

November 13

Your Father knoweth what things ye have need of. Matthew 6:8

OUR petitions, our requests, our cries to the Lord, therefore, should be for the holiness of heart, for the filling of His Spir-

R2252 "We have heard public prayers which implied that the worshiper had as much or more wisdom than the Almighty; because in them he undertook to tell the Almighty how, when, where and what should be done the world over, at home and abroad;--how many should be converted at the meeting in which he was praying, and how the heathen everywhere, the world over, should be dealt with.

All this is monstrously wrong. No man is in a fit condition of heart to approach God in prayer who has not first learned of his own ignorance and lack of wisdom, and learned also of the Lord's infinitely superior knowledge and wisdom and power and love. The Christian who is advanced in knowledge and experience in the heavenly way will on the contrary be so filled with a realization of his own ignorance and insufficiency that he will rather go to the Lord praying, Lord teach us thy will, show me what is thy way and plan of salvation for Christendom and for the heathen, and show me how I may best be a co-worker with thee in the accomplishment of thy great and wonderful, wise and good purposes. Indeed, as the Christian's experience grows he is apt to come more and more to the condition of heart where his prayers to God will be chiefly *thanks* for mercies and favors already received, expressions of confidence in the Lord's willingness and ability to fulfil all the gracious promises of his Word, temporal and spiritual, and request

it, for the spiritual food, refreshment, strength; and as for the natural things, He knoweth the way we take and what would be to our best interests as New Creatures. We are to leave this to Him: He would not be pleased to see us importuning Him for

merely that the divine will be done."

Feb 22 Manna "SELFISH prayers are too expensive. Some have gained wealth and lost the truth and its service; some have gained health, only to find that with it they gained other trials no less severe: some have had their dear ones restored to them from the very jaws of death, only to wish afterward that God had not answered their prayers -- or, more correctly, to wish that they had accepted the Lord's wisdom and providences trustfully, contentedly, uncomplainingly.... Spiritual Israel should use wisely such things as are within their reach--accepting all as God's gifts with thanksgiving; but their petitions should be for spiritual gifts --including patient endurance and heart contentment."

R3665 "It would be rather unsafe, we think, for any of the "new creation" to make request for temporal blessings. "After all those things do the Gentiles seek." (Matt. 6:32.) They seek those things because they know not of and appreciate not the higher and better, the spiritual things. Spiritual Israelites are exhorted by the Lord to appreciate the spiritual clothing, the spiritual food, the heavenly riches, which moth and rust cannot corrupt, and to seek for these."

(Luke 11:9-10) "And I say unto you, Ask, and it shall be given you; seek, and ye shall

things which He did not give us, for to do so would not be an exemplification of faith in Him, but the reverse--an exemplification of doubt, a manifestation of fear that he was forgetting or neglecting His promise to give us the things needful. R3338:6

find; knock, and it shall be opened unto you. {10} For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"

R2252 ""Your Father knoweth what things ye have need of before ye ask him." The Christian's prayer therefore is not for the purpose of giving information to God, nor for the purpose of calling attention to matters which he might overlook or forget; but on the contrary he is enjoined to pray and required to pray, because it will benefit himself: God withholds many of his blessings until we approach to ask them in prayer, in order that *we may realize our need* of his aid, and our dependence on him. Our prayers therefore are not to induce God to give us things which he desires to withhold from us, but are merely to secure the things which *he desires us to have* and has promised to us, and is more willing to give than to withhold. And how wise is this divine arrangement: how many of God's people have realized great benefit from this divine arrangement that we must ask if we would receive, must seek if we would find, must "knock if it be opened unto us." And thus, in addition to the favors asked and received, the very necessity of prayer itself has brought us into close fellowship with the Lord--into the enjoyment of one of our greatest privileges and blessings."

R3337 (From Harvest Truth Database V5.0)

"CHRIST BROUGHT LIFE AND IMMORTALITY TO LIGHT THROUGH THE GOSPEL"

--MARK 7:24-37--APRIL 3.--

Golden Text:--"Without faith it is impossible to please him."--Heb. 11:6

WITH this lesson we start a new quarter in studies of the earthly life of Christ. Since it falls on what is generally observed as Easter Sunday, those who have arranged the lessons suggest, without breaking the narrative of Christ's ministry, that this lesson be treated from the resurrection standpoint. The thought is a good one, especially for those whose eyes of understanding have been opened to some realization of the glorious things of the Millennial Kingdom, for which the whole creation is groaning and waiting. These and not others can properly get a connection between our Lord's miracles and the resurrection life of the Millennial age.

LIFE-RIGHTS FOR THE WORLD SECURED BY THE PRECIOUS BLOOD

From this standpoint we perceive that while our Lord Jesus came into the world to die on man's behalf, to redeem Adam and his race from the sentence of sin--namely, death--he did, additionally, two other important works. The redemptive work was the principal one, without which there could be no future life of any kind. The laying down of life daily until the sacrifice was finished at Calvary may, therefore, be designated the principal or foundation work accomplished by our Lord. Without that nothing else could have been of any avail, but on that foundation the other two works could proceed. The Apostle declares that the Lord brought life and immortality to light through the Gospel. This means that no clear and definite hope respecting eternal life had ever previously been given to any one--even to the Jews. While other nations were without God, having no hope, the Jews did have a sufficiency of divine revelation to inspire a hope in the resurrection; though the philosophy of it--how God could be just and yet release those whom he had justly sen-

tenced to death--they could not see, because it was not time, and therefore was not yet revealed.

Christ brought LIFE to light by explaining to those who had ears to hear that he had come into the world to "give his life a ransom for many." (Mark 10:45.) He explained further that the time would come when all in their graves should hear his voice in kingly authority, and awaken from the sleep of death--come forth from the prison house of the tomb. The people even then might have wondered what advantage there would be in such a release from the tomb if they would still be subject to the pains and aches and demon oppositions of the present time. Our Lord fortified the testimonies of the prophets respecting the Millennial age, which they declared would be a period of universal blessing, with nothing to hurt or destroy in all the holy Kingdom. He showed how this could be by the various miracles which he performed; for he not only preached the Kingdom of God, taught his disciples to look forward to it and to pray for its coming and blessing and power, but in the various miracles which he performed he illustrated that its powers would prevail amongst men for their blessing.

He healed all manner of diseases and cast out demons, and thus gave evidence that in God's due time, as the great Physician, he will be armed with the abundant power which will completely restrain Satan and all the fallen angels from all work of evil in respect to the human family, and when he will lift up the poor, the lame, the deaf, the blind, the dumb, out of their present tribulation. And moreover, this temporary release which he brought to those who by faith accepted his favor, illustrated still higher blessings, labors and privileges--the opening of the eyes of the understanding, the curing of the

leprosy of sin, the returning of the withered powers, as well as the awakening of the dead--that all might see and hear and know of the righteousness which God approves and of the life everlasting which will be its reward, and that all might be helped out of the present bondage to sin and imperfection, etc., into the full liberty of the sons of God. Thus the Lord brought life--everlasting life--to the view, to the knowledge, of those who hear his message of the Kingdom and the blessings to flow from it.

IMMORTALITY OR DIVINE NATURE ONLY FOR THE ELECT

He brought IMMORTALITY to light also. In addition to everlasting life for the world, he opened up a way by which a special class of footstep-followers might share with himself the glory, honor and immortality of the divine nature. The world in general was not expected to understand or appreciate this. On the contrary, the natural eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath in reservation for them who love him --for the New Creatures--for those who are begotten of the holy Spirit, and that make their calling and election sure to joint-heirship with him in the Kingdom.

Our Lord's ministry and teachings can only be rightly appreciated when viewed from these three standpoints:-- (1) His own sacrifice as the redemption price for Adam and his race--laying down his life day by day until he cried, "It is finished." (2) His general teachings --which in due time will be applicable to the whole world--respecting the outcome of the redemptive work, the reconciliation of the world to God, the complete forgiveness of the world's sins, the great trial or judgment or opportunity then to come to the world through the Kingdom which the Redeemer, as the Mediator between God and man, will establish for the deliverance of mankind from the adverse conditions within and without, and for the assistance of all who desire to return to harmony with the Creator. (3) The call to special discipleship, to walking in the narrow way, to be baptized with the baptism of death that he was baptized with--and thus by divine grace through this arrangement to be fitted and prepared for a share in the heavenly Kingdom--to sit with Christ in his throne, and participate in the dispensing of all the wonderful blessings of the Millennium to all the families of the earth.

It is with this thought that we follow the lesson before us. Jesus and his disciples, after the feeding of the five thousand and the stormy night upon the sea of Galilee, spent some time in Capernaum. There the Lord gave the sermon which illustrated that his hearers should think less about the loaves and fishes which he had given them, and should appreciate more the higher things. They should recognize him as the Bread of Life that came down from heaven; they should feed upon his words and thus gain life everlasting. The time had not yet come, however, for the general dispensing of this life everlasting--that work belongs to the Millennial age. He therefore was seeking specially for such as were particularly hungering and thirsting after righteousness. Of this class were the apostles, whom he was now training for the future work which he would accomplish through them after the new dispensation, to begin at Pentecost.

GOD'S FAVORS FOR HIS CONSECRATED PEOPLE

With his disciples our Lord traveled north-westward to the borders of the country called Tyre and Sidon, so named because of the prominent cities by these names which were there situated. He did not announce himself publicly to the people there, but his presence soon became known, showing that the fame of his miracles and teachings had spread throughout the whole of Palestine. A Canaanitish woman living as a Greek was amongst the first to hear of his presence, and coming before him she cried or wailed for assistance for her daughter. Our Lord on this occasion acted very differently from his custom, and doubtless for the purpose of imparting a lesson. Although usually so prompt to hear and to sympathize and to heal, on this occasion he paid no attention to the woman, according to Matthew's account, who tells us that the disciples came to the Lord and urged him to send her away-- either grant her request and send her away or refuse her request and authorize her expulsion.

The poor woman's importunities were not for herself but for her daughter, who was possessed of a demon, an unclean spirit; and, so far as we have any knowledge, most of these fallen spirits, demons,

are unclean, depraved, and their influence upon those possessed by them is an unclean, injurious one. Sometimes they do indeed simulate purity, and on numerous occasions we have heard of their attempts to personate holy ones--even the Lord; nevertheless the whole tendency of these evil spirits seems to be toward impurity of thought and conduct on the part of those possessed and through them upon others.

Finally, in answer to the woman's cries and to the expostulations of the disciples, our Lord did speak, but very differently from his usual message. He merely intimated to the woman that his miracles and services were not intended for the world in general but for God's covenanted people, the Jews. He followed the Jewish custom of the time, of speaking of the Gentiles as dogs, yet he modified the matter, for instead of using the word which would signify the detestable brutes which infest the Orient and are the scavengers of the streets, he used another word signifying the little or pet dogs of the family. The woman, strong in her faith in the Lord's power, was equal to turning the unfavorable answer to her own benefit, and to urge that as the little pet dogs got some of the surplus from the table of the children, so she as an outsider might be granted some of the Lord's favors without in any degree working disadvantage to the Jews, to whom our Lord's ministry was specially sent and given.

WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE HIM

This shows the earnestness and faith of the woman. Such an exhibit would surely be pleasing to the Lord. Indeed we can see in our own experiences as Christians that many of the Lord's dealings with us are along the lines of developing and testing of our faith. He is good and gracious of heart, however we may have misunderstood him in the past, and however his character and plan may have been maligned and misrepresented by the Adversary. ^[1]It is impossible for us to come near to the Lord except as we shall exercise faith and trust in him, in his goodness, in his power, in his wisdom, in his love. All things are possible, only believe--is the lesson which the spiritual Israelite of today needs continually to learn, as the apostles of old prayed, "Lord, increase our faith." Along this line it were well that we should pray, and that we should seek continually to accept the lessons of life from this standpoint--as lessons or instructions in faith. We are not in this ignoring the necessity of obedience to the divine Word, but are holding that wherever faith exists the works will correspond to it and be proportionately large or small. Hence the stronger our faith, the more our works are sure to be under the divine arrangement. Our Golden Text well says that without faith it is impossible to be pleasing to the Lord.

^[2]Faith is a matter of cultivation, of development. The same apostles who cried out in terror when the storm was upon the Sea of Galilee gradually grew stronger and stronger in faith until, as the records show, they could and did trust the Lord in his absence and where they could not trace him. Similarly it should be a part of our daily lesson to cultivate trust in the Lord, and to think of the experiences in the past in our lives and all of these lessons in his Word, that thus our faith in him may become rooted and grounded.

FAITH REWARDED AFTER BEING TESTED

The Lord said unto her, "O, woman, great is thy faith." (Matthew.) Her faith was strong in its love for her daughter, in its perseverance and persistency, in its humility, recognizing matters just as the Lord recognized them, and not according to the general sentiments of the Greeks and Gentiles--that the Jews were merely pretentious and not more in divine favor than other peoples. It was strong in overcoming great obstacles, --even our Lord's apparent repulsion. We would not consider this heathen woman's conduct to be in every sense of the word a pattern for the Lord's consecrated and enlightened people. The strength of faith is the only one that we should copy. As for us who have become the Lord's people, and are no longer strangers, foreigners, dogs, but children adopted into the Father's family and recognized by the Lord as "brethren," it would be no longer appropriate that we should cry or entreat or beseech in any wise for things which the Lord is not pleased to give us.

The Master himself represented the difference between the things which the Gentiles might do and the things which we as his

[1] ½ Nov. 12 Manna, John 20:27

[2] ½ Nov. 12 Manna

disciples might do, saying that our petitions and seeking should not merely be for the bread that perisheth, for after such things do the Gentiles seek--merely the earthly things and with importunity; but seek ye first, chiefly, the Kingdom of God and the righteousness which is appropriate thereto, and all these things of an earthly kind will be added unto you--in such measure as will be for your best interests. ⁽³⁾Our petitions, our requests, our cries to the Lord, therefore, should be for the holiness of heart, for the filling of his Spirit, for the spiritual food, refreshment, strength; and as for the natural things, he knoweth the way we take and what would be to our best interests as New Creatures. We are to leave this to him: he would not be pleased to see us importuning him for things which he did not give us, for to do so would not be an exemplification of faith in him, but the reverse--an exemplification of doubt, a manifestation of fear, that he was forgetting or neglecting his promise to give us the things needful.

Our Lord informed the woman that the faith manifested in her saying was sufficient, that her request was granted, that the demon was gone from her daughter. The woman's faith was further manifested by her immediate withdrawal. She took the Lord's word implicitly; if he were what he claimed and had the power that she believed, he would not lie to her. Many of the Lord's people today seem to lack faith along these lines--to have less than this poor heathen woman. Many of them hear the Lord's word assuring them that those who come to him have their sins forgiven, yet Little Faith bids them doubt and keep on bemoaning their sins and requesting forgiveness, which the Lord has assured them would be accomplished from the time of their acceptance of it. They fail to exercise the faith and they fail proportionately of the blessing and peace and joy.

So far as the record goes our Lord did nothing in that quarter except for this poor woman, and the spiritual lessons connected with it were evidently less for her than for the disciples, for we have no record that he taught her or taught anyone of that vicinity. Departing thence, our Lord took an easterly course along the northern borders of Palestine, and crossing the river Jordan began to come southward toward the Sea of Galilee. Matthew says that he made a stop in the mountain, and that a great multitude brought their sick to him; the lame, blind, dumb, maimed and many others they led to Jesus' feet and he healed them, and the multitude wondered and glorified the God of Israel.

Our lesson gives one particular instance from this multitude of healings. A man who was both deaf and dumb was brought to Jesus, and his treatment was peculiar; the Lord took him apart privately, perhaps to impress upon him the lesson. The man could not hear,

⁽³⁾ Nov. 13 Manna, Mat. 6:8

R2071 "Worship in spirit and in truth does not apply simply to prayer, praise, supplication and thanksgiving. It goes deeper than all these and takes hold upon the affections, upon the heart, and hence signifies not an "act of worship" but rather a life of worship... The captivated heart will seek to bring every talent of the body into complete subjection to the will of God and of Christ."

R5803 "It is when continued trust in the Lord and His many responsive providences in our lives have ripened into precious personal acquaintance and intimacy that we learn to delight in Him."

R1532 "Some Christians seem to look for the increase of divine favor and peace through other agencies than the knowledge of God; but such is not God's order. Our Lord prayed for his disciples, saying, "Sanctify them through thy truth; thy word is truth." The knowledge of the truth is the sanctifying power, the peace-and-joy-imparting power, and is the precious evidence of divine grace or favor. Those who expect to be sanctified without this divinely

and hence the Lord imparted the lesson through signs, touching his tongue and touching his ears, and then with a sigh he glanced heavenward, as indicating that the sympathy of heaven was moved for the man's assistance, and immediately the blessing came and he was healed. This may have been the first miracle in that region, and possibly the multitude coming, as Matthew records, were attracted by it. Our Lord's injunction that it should be kept quiet seems to have been understood, not as a command, but rather as a suggestion that he was not seeking publicity. Nevertheless, when the faith was manifested and the poor afflicted ones were before him the Lord never refused to give the blessing. Thus we are taught that when the due time shall come for the blessing of all the families of the earth, the Lord will not withhold a blessing from any; all who desire to be blessed may then have his favor.

BLESSED ARE OUR EYES AND EARS OF UNDERSTANDING

As New Creatures who have already in a figurative sense risen with Christ to walk in newness of life, to walk in his footsteps, we have our eyes opened and our ears unstopped and our tongues loosed, so that we may not only see and enjoy the grace of God ourselves, but we may speak of his goodness and love to others. In many respects those to whom the Lord grants the special knowledge of the Truth in this present time have a suggestion that it is not for everybody, that we are to be discriminating in our endeavors to dispense the Truth, and that some of these great blessings of the Lord which are to us like pearls are not meant for all; that we should not cast our pearls before swine, or before those who manifest no disposition to know of or receive the Lord's favors. But with us, as with the healed one in this lesson, the message is too good to keep; we love to tell the story, it did so much for us; we desire that all who are blind and deaf may come to the great Physician and be healed; we desire that all who are stammering in their endeavors to tell the good tidings may have their lips touched by the Master and henceforth speak plainly the glorious things of the Gospel of Christ. And as the Master would not reprove this one in the lesson, neither does he reprove us if in our zeal we go sometimes to the extreme of trying to tell the good tidings to those who have no ear to hear, or endeavor to make disciples of those who are swinish and not at all inclined to spiritual things, or of following the Lamb whithersoever he goeth.

The heart of this lesson is that we who are risen with Christ in the spirit of our minds should walk in newness of life while still in this mortal body and still amongst men; that we should look forward to the glorious change of the First Resurrection, when we shall be actually in the Lord's likeness and see him as he is, sharing his glory and participating with him in dispensing all these blessings of life and healing to whosoever will accept these favors in the glorious Kingdom time which we rejoice to know is near at hand.

provided agency and who expect to enjoy abiding peace without it, make a great mistake...

This knowledge of God is not only an intellectual knowledge of his great and loving plan: it includes also a personal acquaintance with God, a heart to heart communion and fellowship with him--an established sympathy of love and common interest and co-operation. Such a knowledge or acquaintance with God is gained through the study of his precious word with reverence and diligence, through the personal application of the principles of that word in every day life and through secret prayer and communion with God.

If we would have this inspiring acquaintance with God we must not forget our privilege of secret prayer... "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."...

As we draw near to him in prayer and communion and the study of his precious Word, we are made to understand the wealth of the divine love and favor toward us who are in Christ Jesus, and who,

through entire consecration of ourselves to God, have escaped the corruption that is in the world through lust [the worldly desires and ambitions]. We learn that to us are given exceeding great and precious promises, that by these we might be made partakers of the divine nature; that we are called to be heirs of God and joint-heirs with Jesus Christ; that, if we are faithful to our covenant of entire consecration to God, we shall be made like him and see him as he is; that we may behold the King in his beauty; and that through us in the ages to come God will manifest the exceeding riches of his grace. Oh, what heights of glory are we called to share with our beloved Lord; and what fathomless love is manifested toward us in Christ Jesus!

In humble thankfulness let us ponder these precious promises more and more as in secret we bow at the throne of the heavenly grace; and here let the holy spirit of God apply the instruction to our hearts, and so may we be filled with the spirit, and grace and peace be multiplied unto us."

(John 15:7) "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

(Luke 11:9-13) "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. {10} For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. {11} If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? {12} Or if he shall ask an egg, will he offer him a scorpion? {13} If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

(James 4:2) "Ye have not, because ye ask not."

(John 16:24) "Ask, and ye shall receive, that your joy may be full."

R2004 "THE privilege of prayer which God has provided for his people is one of the greatest boons imaginable. "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:16.) The mercy has been provided by God in the great sacrifice of Christ, sufficient to cover all "the sins that are past, through the forbearance of God;" but we must by faith approach the throne of grace in order to obtain this mercy. So, also, with all of our necessities as new creatures in Christ; grace to help for every time of need lies waiting for us to claim it--at the throne of grace. Although our Heavenly Father knoweth what we need, and has made so abundant a provision for us, yet he will be inquired of, solicited, by his people, for these mercies which he assures us he is far more pleased to give than are earthly parents to do good unto their children."

R2004 "God's appointment that his people should approach him in prayer is, therefore, not for the purpose of informing him of our needs, for these he knows far better than we do, but for our spiritual profit, that we may be kept in close touch with him, that we may continually realize his love and care and grace toward all who have come into the divine family through Christ and the New Covenant. For this reason, while sending rain and sunshine upon the world in general, God holds in his hand many favors, great and small, for "his people," which he will bestow only in answer to their faith and prayers."

R3664 "Nehemiah's prayer to the Lord that he might grant him mercy in the sight of Artaxerxes shows that he had faith in the divine power. We have often wondered if a deficiency of faith along such lines is not a part of much of the trouble of the Lord's truly consecrated people to-day--of spiritual Israel. We know that sometimes they have severe trials from those who hate them, from those who perhaps despise them and deal unjustly with them, and we wonder to what extent they remember, as Nehemiah did, that God has full power to open ways and means before us whereby we may engage in his service, if he be willing to accept of our services, if we find favor in his sight, if our prayers of lips and of heart go up before him as a memorial, acceptable through Christ.

PRAYER AND TRUST IN ALL AFFAIRS

We remember in this connection a story told us by a sister at one of the Conventions. She said: "My husband is quite wealthy, has a large farm, well stocked, etc., and, although I have served faithfully for years, he is so opposed to the Truth and so seeks to hinder me in respect to it that he begrudges me even the small sum of the WATCH TOWER subscription or the price of books I need. When I heard of this Convention I felt a longing in my heart to go and meet with some of the Lord's dear people, and I took the matter to the Lord in prayer, telling him that if it were his pleasure I should greatly enjoy the privilege of attending the Convention, but I was willing to leave the matter entirely with him. I felt somehow that it would be quite probable that the Lord would open the way for me to go, and by way of cooperation I suggested the matter to my husband in good time, saying that I would like very much to attend the Convention. He was violently opposed, and said that the distance to the railroad station was so great that I could not walk it, and that he would not allow me to use a horse. I replied quite calmly that I did not know, but somehow I felt that the Lord would be willing to have me go and would perhaps open the way yet for me. I answered quietly, because I had committed the matter entirely to the Lord, and was willing to abide by whatever his providence might mete out to me. I was even cheerful, therefore, notwithstanding my husband's words of opposition. He seemed to read my confident expectation and several times referred to the matter, reiterating that I should not go, that he would not allow me to take a horse, etc. I merely replied that I did not know, but that if it were the Lord's will that I should go, he would be able to open the way. About ten days before the Convention one of my husband's best horses took sick, and although he is very successful in doctoring his stock, and on this occasion called in a veterinary surgeon, the horse died. Then another good horse took sick and it died, and a third horse took sick. My husband began to realize that it might be the hand of the Lord in his affairs, and evidently associated his losses with his declaration that I might not use a horse to go to the Convention. He brought up the subject of the Convention himself, intimating in a very mild way a possibility of rescinding his previous decision. My quiet answer was the same, that perhaps the Lord would open the way. The third horse died, and my husband came to me and said, 'You may go to the Convention.'"

WE WALK BY FAITH, NOT BY SIGHT

In relating these circumstances we do not wish to give the intimation that the Lord would thus deal in every such case. We must remember that a part of our lesson as the Lord's followers is that we must learn to walk in the footsteps of Jesus trustfully--by faith and not by sight; that we must learn patient endurance, and thus develop more and more all the fruits and graces of the spirit of love. Our object in referring to this case is that all of the Lord's people may have the suggestions which it offers, in harmony with those of Nehemiah's prayer, namely, that God is able to shape all our earthly affairs for us, and that a part of our lesson is to learn to trust him. He will not suffer us to be tempted above that we are

able, but with the temptation will also provide a way of escape. He does indeed permit us to be tried as gold in the furnace, yet as gold is not permitted to be consumed in the furnace, so the Lord will not permit us to receive injury under any conditions so long as we are trusting in him. All things must work together for good to them that love God, to the called ones according to his purpose.

As Nehemiah's prayer was delayed of an answer four months, and no door of opportunity seemed to offer for him to bring the matter to the king's attention, so with us--patient endurance and faith may be amongst the lessons which the Lord wishes us to learn by the delay in the answers to our petitions. Likewise, doubtless, that four months of delay was used by the Lord in more or less a preparation of the king for cooperating with the request of Nehemiah. And so with us it may be that, while we are praying, the Lord is not only preparing us for the blessing and opportunity and privilege we desire, but also preparing the circumstances and conditions which will bring us these opportunities and privileges in the best form. Let us, then, lay to heart and utilize the lessons of our Master's words, "Men ought always to pray and not to faint."--Luke 18:1.

"The effectual, fervent prayer of a righteous man availeth much," says our Golden Text. The prayers of the unrighteous, we understand, will avail nothing; and in this connection we are to remember that "there is none righteous, no, not one," and that all the righteousness which we have or which permits us to present ourselves before the Father, or which guarantees us that we shall be heard of him, is the righteousness of Christ imputed to us--the merit of his sacrifice covers all our blemishes. Let us remember, too, that it is the fervent prayer that is the effectual one--the prayer that is earnest, from the heart and not merely from the lips. It is for this reason that self-denial, fasting and praying should be associated in the minds, and in fact we should be so earnest, so fervently desire the things that we request, and be so confident that they are the Lord's will, as guaranteed by the promises of his Word, that we would hold on and wait for the mercies the Lord thus prepares us to receive."

(Php 4:6 ASV) "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

(Col 4:2) "Continue in prayer, and watch in the same with thanksgiving;"

(Phil 4:13 KJV) "I can do all things through Christ which strengtheneth me."

R3129 on Phil 4:1-13 "The secret of the Apostle's success is stated in the last verse of the lesson. It was his close relationship to the Lord, his intimate union with him, his reliance upon him: he was abiding as a branch in the Vine, and was strengthened by the same spirit, and thus was enabled to do all these things and to pass through all these experiences with gratitude, with thankfulness, with rejoicing. Let us all thus learn to "Rejoice in the Lord *always*."