



FAMINE

of TRUE FRUIT

God has been speaking His mind to us in a clear and explicit way. He has much to speak to His remnant people, but the question is how open are we to receive all that God has for us. I really do not know how serious you are to what God is speaking to you. Oh, that you may be faithful and obedient and do not hinder what God must do in you in these perilous times. This is my prayer for all my brothers and

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sisters in the Lord. See what the Apostle Peter had to say:

*2 Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; **but is longsuffering to us-ward,** not willing that any should perish, but that all should come to repentance.*

Oh, how merciful God is to grant us such opportunities to repent in our lives. God wants to pour out His heart's burden for His church. Let us be encouraged and pray that God in his mercy may do a fresh work in our lives.

The Prophet of God in the book of Micah laments and cries out to God saying:-

Micah 7:1 Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit.

We saw very clearly in our previous meditation, how the prophet lamented over the

Lord's people because of the prevailing conditions at that time. This is what the NLT Bible translation has to say about the Prophet's burden: "*How miserable I am! I feel like the fruit picker after the harvest, who can find nothing to eat. Not a cluster of grapes or a single early fig can be found to satisfy my hunger.*"

This was the cry of the Prophet and that was no less than the very cry of God Himself for His people. The Prophet was discouraged and his heart was totally dissatisfied because of the heart of God's people.

Historically the Southern Kingdom of Judah was slightly better than off spiritually than the Northern Kingdom of Israel. And yet despite the revival and reformation in the time of Hezekiah, the heart of God's people had not really changed. Outwardly there were several changes, but inwardly their hearts had not changed. They were given to orthodoxy and legalism, mere outward-ness, and superficiality. They looked as if they were obedient, but

inwardly they were far from obedient to God. The quality of their lives left much to be desired. God looked for and desired change, but their hearts remained unchanged spiritually. The Prophet exclaimed in desperation, "Oh, how miserable I am." Though the Prophet was a fruit picker, he had no fruit to gather up. There was nothing to really eat. This was the cry of the Prophet of God.

The book of Micah, in a real way, speaks of the time in which we are living today. When we look at Gods people today, we see that they are right as far as their doctrines are concerned (ofcourse, except for the Catholics!), the protestant churches along with all their denominations, speak about salvation by faith. Though we see that they have the right doctrines they miss the inward experiences.

I was raised up in an Anglican background and they believe that justification and salvation is by faith. But the members of the church were not born-again.

They, including many of their leaders, lacked the sure foundation of repentance! And so it goes with the Baptist churches as well. They clearly teach that one must be baptised by immersion after they have repented and been born-again. However, in practice, most of the people who are baptised in their churches are not even born again! I have heard many testimonies to this end. People from different church backgrounds come to Christ and their testimonies show that their doctrines are right, but there is no life in the light of the truth they have received. Beloved, this is what is happening in most church set-ups.

The Prophet of God was not far wrong when he proclaimed – *there is no fruit!* This is something that God is intimately concerned about. God has always had this matter close to His heart. He told the prophets that the people drew nigh to Him with their lips but their hearts were far away from Him in every way. We must understand this great truth that God is concerned about our

hearts and the inward realities of our lives. Our orthodox stands, our legalistic approaches, and our superficial ways of doing things is a matter of acute and intimate concern to the Lord.

History has every evidence to show us that God brought His judgments upon Israel because they persisted to adhere to outward-ness without bothering about inward realities. We also see how God brought His judgments upon the churches in the book of Revelations. *“You have a name that you are alive, but you are dead!” (Rev 3:1)* *“You think you are rich, but you are really miserable.” (Rev 3:17)*. So we see that in almost all the churches in the book of Revelations, there was something ‘outward’, but God was not pleased with them.

It is not difficult to come to the conclusion that God will judge every church system which does not bear the fruit or conform to the Lord Jesus Christ. God will bring His cleansing and His judgments whenever He finds that we are not meeting His

standards. This shows us how careful we have to be with our lives as individuals, as families, and even as a church. Unless we are open to God’s word that warns us, and move us to repentance, we are prone to face God’s judgments and be cut off from His purposes in our lives. The Lord said to the church at Ephesus *“If you do not repent, I will remove you.” (Rev 2:5)*.

Micah, the Prophet of God lamented amidst a people who were godless and careless. He felt as one who goes looking for the fruit in the harvest, but cannot gather any fruit as there was nothing to gather. *“Not a cluster of grapes or a single early fig can be found to satisfy my hunger, no cluster to eat”*.

The Scripture declares here that Micah was in the time of harvest, but in the time of harvest he had nothing to eat. How do you like that? Suppose we go to the market to get plenty of fruit at the time of harvest, but get nothing then, what a great discouragement it would be? That speaks about there being a

famine at the time of harvest or at the time of plenty when our expectations are high, but then there is nothing that would bear a mark of true fruit. **Externally there are many things that are spoken, declared, and published but, there is nothing to sustain.** Micah paints a picture of someone gathering the summer fruit, but there is nothing that lies in the direction of a mature fruit; there is nothing that would substantiate the presence of Christ, and there is nothing that would bring delight to the Lord and to His heart.

Micah 6:3-7

O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may

know the righteousness of the Lord.

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

What does the Lord Require of Us?

Micah 6:8 He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

What does the Lord require of His people? What does He require of us? What are all the 'things' mentioned in Micah verses 6 and 7? Are not all these outward things? But the

Scripture tells us what is required of us as God's people, *"but to do justly, and to love mercy, and to walk humbly with thy God"*.

NLT translations says, *"The Lord told you what is good, and this is what he requires of you; to do what is right, to love mercy and to walk humbly with your God."* What God requires of us to do is to "live humbly, obeying your God" (NCV). Only then, there will be mercy and just living in our lives.

When we turn to the book of Deuteronomy, we read similar expressions there. *"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" (Deuteronomy 10:12-13).*

We read what the Lord requires of His people. The Lord makes His heart noticeably clear

as to what He wants from us. He wants us to be humble and to walk in obedience to our God. It is a present continuous issue in our lives. When we are humble and walk humbly with our God then we will love mercy. **To love the Lord is to fear Him!** That is how we serve the Lord with all our hearts. It is a matter of the heart. That is what we learn from the life of Abraham. *"And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou has not withheld thy son, thine only son from me."* (Gen 22:12). Abraham loved the Lord, therefore, he feared the Lord, and served Him by a willing heart to offer his own son in obedience. This is what God requires of His people.

So we see the Prophet of God saying that outwardly things were normal and good in the harvest, but there was nothing really in the harvest to satisfy him. Look at what God is saying again in Micah chapter 6:

Micah 6:14 Thou shalt eat, but not be satisfied; and

thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword.

“You shall eat but not be satisfied, and your emptiness and hunger shall remain in you; you shall carry away (goods and those you love) but fail to save them, and those you do deliver I will give to the sword. You shall sow but not reap. You shall tread olives but not anoint yourselves with oil, and (you shall extract juice from) the grapes but not during the wine.”(Amplified Bible)

What a terrible thing it was! This was the condition. **They were devoid of the real fruit in their lives.** There are more similar Scriptures in the book of Micah. We see that Micah was in a great lament and despair, crying out in his own heart.

God’s churches and God’s people are still groping in

darkness or dark places. They are walking in desolation. They are in great deception. And death is working in many measures in the church while God is stretching out His arm towards His church to move on for a people who will bear fruit for Him. **The Prophet of God was weeping over the condition, mourning that he was living in such a degenerate, disintegrated, and deteriorating age. Not only that, but he also lived among a people who were ripening for Gods judgements.**

We see that iniquity is maturing. Not only was there no fruit but there was a ripening of immaturity and immorality and all kinds of iniquity for the judgments of God. How important it is for us to guard our inward lives in Christ.

Micah 7:2 The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

How accurate these words of prophecy are for us today? Another translation says “*that*

godly people have all disappeared, not one honest person is left on the earth, they are all murderers setting traps even for their brothers.”(NLT).

Godly men who are faithful and loyal to God, have disappeared. How true this is for the times in which we are living, not only for the world but for godly men and women who love the Lord and walk His ways, they are very few.

Psalm 120:1-7

In my distress I cried unto the Lord, and he heard me. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

What shall be given unto thee? or what shall be done unto thee, thou false tongue?

Sharp arrows of the mighty, with coals of juniper.

Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!

My soul hath long dwelt with him that hateth peace.

I am for peace: but when I

speak, they are for war.

David here talks of a time when everyone is speaking lies. We can see the cry of David where he says, “*Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar.*” He says that there is hardly anyone spiritual around me. This was his cry. Rescue me from all deceit of people. We are living in times when people of authority such as heads of states speak lies. Are we not to cry like David of old? “Everyone around me is speaking lies, Lord. There is no truth, there is a deceptive tongue. What will God do to you? How will He increase your punishment?”

How true this is in these days in which we are living. Godly men and women are few and far between even among godly people. It is a rarity. Look at the cry of the psalmist? It pained him to live in distant Kedar. He says he was tired of living among people who were deceitful. It is time to say as the psalmist said, “I took my troubles to the Lord and He answered my prayer”.(NLT)

We are not to be quiet and be silent sufferers, but we are to cry out to the Lord who shall hear us. The prophet cried out and lamented, “Godly men have disappeared. I search for peace, but when I speak of peace they speak of war. It was good land. It was a land of righteousness, but now that land is devoid of godly men and people. **There were some of them. Men who were wholly devoted to God, men who walked humbly before God, those men are no more**”. That is what I see all around today. Godly men and women have perished out of the land of His church where once was a testimony unto the Lord. May God bring us to that kind of travail in our hearts.

Psalm 12:1 Help, Lord ; for the godly man ceaseth; for the faithful fail from among the children of men.

This is another psalm of David. These men who were sensitive to God saw the times in which they lived. They said, Oh God how the godly are disappearing, the faithful are vanishing from the earth.

Psalm 12:2-3

They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.

The Lord shall cut off all flattering lips, and the tongue that speaketh proud things:

David’s prayer was that God may cut off their flattering lips and divided tongues. But they insisted to lie to their hearts content. Our lips are our own who can stop us?

Psalm 12:4 Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

That is the arrogance we see in great proportion and dimensions in this hour. Saints, this is what is happening in our times, in our day all around us. The just have perished. The ones who love obedience and peace and the faithful are disintegrating. The honest have vanished. There are some no doubt, but as we read here they are far and few.

As we look at the illustration of the Prophet here who said when he gathered the summer fruit that it was hard to find one fruit that really satisfied. **It is hard to find even one true disciple or believer of Jesus Christ.** In the days of Elijah, he said I am only left. Thousands did not bow to Baal but they did not stand with Elijah. They may have had a testimony that they did not bow to Baal but they did not have a testimony to stand with Elijah. But that one man who stood for the Lord did that which thousands could not do. Hallelujah!

The Church — the Cluster of God

The Prophet says in Micah 7:1 that he did not find any clusters. He found a single fruit here or there, but he did not find a single cluster of fruit. He saw one here and another there, but no clusters. **He said that the fruit in a cluster is sweeter and tastier than a single fruit. When they are together, they ripen together**

and are tastier. That speaks something meaningful to us.

There could be some Christians, one here or another there, but there is no body of believers that would come to a place of fruition that the Father would find mature in the likeness of His Son.

This is the burden the Lord has laid on my heart. **There is a great difference when we grow up as a body of Christ in a place with the cross working in our lives. This is growing as in a cluster or ripening together!** This is very thought-provoking. All that the prophet could see was a universe disintegrating. He looked for godly, faithful men. He looked for the ancient times when there was much truth amongst God's people.

How often our thoughts go to ancient times. The thought of men of God of former times brings me to a place of sighing and crying because we do not find such men today. There are times I have wept before God with this burden. Please share in

my heart's burden, dear saints. May the Holy Spirit help you to see it and come into that sigh and cry! We can look back to history and see their faithfulness towards God. We see through their lives that they bore a wholesome fruit unto the Lord. There were men who walked humbly before God and God was pleased over their lives. We read of those men and hear of their wisdom, their zeal and their discipline, devotion, and obedience. Have you ever pondered over them? **Today we can talk so much about great evangelical activities and the time of plenty and of harvest, but where is that cluster of fruit that will satisfy Him?** When we look to ages past, to the initial days of the church we see things differently. **We see those men of God of great stature, but today we are living in a time of real famine for such men.** As we have shared before, people talk about Luther, about Wesley, about the great reformers, men whom God used, about their lives, their devotion, and we are willing to take their names respectfully. **We may quote them, appreciate**

them and even take and give their books to others, publish them and send across to the nations for free but one thing we WILL NOT DO, that is to walk the way they did and live the lives they lived. That is the greatest tragedy of this century!

I am not painting a dark picture, but I am sharing the burden of my heart. We need to understand the reality of the times in which we live. As the psalmist said, "I cried out to the Lord." It is necessary for us to reckon what is happening all around us. God has to save us, help us. **We are living in times where the greatest tragedy is that we are getting adjusted to the present conditions.** David cried out to the Lord. The prophet said, "woe is me." He cried out. Where are those men and men today who cry out unto God for those clusters which are missing? We are living in a time where despite all the tall claims of services to God there is no cluster. That has been the greatest tragedy of God's people, the church. The churches are confused and overwhelmed

by what is happening all around.

The present trend in the hearts of leaders and many believers is that as things are changing, we must adjust to those changes. They say, "We must get adjusted to changes." Today, many use the word 'adjustment'. Dear brothers and sisters, we are not to get adjusted to what is happening.

Jesus our Lord is the best example before us. Jesus was the most maladjusted man. He lived in a society, in a community, among His own people, in a generation where things were not at all in line with the Father. He never pretended to adjust to what was happening around him, nor to the world. Remember, He came to die for the world around Him. And He came to call the world to Himself. So, the adjustment must be done by the world and not by Him. The adjustment must come from the world and not from Him. Amen. Saints, if the church is God's light in this world, if it is to reflect Christ and His life, then it is the world that must adjust to the

church and not the church to the world. Selah!

Does this make any sense to us? May this get into the depths of our beings. We are living in a world of change. There have been radical changes down through the generations that people can be proud of. They say we are living in times of technological revolution! In the days of the Lord Jesus, people traveled on donkeys. Today, even the poorest do not travel like that. We are living in an age of scientific revolution. We are living in times of an industrial revolution, a digital revolution, communication, or IT revolution, and so on. We are living in times of philosophical and social revolution. What do you think? **Should we interpret or change the truth of the Bible in the light of these revolutions? Are we to interpret or change God's word through the ages in the light of these changes that are taking place over the generations? Are we to accept the utterances of the Prophets and Apostles in the**

Bible as God's counsels for their times which cannot be used for these times? Saints, these are questions that we are to really ask ourselves and answer from the bottom of our hearts.

Are we going to allow society to tell us what is morality and family life? The Bible is not outmoded, as some people think. It is not an old book that will not fit our times. Some people think the Bible is largely irrelevant and inappropriate for these times. Therefore, many feel that the Bible must be evaluated or reviewed in the light of modern achievements.

People make all kinds of interpretations from Internet knowledge, but let me sincerely tell you not to go to the internet with your doubts and questions, for you will surely be misled. Go to your God and to men who can help you and feed you correctly. The internet with its diverse opinions and voices will lead you astray and you will be derailed from the faith and the purpose of God!

In the early 80s, the Lord placed in my heart something about Christmas celebrations. It led me to search God's word. There was no internet to find out how many people did not celebrate Christmas and if so for what reasons. The Holy Spirit laid upon my heart the need to know God's mind and so I sought the Lord about this subject, He convicted my heart from the Word. Then other men of God also confirmed it. I wish to say that we did not get our answers from the internet. We are living in a time when all kinds of things are happening. **So many people are getting tired of religion. They make decisions to throw every religious thing out. Then they look for something on the internet that will tantalize or enthuse them.** For example, some people may go to the internet and read what few rebels may say about the Apostle Paul being a woman-hater because he had said, 'man is the head of the woman'. They would therefore say, it was acceptable for those times; now women have equal rights with men. They would condemn Paul's teaching

as being outdated as a result of their search. This is where we need to tread with caution because the Bible is not outdated or outmoded.

There are those who say that what the early disciples said in the first century was for them and their times, but we needed to listen to God for the 21st century. Has God changed over the centuries? Is there a change in the purpose of God? Has God changed His mind about the quality and purity of His church or His bride? Have the changes that have happened through the industrial, social, economic, technological, philosophical revolutions, and several other revolutions changed God in any way? Have these revolutions and changes in the world startled or shocked God? Nothing surprises God. Oh saints, may God open our eyes! The word of God says, "Jesus Christ the same yesterday, and today, and forever." (Heb 13:8)

Beloved saints, take this word to heart. Where are the godly people? It is time to cry out

to God. Let us face the challenge today. The Psalmist cried out to God and God answered him. The prophet Micah also cried out to God. They did not adjust to their times. They said godly people have disappeared in their times.

We are not to adjust ourselves to the natural world or to the things that are happening in the spiritual world today. Saints we are to stand. It is the world that is to adjust to the church and not the other way around. Let me say that we are not to adjust to the world, or to the departing standards of the church realm. We are to stand against that which is moving away from God. Let us be convicted that in the place wherever we may be, our homes, society, and workplace, we must stand and refuse to adjust or compromise with anything, not of the Spirit.

I have a word for the young and second generation, you are not to adjust to the world nor to the fast-deteriorating church world. Remind yourself that you are a disciple of Jesus Christ and

part of His remnant in these end times. The Bible that you follow is never outmoded or irrelevant. Like Daniel of old, we need to stand up to the kings and to our colleagues and they must adjust to the Daniels of today and not vice versa. May God help us to be godly men and women in our homes, society, workplace, schools, and colleges!

Saints, be emboldened, be strengthened, be cleansed by His word! Let us do the first works in our lives! The Lord is looking for a cluster of godly hearts! Let His heart be satisfied! Amen and amen!



ROOT OF THE ROOT MATTER

One marked difference between the faith of our fathers as conceived by the fathers and the same faith as understood and lived by their children is that the fathers were concerned with the root of the matter, while their present-day descendants seem concerned only with the fruit.

This appears in our attitude toward certain great Christian souls whose names are honored among the churches, as, for instance, Augustine and Bernard

in earlier times, or Luther and Wesley in times more recent. Today we write the biographies of such as these and celebrate their fruit, but the tendency is to ignore the root out of which the fruit sprang. "The root of the righteous yieldeth fruit," said the wise man in the Proverbs. Our fathers looked well to the root of the tree and were willing to wait with patience for the fruit to appear. We demand the fruit immediately even though the root may be weak and knobby or missing altogether.

Impatient Christians today explain away the simple beliefs of the saints of other days and smile off their serious-minded approach to God and sacred things. They were victims of their own limited religious outlook, but great and sturdy souls withal who managed to achieve a satisfying spiritual experience and do a lot of good in the world in spite of their handicaps. So, we'll imitate their fruit without accepting their theology or inconveniencing ourselves too greatly by adopting their all-or-nothing attitude toward religion.

So we say (or more likely think without saying), and every voice of wisdom, every datum of religious experience, every law of nature tells us how wrong we are. The bough that breaks off from the tree in a storm may bloom briefly and give to the unthinking passerby the impression that it is a healthy and fruitful branch, but its tender blossoms will soon perish and the bough itself wither and die. There is no lasting life apart from the root.

Much that passes for Christianity today is the brief bright effort of the severed branch to bring forth its fruit in its season. But the deep laws of life are against it. Preoccupation with appearances and a corresponding neglect of the out-of-sight root of the true spiritual life are prophetic signs which go un-heeded. Immediate "results" are all that matter, quick proofs of present success without a thought of next week or next year. Religious pragmatism is running wild among the orthodox. Truth is whatever works.

If it gets results it is good. There is but one test for the religious leader: success. Everything is forgiven him except failure.

A tree can weather almost any storm if its root is sound, but when the fig tree which our Lord cursed "dried up from the roots" it immediately "withered away." A church that is soundly rooted cannot be destroyed, but nothing can save a church whose root is dried up. No stimulation,

no advertising campaigns, no gifts of money and no beautiful edifice can bring back life to the rootless tree.

With a happy disregard for consistency of metaphor the Apostle Paul exhorts us to look to our sources. "Rooted and grounded in love," he says in what is obviously a confusion of figure; and again he urges his readers to be "rooted and built up in him," which envisages the Christian both as a tree to be well rooted and as a temple to rise on a solid foundation.

The whole Bible and all the great saints of the past join to tell us the same thing. "Take nothing for granted," they say to us. "Go back to the grass roots. Open your hearts and search the Scriptures. Bear your cross, follow your Lord and pay no heed to the passing religious vogue. The masses are always wrong. In every generation the number of the righteous is small. Be sure you are among them." "A man shall not be established by wickedness: but the root of the righteous shall not be moved."

Probably the most widespread and persistent problem to be found among Christians is the problem of retarded spiritual progress. Why, after years of Christian profession, do so many persons find themselves no farther along than when they first believed?

Some would try to resolve the difficulty by asserting flatly that such persons were never saved, that they had never been truly regenerated. They are simply deceived professors who have stopped short of true conversion.

With a few this may be the answer, and we would accept this explanation as final did we not know that it is never the deceived professor who laments his lack of spiritual growth, but the true Christian who has had a real experience of conversion and who is sure that he is this very moment trusting in Christ for salvation. Uncounted numbers of such believers are among the disappointed ones who deplore their failure to make progress in the spiritual life.

The causes of retarded growth are many. It would not be accurate to ascribe the trouble to one single fault. One there is, however, which is so universal that it may easily be the main cause: **failure to give time to the cultivation of the knowledge of God.**

The temptation to make our relation to God judicial instead of personal is very strong. Believing for salvation has these days been reduced to a once-done act that requires no further attention. The young believer becomes aware of an act performed rather than of a living Saviour to be followed and adored.

The Christian is strong or weak depending upon how closely he has cultivated the knowledge of God. Paul was anything but an advocate of the once-done, automatic school of Christianity. He devoted his whole life to the art of knowing Christ. "Yea doubtless, and I count all things but loss for the Excellency of the knowledge of Christ Jesus my Lord: for whom I

have suffered the loss of all things, and do count them but dung, that I may win Christ. . . That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:8, 10, 14).

Progress in the Christian life is exactly equal to the growing knowledge we gain of the Triune God in personal experience. And such experience requires a whole life devoted to it and plenty of time spent at the holy task of cultivating God. God can be known satisfactorily only as we devote time to Him. Without meaning to do it we have written our serious fault into our book titles and gospel songs. "A little talk with Jesus," we sing, and we call our books "God's Minute," or something else as revealing. The Christian who is satisfied to give God His "minute" and to have "a little talk with Jesus" is the same one who shows up at the evangelistic service weeping

over his retarded spiritual growth and begging the evangelist to show him the way out of his difficulty.

We may as well accept it: there is no short cut to sanctity.

Even the crises that come in the spiritual life are usually the result of long periods of thought and prayerful meditation. As the wonder grows more and more dazzling there is likely to occur a crisis of revolutionizing proportions. But that crisis is related to what has gone before. It is a sudden sweet explosion, an up rushing of the water that has been increasing its pressure within until we can no longer contain it. Back of it all is the slow

build-up and preparation that comes from waiting upon God.

A thousand distractions would woo us away from thoughts of God, but if we are wise we will sternly put them from us and make room for the King and take time to entertain Him. Some things may be neglected with but little loss to the spiritual life, but to neglect communion with God is to hurt ourselves where we cannot afford it. God will respond to our efforts to know Him. The Bible tells us how; it is altogether a matter of how much determination we bring to the holy task.

- By A W TOZER

