

A
WORD
IN ITS
SEASON

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LIFE ABUNDANTLY

J.C.Evershed

Genesis 6: 13-16, 21, 22; John 10: 10-15; 15; 1-5

I thought to say a little more, dear brethren, about life abundantly. It is one of the things that we in this city are stretching out after to experience more. It was brought before us last Tuesday and then we have spoken on Lord's day as to the "words of this life" (Acts 5: 20), which was to characterise the Christian way right down from the earliest days of Christianity.

There was a little incident, possibly hardly worth mentioning. A notice was put this week under the Hall door here of a gospel campaign called 'Come alive in '85', and though one cannot associate with much that is being done, how thankful we would be if many persons were to come alive. How much more so if they were to come into the enjoyment of life abundantly! The Lord Jesus said that He had come that all might have it. I reckoned up that there were twelve distinct things that the Lord said that He had come for, and this must be one of the most wonderful of them. It was at a time when He was being degraded by the religious people after He had spoken what we have early in John 10; they said He was mad; one whom the Lord had healed had just been cast out of the synagogue, so that it did not look like a time for abundant life. If there are difficult circumstances today and the pace of ordinary life is so rapid we might say, Well, we cannot expect to experience much of the fulness of life. But I think, beloved, that if we are saying that, we are in the worst unbelief for it must always be the time to enjoy life abundantly.

I thought of these three things: life in the ark life in the flock and life in the vine; they bring before us this kind of life. One might not think that perhaps about the ark; there would not be much room; there would certainly be plenty of life there, but you would hardly call it life abundantly! But if we think about it more however we shall see that it was in fact just that. It was not even like a lifeboat that would just keep persons alive but in distress and discomfort. The ark was

certainly in circumstances where death was all around and yet fulness of life was to be enjoyed by those who were within. Those who went in did so on account of their relationship with Noah, and we as believers, on account of Christ, have a place in the ark of safety and abundant life.

The details as to the ark are interesting. It has often been pointed out that it was "pitched inside and outside with pitch" and that is a word often translated 'atonement' or 'covering', so that whenever God looked at the ark He would see the pitch as the covering. When ever Noah inside looked at the ark he saw the same pitch that would speak of atonement. What a wonderful thing it is to have a life which has come to us through the sufferings of the Lord Jesus, as has been mentioned this evening, and which wrought out His work of perfect atonement for us, which God can look upon. He looks at the blood and we look at it. He looks at the rainbow and we look at it and I am sure He looks at the pitch and sees the perfect safety of those in the ark of present salvation. Then there was the great administration of Noah in the ark; I do not suppose that anything went wrong or failed. He had to take all food with him and there was light too. I remember that Mr Coates points out that elsewhere the word is translated 'noonday'. One had the idea that there was just a little light at the top but scripture evidently suggests that there was in fact plenty of light. Think of our having light even if we are in a certain sense in confined conditions: the ark speaks of baptism and that has a confining bearing upon us because it is our going out of sight in death.

As an understanding of this is known in our hearts it cuts us off from much that might please us in other ways, yet it was the means which God chose whereby His own could be preserved in fulness of life. Scripture tells us that there was order in the going in; I am sure there was order within; and there was order in their coming out again. And what is a great point in life abundantly is not only that we ourselves enjoy it but what there is for God from it. Hence, when Noah and the others came out on to a cleansed earth there were the altar and the burnt-offerings of clean animals offered up to God and

He smelled a savour of rest. For how many years had He not had that, yet as a result of the experience of abundant life Noah turned instinctively to God. So now our blessing is to redound to Him and speak in some way of the perfections of Christ.

The thought of being in the flock is somewhat different. The Lord Jesus spoke attractively about it. From our earliest days we have been delighted with the touches of the twenty-third Psalm, the way the Shepherd cares for His own; and that He is the Good Shepherd who lays down His life for the sheep. There is safety here; there is serenity in the way in which the sheep may go in and out; and there is satisfaction because they find pasture. Think of the way in which the Lord would lead us into green pastures and beside still waters. There is security too although in God's government discipline comes our way and we suffer to a large extent what other people in the world suffer. I am sure that it is right that it should be so, but Jesus says that He lays down His life for the sheep. The results are not only for their benefit, because the Shepherd would enjoy them as well. "There shall be one flock, one shepherd", but the Lord goes on to speak about His Father. So that out of the abundant life in the flock there is some apprehension of the greatness of the Father, who He is, and what He does, and the fact that the Lord had received commandment from His Father.

Then there is life in the vine which is a very attractive thing. All of us would know what the wonderful potential fruitfulness of a vine can be. Many know of the Hampton Court vine, the great size of it and what fruit it provides! What a wonderful thing it is to think of yourself as a bunch of grapes in such a vine, or a rod or spur and the way in which you draw your sap from the main stream! We had a vine once and if in the time of the rising of the sap an accidental incision were made somewhere, the sap would almost pour out. It gives an idea of the wonder of the sap and the potential fruitfulness of the vine of which the Lord speaks. Although we can hardly think of ourselves as branches when we think of the great apostles, yet we have a part in the vine and in the bringing forth of more fruit. It calls forth the discipline of God, not necessarily because of things we

have done, but in a purging and refining way with a view to the future. So that if we bear fruit, we should bear more fruit, which I suppose is life abundantly coming into expression. That fruit is for God, and the way it is produced is by abiding in Christ.

Abiding in Christ is another concern we have had constantly before us of late. How simple it seems, yet how disturbed one easily gets, but "Abide in me, and I in you". There is a certain responsibility on us, although the vine provides all that is needed for fruit-bearing.

The Lord balances up the truth as so frequently in this gospel. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall come to pass to you. In this is my Father glorified". It is not only that we have the advantage of enjoying abundant life, but that the Father is glorified by it. What a thing to be able to minister to the glory of God in some way through what the Lord Jesus in His grace has done and has brought us into! May we develop in these things, dear brethren, reaching out after them and developing in the grace and good of them. For the Lord's Name's sake.

LONDON

16 April 1985

THE DIVINE VIEWPOINT

D.J.Hutson

Numbers 23: 3,14 (to "Pisgah"), 18-23

One has been struck, beloved, by this reference to the top of Pisgah. It seems to be a place from which we get the divine view of things, which surely is very important for us at the present time. We have it in the 21st chapter, after the springing well. They were able for getting to the top of Pisgah, which looks over the surface of the waste. I do not think that they would have been occupied with the carcasses that were strewn in the desert, but with the sovereign mercy of God which had brought them through and the resources which had been for them all the way – the rock which followed them, and so on; the way they had walked through with 'garments fresh and foot unwearied' (hymn 76). How they would look back and see all the way that God had brought them. Then Moses was, at the end of Deuteronomy, taken to the top of Pisgah, and as we have often been reminded, he saw the land and the tribes in it.

But here in Numbers the enemy is active. I was struck that it says "thou shalt see only the extremity of them and shalt not see them all". I think the enemy would occupy us with that, beloved. It is all that we can see today – as it were, "the extremity of them". How little do we know of what there is on earth at the present time of the body of Christ, that which is here which in a coming day will have part in that vessel of glory which comes "down out of the heaven from God, having the glory of God" (Rev 21: 10); and in any case, when we think of the centuries that are past, most of the saints already departed to be with Christ. Then what scattering there has been in our day, reduction in numbers, the small gatherings. I think the enemy would occupy us with the smallness of things, the outward weakness. As I say, what can we see but the extremity of what God has and what He will have in the assembly?

I speak not of Balaam in detail. We have later that he is "the man of opened eye... who heareth the words of God" (chap 24: 3,4)

and I believe that is what comes out here in his parable. The word of God would remind us, beloved, in such a day as that in which we are, that "God is not a man, that he should lie...: Shall he speak and not make it good?" Think of what He has done in relation to the assembly, how Paul could speak of it: "the assembly of God, which he has purchased with the blood of his own", Acts 20: 28. Is He going to let it go, beloved? Is He going to fail? Is He going to go back on His purpose in relation to the assembly? Think of what is going to be seen in a coming day! I suppose that from where he was John on Patmos could actually see hardly the extremity of it, and yet he was taken to that great and high mountain. It would be like taking him to the top of Pisgah, to get the divine view of the assembly, "coming down out of the heaven from God, having the glory of God". What a comfort it would have been to him; and it is very near, beloved, very near. We are right at the end of this time, just as the people here were at the end of the journey. We have arrived at the end of the journey, and soon all that God has wrought is going to be revealed in glory. "I have received mission to bless; and he hath blessed, and I cannot reverse it". Is it merely doctrine with us, beloved, to read that He "has blessed us with every spiritual blessing in the heavenlies in Christ", Eph 1: 3? This is true; we experience it, we experience the blessing as we come together in assembly, even though in the smallness of the conditions in which we find ourselves. These are real things.

Then think of the victory: "the shout of a king is in his midst. ... there is no enchantment against Jacob". "Hades gates shall not prevail against it", Matt 16: 18. It is going through, and soon, as I have said, it will be displayed in glory. So it says "At this time it shall be said"; at this time; not at that time but at this time. How wonderful that is, beloved, that "At this time it shall be said,... What hath God wrought!" As we see the way that beloved saints are sustained in the twos and threes, as assembly service is maintained, as the testimony in relation to the assembly is maintained in the twos and the threes, surely we can say that there is something very precious to God, something very dear to the heart of the Lord Jesus. It could

not stand if it was man's work; it is what God has done, beloved.

"What hath God wrought!" It will indeed be said in a coming time, when it comes down having the glory of God, but what about this time?

How do we take account of it as we see the extremity, as it were, as we see the conditions as they are at the present time? Are we depressed by it, or can we get to this view point, this peak, as I believe the word means, and get the divine viewpoint, see what God hath wrought, what there is for Him at the present time, and what through infinite grace we have our part in? Well, may we just hold these things in our hearts. May we commit ourselves, that we may be strengthening that which is here. It can only be as we depend upon the present resource in the Holy Spirit, and as we maintain our links with our Lord Jesus Christ, our glorious Head in heaven. But may we be encouraged, as I say, that the enemy may not occupy us with the smallness of things outwardly, but as we take account of what there is at this time may we be occupied with what God is bringing through and what He is soon going to bring out in glory, for His Name's sake.

LONDON

15 April 1986

“WHOSE I AM”

E. Palmer

Acts 27: 22-25

I think that what we have read would certainly be God's viewpoint.

Certain viewpoints had been voiced and acted upon in this ship, but there comes a point, at a moment of crisis and stress, when God Himself comes in; true, by the service of an angel, but Paul says "an angel of the God, whose I am and whom I serve", and what is conveyed to Paul is a word of great encouragement. Whilst the actual incident is in itself intensely interesting, and the application which has been made as to what will happen in relation to the testimony here is exceedingly interesting too, there would be a present word of encouragement for us as here together. It is not only God's viewpoint – vital and important indeed – but as our brother has encouraged us, it is essential that we should take it, otherwise we get the viewpoint of men. This scripture introduces the God whose viewpoint it is, and Paul says "whose I am". I expect everybody here would subscribe to that personally. I think so.

"Whose I am", I belong to Him. As I pause, beloved, I am thinking whether I really do appreciate the implications of that, that I belong to Him. "Whose I am": there is no mistake that I do belong to Him.

Every believer in the Lord Jesus can say that. He has secured me at infinite cost. "The God, whose I am" has sacrificed His choicest that He might have me as His own. I am inclined to think – and I speak for myself – that I am rather shallow and do not take sufficient time to dwell upon this wonderful fact, that I am possessed by God, and that in perfect righteousness, and He has paid a price for me that no man could ever begin to calculate.

Paul says "whose I am", and that God, in a moment of stress, communicated to him a word that was calculated to strengthen his heart: "Fear not, Paul". We may say, Oh, he was a special servant.

So he was, but he was not exactly a special servant fulfilling his commission in these circumstances; he was one of those in the ship

like any one of us might be. He took his place with the rest in the ship but he belonged to the God whose viewpoint we have been encouraged to take, and he not only belonged to Him but he bore testimony to the fact, in these circumstances, that he did belong to Him. In passing I would like to say that we might well encourage one another to bear testimony to the God to whom we belong, and in that there is an element of serving Him because it relates to His testimony. "Whose I am and whom I serve". He stood by His servant, He stood by Paul, the man, at that particular juncture and said "Fear not, Paul; thou must stand before Caesar; and behold, God has granted to thee all those that sail with thee. Wherefore be of good courage, men". Not all those that sink with thee: He did not say that; "All those that sail with thee". Beloved, we are made very much aware of what is small, and maybe if we thought of what is outward we might say weak, but God, I say with the utmost sobriety, God is not weak. God is mighty, and if I belong to Him I may draw upon the strength and the power that is His, and I may do that because I am assured of His love. "All those that sail with thee" is the word. We have been reminded that to sail with Paul is to continue in the testimony as governed by the ministry which God gave through him. I believe that is the truth. There is no record in the holy writings of Paul's death. The last we read of him is that he is in his own hired house (see Acts 28: 39), and there was a ministry which stands related to the kingdom of God and the things that concern our Lord Jesus Christ; that went on and no-one was able to interfere with it, and persons (we, beloved, through grace) may still sail with Paul. It does not mean that Satan will not assail. When they did get to land a viper came out of the heat and fastened on the hand of this man, but he threw it off, shook it off into the fire and felt no harm. The God whom he served was seeing him through; and, beloved, I would like to quote the words again that we have read: "be of good courage, for there shall be no loss at all of life of any of you". "Be of good courage". As the word comes, let us be of good courage, beloved. Let us find strength in the God who possesses us, and whom I believe every one here would seek to serve, however simply, and maybe, we think, feebly. But nevertheless, let

us serve Him. Let us be committed to His things, and He will see that testimony right through, and it will be regulated and governed by the choicest truth that God has ever made known to men. I say, what is that? Paul said, did he not, "but I speak as. to Christ, and as to the assembly", Eph 5: 32? I believe that those who sail with Paul will prove that God will see them through together, to give some expression substantially of the light that governs what God was pleased to give him sovereignly. Well, may we be encouraged, beloved. The word is that this is going right through, and may our confidence be unimpaired and implicit in the God who declares it to be so, for Christ's sake.

LONDON

15 April 1986

WHAT GOD HAS WROUGHT

D.A.Burr

2 Corinthians 5: 4-10

This scripture came into my mind when our brother spoke first, because it refers to what God has wrought; and I find too that it uses this word 'confident', which our brother has just impressed us with.

What always impresses me about this scripture is its setting. Paul is writing about our bodies and, without saying so exactly, he conveys that what is in them is too great for them. He speaks about an "earthly tabernacle house", the tabernacle that groans, the tabernacle that awaits its house from heaven; but then how in that tabernacle there is the work of God.

It does us good to look on one another, beloved brethren. We often see one another's failings. I do not only mean failings of character but the manifestation of these burdens that Paul speaks about, the weakness and frailty. The gospel writer speaks of bodily weakness (see Matt 4: 23; 9: 35; 10: 1) and there are many such things among the brethren. We are moving towards a day when we shall be complete, a day of full growth, when we shall arrive (see Eph 4: 13). How glorious to have in our hearts the prospect of arriving! But now we know in part. We know one another in part; we know the truth in part; we know how to administer in part; we know how to bear testimony in part. In all these things we fail in measure, although God gives us grace for what He commits to our responsibility.

Now this is the setting of the work of God: as it says, "What has God wrought!" Num 23: 23. I believe, beloved, that this is greater than our mortal condition. It is greater than our bodies, than the physical bodies which God has given to us – it is what God has wrought. This is not exactly what was taken out of the dust or brought into being by a wonder-working word, as creation was, but it is what God has wrought. That is in every one of us. In some the process has been a long one and the product is almost complete. In

others, maybe, the process has not long begun and much yet remains to be done; but whatever is there, God has wrought it. We prayed about a sister in this gathering last night who is aged 101 – what has been wrought in that sister! She says 'I never have anything to complain about'. What a manifestation in a weak and failing condition! She has weakness that she is not even aware of, but the work of God shines in that beloved soul. It is great and wonderful. It goes with the earnest of the Spirit, something else in the heart of the believer that is too great for our mortal condition.

What a thing it is, that the Spirit has come to dwell in the heart of the believer, shedding the love of God abroad there (see Rom 5: 5)! You could not think of the Spirit confined by our hearts. How narrowed up they often are, how much they need enlargement; but even if they were enlarged, the Spirit is greater yet. Think of these things in these mortal bodies!

Paul speaks about a day in which these things are to be displayed, and he says "Therefore we are always confident". We can be confident now. "At this time it shall be said", Num 23: 23.

We know that in the day of display, the lustre of the work of God will be manifested but it is there now. We can be confident about it. I believe this would encourage us and give us strength for the way.

Then Paul says: "while present in the body we are absent from the Lord... we are confident, I say, and pleased rather to be absent from the body and present with the Lord. Wherefore also we are zealous, whether present or absent, to be agreeable to him". So it is our daily lives in which that work continues; then, it will all be manifested. It might make one a bit fearful to "receive the things done in the body, whether good or evil", but everything we receive at the judgment seat will be settled. Is that not a wonderful thing? As our brother read, He has not seen iniquity in Jacob (see Num 23: 21). Think of all that history and all that wandering, all that crookedness, and He has not seen iniquity there: it is all settled. The things that rear up in our lives and disturb the peace of our souls are settled. How wonderful that is! Things may arise in the way but we find that they have all been settled. The One before whom we are manifested is

the One whose precious work has settled them. Beloved, consider what God has done! The basis on which every matter that may enter into the lives of any one of us will be settled eternally before God to His glory and His satisfaction has already been laid. The One who laid it is now enthroned, and we shall be manifested before Him. What we receive we shall receive settled, not so that it may trouble our consciences or disturb our peace, but to see the grace that He has shown which has met every matter that arose on the way.

May we not be confident as we take account of these things? There is a mixed condition, but God is working to arrive at His own end. It will need a body of glory to contain the product! I think of that when I come to a burial meeting. We see the body of a beloved brother or sister lying there, and I think of the work of God in that saint. Sometimes I long to have known it better, but think how God has taken account of it. When we next see them they – as we – will be in a condition, fit and able for the glory of the work which God wrought in this present time. May we be encouraged by these things.

LONDON

15 April 1986

"THOU SHALT CALL HIS NAME JESUS"

H.J.Taylor

Matthew 1: 21

I have a very simple desire, beloved, to speak about Jesus and about the name Jesus and about the use of the name Jesus, as in the hymn that we sang (No.445). We use that name freely in our hymns. I have the impression that the Holy Spirit is encouraging the saints just simply to use the personal name Jesus more frequently.

We address our glorious Saviour as Lord: how right that is! Many other names and titles we use – as in our opening prayer, the Christ. We speak of Christ Jesus, we speak of the Son of man, we speak of the Son of God – a glorious title that is! Each of these names and titles radiates some glory of His person, distinctive to Himself which no other can bear; and as of the personnel of the assembly how we delight to say Lord Jesus, a name which Scripture tells us can only be rightly used in the power of the Holy Spirit. But there is something very attractive about the simple name Jesus. We would use it only with affection and the deepest reverence, and indeed in a worshipful spirit, because the very name implies who He is in His person, for He is Jehovah the Saviour. It is a name, Jesus, so attractive to the youngest, so comforting to the oldest.

The word here to Joseph is "thou shalt call his name Jesus", and at the close of the chapter "he called his name Jesus". In Luke's account the same direction is given to Mary: "thou shalt call his name Jesus" (chap 1: 31), and on the eighth day the name given to Him was Jesus. So we think of that blessed Man here, growing up to boyhood, manhood; in the setting of the family in which He was and among those who knew Him in Nazareth He would be known simply as Jesus; and in His public service as recorded for us in the gospels, how the gospel writers delight to say Jesus! Peter sums up that wonderful life of service when he says "Jesus... who went through all quarters doing good, and healing all that were under the power of the devil" (Acts 10: 38), and we never forget that it was

Jesus who was on the cross. He was there for us. It was Jesus who, at the ninth hour, said "My God, my God, why hast thou forsaken me?", Matt 27: 46. But we have been singing triumphantly that 'Jesus, the Lord, is ris'n'. How Peter testifies to that. He says "this Jesus whom ye have crucified" God has made "both Lord and Christ", Acts 2: 36. It is the same blessed Man, known by this attractive name of Jesus. That is the One we are looking for to come. "This Jesus who has been taken up from you into heaven, shall thus come in the manner in which ye have beheld him going into heaven" Acts 1: 11. We are looking for Him, our glorious Saviour, the One we delight to own as Lord, yet we delight in this personal name Jesus.

As we go through the Scriptures, how freely the writers speak of Jesus! It has often been noticed how in the epistle to the Hebrews the writer just says 'Jesus'. I think it is very attractive. The more we think about it, indeed the more one speaks about it, the more delightful it is. Great and glorious Person as He is, yet we can just speak of Him as Jesus. So the writer of that epistle says "we see Jesus... crowned with glory and honour", chap 2: 9. It is a very real matter, is it not, beloved? How real faith is! What a power the power of the Holy Spirit is! We can say "we see Jesus... crowned with glory and honour"; "the Apostle and High Priest of our confession, Jesus" (chap 3: 1); "looking stedfastly on Jesus the leader and completer of faith" (chap 12: 2); we "have come to... Jesus, mediator of a new covenant", chap 12: 24. And there are several other references in that epistle: "Jesus, that he might sanctify the people by his own blood, suffered without the gate", chap 13: 12.

Our preacher here on Lord's day read this verse in Matthew. He also read in the second chapter of Philippians, that delightful section of Scripture, so moving, telling us of a Man who in His person is "over all, God blessed for ever" (Rom 9: 5), and yet who "humbled himself, becoming obedient even unto death, and that the death of the cross. Wherefore also, God highly exalted him, and granted him a name that which is above every name", Phil 2: 8,9. And what is that name? Is it King of kings, Lord of lords? "Granted

him a name, that which is above every name, that at the name of Jesus every knee should bow". The New Testament is just full of Jesus, right on to the last page: "I Jesus... testify these things to you in the assemblies", Rev 22: 16.

So it is just this thought, beloved; others may have observed it, that the Spirit is encouraging us in a suitable, affectionate and reverential way to take upon our lips more freely the name Jesus. May we be helped in it for His Name's sake.

LONDON

22 April 1986

LETTERS

The following two letters addressed to Mr.J.McKillop are additional to those in the bound volumes of Mr Taylor's letters.

Beloved Brother,

I am very appreciative of the gift, \$25, from the dear brethren in Chicago enclosed in yours of the 4th inst. Having considered me in this way liberally in December, your bounty now is the more valuable. I always seek to regard the gifts of the saints unselfishly, avoiding to think of oneself as the terminus, but looking at them as a circulatory matter. The saints – givers and receivers – are thus brought together in a practical way – love expressing itself. You will, I am sure, convey my thanks to the brethren.

I am thankful Mrs..... is somewhat better and we trust she will steadily improve through the mercy of God.

The report of your visit to Des Moines is cheering. I heard of it also from Mr I trust the Lord will bless in serving His people thus.

I should like to see the brethren at Des Moines *en route* to Winnipeg but I had to say to them that time and strength would prevent this – as I am to attend the meetings at Rochester a few days after Winnipeg. I hope to see you at Chicago however.

We hear that..... and..... are in Miami.

My wife unites in love in Christ to you and to the saints.

Affectionately in Him

JAMES TAYLOR

8 March 1940

My dear Brother,

Pardon my delay in answering your letter, but..... would have told you that I found it difficult to answer profitably and this remains, especially because of want of time.

I kept no copy of what I wrote....., but I believe I stressed the importance of a room in the city having a central position. I think I also stressed the importance of *sacrificing* for the good and unity of all. Thus in general all who reside in Chicago should attend the Chicago meeting.

The numbers involved in the whole matter are relatively small and the testimony might be damaged if for the sake of comfort or convenience one meeting is left *weak*.

Thus *love* must be active and it never *fails*. I believe you have sufficient light as to the principles entering into the position in Chicago to guide you if you use it. This will require time, *prayer* governing it. I say this because it applies to the brethren in the area as a whole.

Your letter shows that you have *thought* of the principles but perhaps you have not made them practical and this means that you have not prayed for the brethren individually – so that they may *bend* to the principles, not that the principles should bend to them.

Suffer the word of exhortation!

My wife unites in love to you and your family and to all the brethren.

Affectionately in Christ,

JAMES TAYLOR

15 March 1949

THE CHILDREN'S BREAD

Perhaps it is a surprise to you that there should be in the Bible such words as "the children's bread" and "the children's crumbs". The occasion of their use was a very affecting one. An anxious mother, not of Israel, had come to Jesus asking Him to heal her little daughter who was very, very ill. The Lord tested her faith by pointing out that the Jews, like children at a family meal, should have first claim to the family 'food', or 'blessing'. But the mother answered that the blessing of healing could come to her and her daughter as if they were only dogs eating the crumbs under the table. She had great faith that God in divine love had a blessing even for her, and the Lord healed the little girl at once even though she was probably a good way off.

All animal life depends upon food and we, as knowing God, give Him thanks for our meals. But beyond this, the spiritual life that the Christian believer however young receives from God needs to be nourished on food suitable to it. The Lord Jesus said "I am the bread of life". At the feeding of the five thousand people it was a little boy who had the food which, in the hands of Jesus, became more than enough for all of them. That boy, at least, had come to stay with Jesus however long the time might be! As for ourselves we feed on the living bread when we read and think of the words and works of Jesus and do them.

There is an interesting verse of Scripture which reads "Cast thy bread upon the waters; for thou shalt find it after many days". This seems to refer to the sowing of seed-corn which took place in Palestine at the time of the early rains. After some time and in the mystery, partly hidden, of growth the results of sowing would be seen in the new crops of corn. It is thus an encouragement to all of us to sow the word of God amongst our fellow children and other people during the present rain – and reign! – of grace. How many times we have heard of a few words about Jesus bearing results "after many days". Another Scripture reads "Blessed are ye that sow beside all

waters". This bids us to take every opportunity of speaking a word in season. Are you a sower?

J.C.Evershed