Satan at the beginning; he was lifted up, filled with pride and he transgressed and fell and brought havoc into the human race. He is still doing that today. Fallen people have pride. "Pride goeth before destruction, and a haughty spirit before a fall" (Proverbs 16:18). This is what happened to poor Uzziah. It is a warning to us.

We may have started well; put our faith in the Lord Jesus Christ and sought to pray to the Lord and get His help, sought to be governed by His words. Yet we are never out of danger; we need to keep ourselves in the love of God, keep ourselves in communion with our Saviour, keep in dependence. Uzziah became independent and he transgressed and he did what God told him not to do. He disobeyed God's law with disastrous consequences.

Well, let us keep our eye on Jesus. All shall prosper in His hand. The pleasure of God shall prosper in His hand, and is prospering in His hand. Let us keep our eye on Him. Let us keep in dependence on Him. Let us be governed by His word. Let us be marked by the fear of God. Let us seek not to turn to the right hand or to the left but be governed by His word and keep as far as we can in the company of people who seek to go on with the Lord.

God wants us each one to prosper. We often do not think about prosperity for christians. We may say that we are weak and feeble and that it is a day of small things and the like. But it can be a day of prosperous things, prosperous for you and for me in our souls. Let us each seek to go on with the Lord, be under His control and be guided by Him and prosper, for His name's sake.

Ken Hollands

THE LIFE OF FAITH

"...but in that I now live in flesh, I live by faith, the faith of the Son of God, who has loved me and given himself for me" (Galatians 2:20)

Our brother who has been taken to be with the Lord was one who lived by faith and died in faith. There is a note of triumph in that. In his life our brother had faith in Jesus, the One who lives. Paul tells us: "We live because He lives". John tells us that we love because He first loved us. As believers our faith is in the One who lives. I trust that everyone here knows what it is to live by faith. That was what marked our brother. He had faith in Jesus, faith in the Son of God. Those two titles refer to the same Person but they bring out different aspects of His glory.

"Jesus" speaks of the lowly Man; our brother knew Jesus in that way but he also had faith in the Son of God. That brings out the greatness of His Person; He is the One who could do everything, the One whose voice will call all from their graves. He will come first to call all those who have trusted in Him, so that they might be with Him for ever. What a hope the believer has! So even on an occasion of mourning, and

there is mourning today as we feel the loss of our brother, there is joy as we have that coming day in mind, the day when the Saviour comes for the millions of the ransomed.

Paul speaks here of the "Son of God who loved me". How much do we appreciate that love? It has occurred to me this week that the love of Jesus is the same towards all His own but some come into the good of it more than others. The more we are with the Lord and the more we appreciate what He has done, the more we live in the good of that wonderful undying love. It is a love that will see us through everything.

Galatians 2:20, which we read, gives some impression of the apostle's dependence on Jesus; he relied on Jesus, he leaned on Jesus. The impression that has remained with me since partaking of the Lord's supper is the blessedness of leaning on Jesus. Paul said in another place, "The Lord stood with me". How Paul leaned on Him in difficult circumstances. Our brother has been through difficult circumstances; he has been near to death before and I am sure he has leaned on Jesus and has learned the love that was towards him and sustained him. We, too, are to learn that love. In sorrow (and we have on our minds very much those who particularly sorrow at this time and our prayerful support will be with them) there is One who can support through everything. He has His own love and comfort for those who mourn today and He will cause them to know what it is to lean upon Him and depend upon Him who loves them. The apostle could say, "Who loved me and gave Himself for me". How we need to dwell on the wondrous work that has been completed, when the Saviour bore our sins in His body on the tree.

It is not only that He bore our sins; the apostle here does not say that He gave Himself for my sins, but that He "gave Himself for me". He values us each individually. He intends to secure each of us as a worshipper. He is worthy of our full committal. O that we were more in it. The more we live in the love of Jesus the more committed to Him we will be and we will prove Him as the One who will sustain us through life's journey until He calls us to be with Himself.

If there is one here who as yet does not trust in Jesus, take account today of One who in such tremendous love for you was prepared to go into death and suffer, "the just for the unjust, that He might bring us to God". I commend Him to you. It is not too late for you to come to Him. It is never too soon to give your heart to Jesus and to know the peace He will bring to you. The first thing that floods into the soul when we trust in Jesus is peace. We come to know Him who has conquered the power of death and we live in the good of it. Even if we have to draw near to death we have confidence in Him who has gone through. Trust in Jesus now, while you may. Then live to serve Him.

Leonard Gidlow

THOU ART MINE, I AM THINE

Lord, all glory be to Thee,
Saviour crucified,
Thou who once on Calvary
Gav'st Thyself and died;
All was finished there for me,
Thou hast been made sin,
God forsook Thee on the tree,
My lost soul to win.
Thou art mine,
I am Thine.

Thine the sorrow, Thine the pain,
Spotless Lamb of God,
Mine the everlasting gain
Through Thy precious blood;
Thou didst win my wayward heart
By Thy love to me,
Now I have eternal part,
Blessed Lord, with Thee.
Thou art mine,
I am Thine.

E.H. Chater (1845 - 1915)

THE MEETING

To Thee, Lord, my heart unfoldeth,
As the rose to the golden sun—
To Thee, Lord, mine arms are clinging,
The eternal joy begun.
For ever, through endless ages,
Thy cross and Thy sorrow shall be
The glory, the song, and the sweetness
That make heaven heaven to me.

Let one in his innocence glory,
Another in works he has done—
Thy blood is my claim and my title,
Beside it, O Lord, I have none.
The scorned, the despised, the rejected,
Thou hast won Thee this heart of mine;
In Thy robes of eternal glory
Thou welcomest me to Thine.

Heinrich Suso (1295 - 1350)

THE PERFECT SACRIFICE

O God, could we all offerings
Upon Thine altar burn,
With cattle from a thousand hills
Thy wrath away to turn,

Still were an offering far too small
Thy name to glorify;
Nought but the death of Thine own Son
Thy claims could satisfy.

And Thou didst show Thy love in Him,
The mighty work is done;
He gave Himself, the spotless Lamb,
Thy well beloved Son.

And now He lives, with glory crowned,
Upon Thy throne on high,
And we are saved to dwell with Thee
To all eternity.

With joy we magnify His name
Before Thy holy face,
And worship Thee with heart and lip,
Thou God of perfect grace.

E.H. Chater (1845 - 1915)

THE JOY THAT WAS SET BEFORE HIM

From the palace of His glory,
From the radiance and the rest,
Came the Son of God to seek me,
Bear me home upon His breast.

There from that eternal brightness
Did His thoughts flow forth to me:
He in His great love would have me
Ever there with Him to be.

Could it be that in the glory,
Ere of Him I had a thought,
He was yearning o'er the lost one
Whom His precious blood had bought?

That it was His need that brought Him
Down to die upon the tree?
Deeper than His deep compassion,
Wondrous thought! His need of me.

Trembling I had hoped for mercy,
Some low place within His door;
But the crown, the throne, the mansion,
He made ready long before.

And in dim and distant ages,
In those courts so bright and fair,
E'er I was, He was rejoicing,
All He won with me to share.

Frances Bevan (1827 - 1909)

A LETTER FROM GHANA

For some time now the Stone Publishing Trust have been responding to numerous requests from Ghana for Bibles and other books to help believers, some of whom have recently come to Christ. This work is growing and there is obviously a work of God going on in that country, and it is a privilege to have part in it. Some of those converted are muslims, as was the writer of the letter quoted below. His name has been withheld for his own safety. The Trust were able to send a consignment of Bibles to the writer. Hopefully we shall soon hear how the work of God is progressing in his community.

Dear Sir,

Are we who are born into the muslim religion doomed for ever? Miserably, tens, hundreds, and thousands are born into Muhammedanism, neglecting the deity of Christ and everything about christianity. For the past twenty three years I was born, nurtured and brought up in the muslim religion. I was taught that outside of the muslim religion there is no hope for mankind and that the killing of anyone who dares to challenge the muslim religion was pleasing to God.

I was a keen student of the Koran and six months ago a friend with whom I argued that the muslim religion was better than christianity, gave me a small Bible to study along with the Koran. I wanted to know everything that was in the Bible so that I could condemn christians anytime that I met them. Surprisingly, I found the Bible a different book and wonderfully all together. The Bible shows that christianity is based on love, while the Koran tells me to fight, condemn and kill anyone who does not embrace the muslim religion.

Four months ago I became a christian. You can imagine the problems I encountered. Being the eldest son I had to forfeit the right to my father's possessions and to find my own way of earning a living. All this did not disturb me, because my Saviour, Jesus, suffered a lot.

Gathering the muslim friends in the community to teach them something of the Bible will mean my death, but by giving them Bibles secretly to study for themselves some will be won for Christ. I shall therefore be very grateful to you if you can send me more Bibles for distribution to the muslims in the community. Pray for me.

THE DIVINE IDEAL OF MARRIAGE

1 Corinthians 7: 32-34

Ephesians 5: 22-30

Proverbs 31: 10-12, 23, 28-29

It is evident that the divine ideal of marriage is not presented in 1 Corinthians 7. We can understand that it could not be on account of the carnal state of the company to which the apostle was writing. We are, however, privileged to have the judgment of a spiritual man—the apostle—as to the way that marriage is looked at naturally. Naturally the husband seeks to please his wife and the wife seeks to please her husband, but the apostle shows us that if we are on that line it will lead to worldliness and destroy spirituality. We do well to take note of the danger.

My thought at this time is to call attention to the great contrast when we have the divine ideal of marriage before us. For that we must turn to Ephesians and Proverbs. Ephesians 5 gives the ideal husband, that is Christ, and Proverbs 31 gives us in a figurative way the ideal wife, that is the church. We find then that, instead of marriage being a disadvantage and full of peril that leads to worldliness and not giving the Lord His rights, if it is taken up spiritually the husband and wife become mutually the greatest advantage to one another. They do not seek to please one another, but seek the true spiritual advantage of one another. There is an immense difference between the two ideas.

In Ephesians 5 we get nothing about the activities of the wife; the chapter is full of the activities of Christ as the Head. In His service of love He does everything for the advantage of His wife. That is the model for every christian husband. Christ seeks to do everything for the spiritual advantage of that company which He loves and for which He gave Himself.

When we turn to the model wife in Proverbs 31 we find that her activities are for the advantage of her husband. She is not on the low level of merely pleasing him, but on the high level of seeking his advantage in every possible way.

In Ephesians the service of Christ to the church requires subjection, not exactly to authority but to the service of love. As the church is subject to the service of Christ's love she takes on the qualities of the woman of worth in Proverbs. She is passive in

Ephesians, but the subject woman of Ephesians 5 becomes the active wife of Proverbs 31. She ministers to the spiritual advantage of her husband. That is the ideal marriage. We must realise the different level of 1 Corinthians 7 and come to the platform of that of which Christ and the church are models. Christ is everything for the church and the church is everything for Christ. In the working out of it everything that contributes to the advantage of the other is sought. Whatever Christ does is for the advantage of the church and whatever the church does is for the advantage of Christ.

Think of the gain to Christ in having such a wife as the church, one who cares for and seeks His interests in every way! That is the model our beloved brother and sister should pursue—the husband seeking to express the love of Christ to his wife and she brought into subjection to that love. Each believing husband should be set that his wife should have the features of the church, and each believing wife should receive impressions and become active for the advantage of her husband.

I would press this on our brother and sister that it should be the keynote of their life to minister to the spiritual advantage of one another. Then all would work out happily, “The heart of her husband confideth in her... She doeth him good and not evil all the days of her life... Her husband is known in the gates”. Every believing wife should be filled with the holy desire that her husband should be known in the church in spiritual worth. Then instead of marriage being a draw-back and leading to the Lord not having His place, all the activities of the husband and wife would work together so that there would be great advantage and gain. The husband and wife would be better off in their relationship than out of it.

May the Lord put our beloved brother and sister on this lofty platform! We should covet and cherish the divine ideal in these relationships. May the Lord help us!

Charles A. Coates

... stand firm in one spirit, with one soul, labouring together in the same conflict with the faith of the glad tidings; Philippians 1:27

THE ABUNDANCE OF GRACE

2 Kings 7

Many have noticed how the principle of the gospel comes out in connection with the ministry of the prophet Elisha. He was a remarkable type of Christ in that sense. He did not come in the character of Elijah, but is marked by having a double portion of Elijah's spirit. The ministry of Elisha has its own character; it is evangelical. Israel was suffering great affliction from the Syrians, at that time their enemies, and they had to learn that if they were to have any relief or good from God, it must be by the word of the prophet; it was by the prophet that God would give them deliverance. That was always the case. They were ready enough to have the deliverance, but they did not care for the word through which it came; they had to learn that deliverance would only come that way. No one can read these scriptures without feeling the deepest interest in Elisha.

The first point to which I would call your attention is the character of those who bore the glad tidings, then how the principle of the gospel comes out in a most remarkable way, in that the power of the enemy was broken, and where there had been dearth there came to be plenty; it was not only the dearth removed, but there was now abundance. It is not the way of grace simply to relieve a person of debt, but to provide that on which he may live; it relieves you of the pressure that is upon you, but you are to live of the residue; the word which brings the tidings of the grace of God becomes the power of life in the believer.

I will now say a word about the bearers of the glad tidings. The important point is that they were not great men nor learned men; they were leprous men, and yet they were the bearers of glad tidings; they were evangelists. We see the same thing in connection with the healing of Naaman; it was not a great man that brought the good news to him, not some priest or general, but a little maid who said that there was a prophet in Israel who could heal him of his leprosy.

Now we have four leprous men. People might be offended with the gospel, because it is irregularly brought to them, not by properly constituted ministers, but what I see is this, that man having departed from God, He will not put any honour upon man in the bearing of glad tidings to him. The first people who preached were unlearned men; I quite admit that later on, God did take up a man of another kind, but the first preachers of the gospel—and they were most distinguished men in the service of Christ—

were Galilean fishermen and the like, and they were the bearers of glad tidings. This is important, and no one ought to be offended because of the person who brings to him glad tidings. I would say, look at the glad tidings, not at the bearers of them; that is the lesson to be deduced from what is before us.

These four lepers were in desperate case; they said: 'If we enter into the city we die, if we sit still here we die, if we fall to the Syrians and they kill us we shall but die', so to the enemy they went. But the remarkable thing is that when they were come to the camp, they found not only that the enemies were gone, but that they had left abundance behind them. They fell upon the prey and took the spoil. Then there comes out the natural selfishness of the human heart; they take and hide for themselves, but after a while conscience begins to work, and they say: 'This day is a day of glad tidings, we do not well to hold our peace; some mischief will befall us if we go on in this way'. They were compelled by conscience to go and bear glad tidings to the king of Israel, and glad tidings indeed they were.

The closing part of the previous chapter gives you a vivid picture of the dreadful distress in which the people of the city were, and which stirred the heart of the poor king of Israel to its very depth; they were actually killing their children and eating them, and it was not in the power of the king to help them. Then come these remarkable tidings but everybody was sceptical. The king was sceptical; he could not believe them; he said the Syrians were playing them a trick; he could not believe in the goodness of God. The most difficult thing for man to believe in is the goodness of God; people may believe in the existence of God, but to believe in the goodness of God is very difficult to man, and I will tell you why: it is because the human heart is not privy to pure goodness. The consequence is that it finds it exceedingly difficult to believe in the goodness of God; the king of Israel could not, and so he sent out to enquire, but found it was even so as the lepers had said.

There was one man, a distinguished man, a nobleman, who suffers for his unbelief. One word about that. There are many things that God can bear with, but there is a kind of unbelief that is unpardonable. I see it in the case of the children of Israel; they made a golden calf and God bore with that, but when it came to not believing the glad tidings concerning the land, that was unpardonable; God swore in His wrath that they should not enter into His rest. There are three notable instances in the life of Elisha of men falling under the judgment of God through profanity or unbelief: one is the case of the children who mocked the prophet saying: "Go up, thou bald head". The second is that of Gehazi, who sought a reward from Naaman for his healing—these are cases

of profanity. The third is the nobleman in this chapter who was unbelieving in the goodness of God, and was trodden down in the gate. God marks all. You cannot play fast and loose with Him and with His glad tidings; you have to remember that the gospel is the word of God; it is the word of His goodness, and not to believe it, or to profane it, or to refuse to listen to it, is unpardonable. God addresses everyone in grace. God is not now telling you to do this or that, as was the case under the law, but the gospel comes to tell you what God has done and to make light of or to disbelieve what God has done in divine grace and goodness for man, entails a very serious responsibility. I beg everyone here to take warning. God is no respecter of persons: the bearers of the glad tidings were these four leprous men and the great man, the nobleman, was trodden down in the gate and died.

I turn now to the great principle of the gospel as illustrated here: where the enemy and dearth were, it came to pass that not only was the power of the enemy broken, but there was abundance and that is just what marks the present moment. I quite admit that you cannot see it with your eyes; it is only where God works and the conscience is in exercise that the grace of God is apprehended.

Turn back to the case of Samaria—anyone can understand the desperate state of affairs there. The Syrians were without and dearth within. Imagine London or any great city invested by an enemy; there would soon be dearth there. It was the enemy without that brought about the dearth within; dearth within is sure to accompany the enemy without. We have seen such a thing in our day. Many can remember Paris being invested; the enemy encircled the city and the people were shut in and there was famine; many other consequences follow on that, such as pestilence and death. I trust we may never be permitted to see it in this country.

Of course, the secret of the scarcity in Samaria was the Syrian without; if they could have got rid of the Syrian they might have provisioned the city. So long as they were kept in, there was no hope and this is pretty much the state of man's case; the enemy is without and there is moral dearth within. It was the case in regard to man when the Lord came here; He found it so. Man is made a sport of by the enemy, for the enemy carries man far beyond what he himself thinks or intends. If people only knew it, how careful they would be! They do not always intend to go so far in evil, but the enemy carries them away. We see it in the case of Judas. I doubt if he intended to go as far as he did but Satan got hold of him through the love of money. Every man is liable to fall under the power of the enemy. I will tell you why; it is because you are akin to him in that sense; there are elements in you to which he can appeal, the lust of the

flesh, the lust of the eyes, and the pride of life; these are the motives on which he can act. Satan ministers to you in that way. Satan will help people on in the line of this world. Scripture speaks of him as the god of this world, who blinds the eyes of them that believe not. He will do that for you; he will blind your eyes, will help you on in the line of lust. Satan will minister to you if you go in for self-gratification. I do not doubt at all that you will get great assistance from him but then he will carry you much farther than you ever intended to go. A young man begins to trifle with evil; he goes pleasuring on the Lord's day, or he appropriates some trifling thing belonging to his employer. In a general way it is at first with the idea of restitution, but the end is that he is carried in evil far beyond what he thought at first. That has been the history of the ruin of many a young man in this world and it is that which is the proof to me that there is a power at work in this world greater than man, the power of the god of this world.

There is the power of evil without, and dearth within. I pity men. I notice everywhere there is moral dearth, want of bread; men try to live on husks. How often you see men going down in the decline of their lives, feeding on novels, living in clubs and the like; it is all husks; there is no bread. There is famine within; they are not aware of it but it is true. How can these things sustain the soul when man has to meet sickness or death, and after death to meet God? I pity man; the higher up he is socially the more I pity him; it is not the poor of this world that are most to be pitied in this respect. You cannot approach the highest in the land to speak to them as to their souls; they are the most to be pitied. The higher you rise in the social scale, the nearer you are to the god of this world. There is nothing to envy in the great; certainly they are marked by dearth, the power of the enemy without and dearth within. That is the state of the case with men, but it is not the thought of God for man; the thought of God's goodness in regard of man is that where the power of the enemy was, and dearth, there should be abundance.

Now, I hope to make it plain to you that the power of the enemy has been broken, has disappeared for God, so that it is not necessary that man should be under the power of the enemy any longer, and that there is abundance as well. Do you know where the power of the enemy was broken, and how it is that abundance has come in? I will tell you: it was in the death of Christ. In the death of Christ I see on the one hand the power of the enemy broken, and on the other abundance brought in.

I daresay you may not understand that at first, but I will make it plain to you if I can. If you take man as he is naturally, you find that he has a crooked evil will, a lustful

heart, and is subject to the power of the enemy and he is also obnoxious to the righteousness of God; that is true of every man in this world. There is no good point about him for God. I fully recognise what there is of good about man, his natural affections and so on, but when you come to the source of all his actions, there is no good in him; God's judgment is upon him as he stands. I think we sometimes refer the judgment too much to the future; we have to remember that man is under death now. I will show you what God has come in to do by death. In the death of Christ, God has dealt with the whole question from beginning to end; He has condemned the crookedness of man's will, sin in the flesh; He has broken the power of the enemy, and in death the righteousness of God has been vindicated. The fact is that the Son of God has come forth on God's behalf, to meet the enemy in the place of the enemy's power, that is, in death, and God's righteousness has been declared where man's crookedness was condemned. All that has been effected in the death of God's Son, so that He could say when on the cross: "It is finished". Everything was effected for God, all evil cleared out of the way, so that His love might flow out—that was the great point: every obstacle had to be removed, His righteousness declared and maintained, otherwise there would have been no security for the eternal blessing of the believer. God's righteousness might have been declared in another way; He might have condemned the whole world and consigned all to perdition but in that case there would have been no love expressed. From time to time God has declared His judgment, and very solemn it is; but the full declaration of His righteousness in the cross was to make way for His love to flow forth. God has declared His righteousness; Jesus is the mercy-seat; God is righteous and the justifier of him that believeth in Jesus. The power of the enemy, too, is broken; Christ went into death to annul the power of death.

Now all this has been effected in the death of Christ. It was the purpose of God so to deal with man that the enemy should have no power over him; not only that righteousness should have no claim against him, but the enemy have no power over him. That is what God came to do in the cross of the Lord Jesus Christ. The gospel comes not to tell people what they have to do but to speak about what God has done and about God's purpose in it all, which is that His love might flow forth, because the One in whom all was effected was the blessed Son of God, the One who could declare God's nature to man. It was all done in order that God might be made known. The Son of Man was lifted up that whosoever believeth on Him might have everlasting life. I want you to believe what has been effected; God's righteousness has been declared; He has no demands to make upon the believer, but is the justifier of him that believeth. God's character has been vindicated so that He can clear the believer. What a wonderful position for God to be in! —His righteousness vindicated in the blood of

Jesus, the enemy's power broken, and the state of man condemned—all effected on the part of God in order that He might make known His love; and the love of God is now declared in His blessed Son. "No man hath seen God at any time, the only-begotten Son who is in the bosom of the Father, he hath declared him".

Now I want to carry you a point further; the enemy's power is gone. Whatever a man might fear is gone. A man might say, 'I am afraid of the righteousness of God'. Well, the righteousness of God has been vindicated. 'I am afraid of death'. The power of death has been annulled. 'I am afraid of my own crooked will'. That has been condemned. All these things might come up before the mind of man.

I believe it is perfectly right to be afraid of the righteousness of God, of the power of death and of your own evil will, but then in the light of the gospel I see that in the death of Christ all has been met, so that I am no longer afraid. You need not be afraid of the righteousness of God; if you believe in the blood of Jesus, you are justified by that blood, and not only are you justified, but you become the servant to righteousness. The righteousness of God is no terror, and the gospel not only brings to light the fact that the righteousness of God is vindicated, but there is the blessed testimony to man of His love. The One who suffered upon the cross was the One who could declare the nature of God. He was not simply the righteous One, but down here He declared the Father. He maintained and vindicated the righteousness of God, but there was also in Him the testimony of the love of God to man.

How did God prove Him to be His Son? He raised Him from the dead. He was thus declared to be the Son of God, the One who had come here to effect His will. Another point is that He was raised from the dead, in order that as the exalted Man at the right hand of God He might communicate the gift of the Holy Spirit; this is what has been effected in the blessed Son of God.

I think you will now see plainly enough that what was set forth here in type and shadow has been effected in the death of Jesus. Death, where the power of the enemy was, has now become the witness of the love of God. Death was the power of the enemy. Why? Because it was the judgment of God; death is on man; man ought to be and is in terror of death. Let a man have what he may in this life, title and estate and possession, it all goes in death; he is only a life tenant. A man brings nothing into the world; he may come into plenty here and may live to enjoy it perhaps ten, twenty, thirty, or forty years, but he only holds it according to God's pleasure. God can say to a rich man: "This night thy soul shall be required of thee". It is a most striking thing

that while the title and possessions remain, the man goes. It shows the moral weakness of everything down here. A man is far greater than his possessions, and yet the man goes while the possessions and title remain. Death is upon him; you may attribute it to natural decay but death is God's judgment upon man, because sin has come into the world and I believe that man ought to be afraid of it. Man ought not to look at death as a dog might; death is little to an animal for there is no moral question; animals are constituted differently from men. It only shows how debased man has become, that some can die like animals. Death is upon man, and after death is the judgment; the moral consequence has to be faced even after death has been passed through. Death is man's utter weakness; it is to thousands a leap in the dark, but the death of Christ has altered the aspect of everything for the believer, and instead of being the witness of God's solemn judgment upon man, death is the expression in Christ of God's love to him.

The power of the enemy has been broken; the Syrian has left the field, and now there is abundance. Grace has met man's debt, but not that only, the believer is to live of the rest of all that has been made known in the death of Christ.

I wonder what the death of Christ is to all here. You listen, but not perhaps with much concern. I am not one that can preach to you an exciting sermon, but I can speak to you about the death of Christ. I see that death is the way of divine grace; grace reigns through righteousness; but I see a great deal more in the fact of its having been God's Son who died. Death has become the expression of God's love: "God so loved the world, that he gave his only-begotten Son". Here you have the simple statement of it, a simpler could not be: "That whosoever believeth in him should not perish, but have everlasting life". Do you know what eternal life is? It is the purpose of Christ's death. It is that the love of God, which is witnessed in the death of Christ, should be life in your soul. You have no lack; you are free of the enemy without and there is no famine within; that is what has come to pass. The soul of the believer lives now in the light and enjoyment of love. How completely everything is changed—and it is death which has changed all, the death of Christ. It is a wonderful and yet possible thing for a soul to live in the love of God, for righteousness has been vindicated, and your soul can live in all the light of what is revealed; the Holy Spirit is given and the love of God is shed abroad in the heart by the Holy Spirit. The divine way is worthy of God; it would scarcely have been worthy of God for man merely to be cleared, merely to be relieved of the pressure that was upon him; it is God's way that he should live of the rest. If you want to know how much you are relieved, the death of Christ will show it you; if you want to know what it is to live of the rest, the death of Christ will also

show you that. Think of the solemnity of the Son of God dying; it was the Son of God who came forth that the love of God might be declared and the Son of God died; well might the sun hide its light and the land be filled with darkness when the Son of God died, and why did He die? That God might, in the death of His Son, express His love to you and me; His love shone forth there. You can be free from the judgment of God now, and from the enemy's power, and you live of the residue; you are relieved of the dearth and instead of that you have plenty. I ask you, have you bread, or does your soul know dearth and famine? Are you trying to live on husks? Very poor food it is. What a sad thing it is to know that people are living on husks, when there is plenty of good food and to spare.

There is one simple word for you: do not shut out the light. You have hearts and consciences—do not shut out the light. It is easy to do it. The light discovers all that is in your heart, but the light tells of the love of God, and if it discovers all that is in your heart, it also brings in the light of what is in God's heart. You cannot do better than let the light in, and you will live; you will live on the bread, the knowledge of God's love, and you will be better off for this world as well as for the world to come. I have known something of the pleasures of this world but I am a happier man now without them, for the secret of true happiness is piety; godliness is profitable for all things. It has promise of this life as well as of the next. I only pray that you may know it. Accept the blessed witness in the cross of Christ of God's righteousness and love; the consequence will be that you will apprehend that the Son of God is risen and is the giver of the Holy Spirit and He will give you the Holy Spirit to be a well of water springing up in you into everlasting life. Christ is the giver of the Spirit; you can get it from no one else. "Let him that is athirst come; and whosoever will, let him take the water of life freely". None can give it you but Christ; it is quite right to say, 'Come to Christ'. He can give you what you want. You have not far to come; He is the giver of the living water; He died to express God's love. Therefore I say, come to Christ, and you will get living water. Jesus said: "Whosoever drinketh of this water shall thirst again". How true that is of the springs of this world; but "Whosoever drinketh of the water that I shall give him shall never thirst". That is what He gives. Oh! that your soul may receive the light of Christ; receive the living water that He and He alone can give.

F E Raven