

**THE CAVE OF  
ADULLAM  
and Cognate Papers**



By  
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**Price—Threepence.**

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# THE CAVE OF ADULLAM.

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“ David therefore departed thence and escaped to the cave Adullam; and when his brethren and all his father’s house heard, they went down thither to him and everyone in distress and in debt, and everyone discontented, gathered themselves unto him, and he became a Captain over them and there were with him about 400 men.” (1 Samuel 22, 1-2).

The history of David shows in manifold types the administration of God which is in faith in this era. We may first refer to his complete victory over Goliath which typifies Christ’s complete victory achieved at Calvary over the powers of darkness and him who had the power of death, that is, the Devil. Subsequent to that episode we have the incident of Jonathan whose soul was knit with the soul of David; analogous to the scene recorded in the 20th Chapter of John’s Gospel when the Lord on the evening of His resurrection day came into the midst of the little company of disciples and proclaimed peace unto them. And when He had displayed the unchallengeable marks of His passion they were overcome with joy. But the impression made on Saul was entirely different. Jealousy filled his heart, when he heard the song of the women, that David had slain his ten thousands while Saul was only credited with thousands. In the Gospel we read that it was envy which led the Jewish leaders to deliver Christ for execution by the civil powers. Saul became persistently the sport of evil spirits and his hand held a javelin in order to smite David. So orthodox religion has been ever ready to persecute the remnant loyal to the Lord’s name. Four hundred years

ago, the powers of evil all over so-called Christian countries in Europe were exerted in oppressing and seeking to stamp out the sparks of real light from God. With true prophetic vision, Latimer being burned at the stake encouraged Ridley, his partner in suffering, with the words " Be of good cheer, Master Ridley, we shall this day light a candle in England that by God's grace, I trust, will never be put out."

So it has ever been through the centuries. The orthodox has persecuted what it did not understand. Even great writers with abnormal powers of perception failed to recognise the essential values. *E.g.*, in his writings, Sir Walter Scott poured ridicule on the Covenanters and sought to make a blood-thirsty monster like Claverhouse pass as a satisfactory companion. Again he stigmatised Cromwell and his associates as sanctimonious humbugs, and sought to read fine feelings in a shameless libertine like King Charles II. There never were greater men in Scotland than the Covenanters, nor was England ever so well ruled as under Cromwell! Yet that beneficent rule did not inspire confidence. Cromwell died of ague, literally apprehension, worn out at 59 years of age. There is only one rule which inspires confidence and it is that of the Lord Jesus Christ. His authority is owned by the Christian and a parallel confidence springs up in the soul.

The sequel to Saul's systematic persecution was that David ultimately took refuge in the almost inaccessible Cave of Adullam in the face of a great cliff, only about two miles away from the valley of Elah, the scene of his great victory over Goliath and the Philistines. The parallel presentation in the New Testament is: " Let us go forth therefore unto Him without the Camp bearing His reproach." (Heb. 13, 13). The motley crew which accompanied David would have fallen out amongst themselves on the first day of their association, if it had not been for the magnetic power of their leader. Therefore in our times the passage in Hebrews would lose its force if the two small words " unto Him "

were omitted. If we seek an antidote to the ills which afflict the Christian profession by monastic seclusion outside the camp of orthodox religion we shall be grievously disappointed. The only bond which will hold us together is the appreciation of the peerless qualities of Christ, as the power of attraction. The elements of David's company looked refractory. They had been in distress, in debt, in discontent. It has been well said that common differences are not likely to prove a satisfactory basis of union. All the societies of men are founded not on negative but on positive considerations. It would be fair to expect that a chemical society is composed of members with a common interest in chemistry and so on. But there was a company with nothing in common but their grievances against society. So in Christianity the members viewed from natural considerations would be esteemed a heterogeneous association. But we have to learn that in the new state, there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. So that racial, ecclesiastical, intellectual or social considerations are obliterated. But therein, Christ is all and in all. (Col. 3, 11). So that the Christian bond is not founded on natural considerations whether negative or positive, but by a complete disestablishment of these and the introduction of a new bond in the Lordship of Christ.

As we have seen, the camp is the symbol of organised religion. In every department of human affairs, organisation is the order of the day, so much so that man tends to worship the machine. People occupy themselves with the mere mechanism of Christian profession, with statistics of progress, usually measured in terms of numbers and affluence, while the sense of the reverence due to the Lord's name is being gradually eliminated from the mass of the profession. So that people disturbed with the unsatisfactory state of affairs to seek a remedy by going outside the sects of Christendom will find that such procedure will offer

no solace to the hungry soul, if the attraction is not unto Him. Any other kind of exodus will lead to barrenness of soul. As we realise the Lord's attractive power we shall find rich compensation for the reproach or special stigma which attaches to His name. David's ill-assorted company became the nucleus of his mighty men in the subsequent day of glory. He was their Captain or head, typical of the two-fold aspect of Christ's pre-eminence. (1) Lordship, (2) Headship. David's men were not a mere collection of freebooters. They were really the only defenders of the frontier of the country against the incursions of the Philistines and the Amalekites. So to-day the defence against the flood-tide of rationalism on the one hand and of ritualism on the other is not vested in the hands of organised religion, but in the hands of those who have gone outside the camp bearing the stigma of the Lord's name. Organised religion is torn between the forces of reason and ritual, so that right-minded individuals therein are powerless to offer any effective opposition. The Philistines robbed the fruits of the harvest in Israel. (1 Sam. 23, 1). So those who masquerade as Christians before the world without any real title thereto would seek to rob us of the sense of the preciousness of Christ, presented in the Scriptures.

Abiathar, the sole survivor from the massacre of the priestly company in Nob fled to David. Under the influence of the spirit of error Saul, who had started well, ultimately became a persecutor and his hands imbrued with the blood of martyrs. So Germany, the home of Luther and the cradle of a great part of the Reformation, has now dissociated itself officially from Christ's name, and ere long will be dyeing her hands with the blood of both Jews and Christians. But when Abiathar fled to David he did not come empty-handed; he brought an ephod in his hand. The casual observer would have said why did he burden himself with such a useless piece of luggage! He realised that the all-important matter was having connection with

the Lord. The ephod speaks of prophetic insight. We may be certain that persecution will tend to make us more desirous of having the Lord's mind on everything. We shall want to have special guidance. There is no doubt whatever but that very special guidance is being given to the people of God in these lands where persecution is rampant.

Samuel died and all the Israelites were gathered together and lamented him. (1 Sam. 25, 1). Samuel had long ceased to be a power in the land. The people, like their king, had resented his criticism. But after his death when they knew that no scathing indictment would fall upon their ears, they sought to salve their consciences by making a demonstration of sympathy. Many people act similarly nowadays. In Scotland it used to be fashionable in religious circles to commemorate the Covenanters, whose testimony would have been a stern rebuke to the conduct of the bulk of the commemorators. Recently there have been celebrations of the centenaries of the births of Spurgeon and Moody. Is it at all likely that the majority of the celebrants would have relished the sharp words of these men. Most of them would have faded away, considering the evangelists as too narrow-minded for the liberal ideas of the present day.

The last incident we shall consider is that of Nabal. (1 Sam. 25, 3). Nabal means "fool." He was obsessed with the idea of making all he could in this world irrespective of his indebtedness to either God or man. That he was descended from Caleb (the man of heart for the Lord) is a tragic reference. How often we find men of the world (real "go-getters") who did not respond to early Christian influence. Often such had been even brought up in Christian households, and now wholly given up to the worship of mammon. At this stage we may well express our thanks for the abundant mercy of God which has preserved us so as to have some measure of apprehension as to what is due to His interests and the honour of the name of the Lord. Nabal, like his successor in the Gospel parable, left God out

of his reckoning. The latter wanted to build bigger barns. But at that juncture, like the death knell of Belshazzar, came the word of the Lord "Thou fool, this night thy soul shall be required of thee!" Nabal took what was analogous to an apoplectic fit on hearing of the generosity of his wife at his expense. It is worthy of note how often he used the pronoun "my," as to his possessions. Yet he neglected his soul, the only real possession he had. Nabal's example is very much that exhibited in the parsimony of the twentieth century. Every where one hears that retrenchment is necessary. Churches which were full to overflowing in the nineteenth century have to coalesce. Their evacuated buildings are converted to the use of cinemas, shops and all sorts of secular purposes. That the Lord's arm has shortened is an impossible tenet! Then we must conclude that the contraction is in man's arm. Well, the challenge comes to ourselves. "What about the length of our arm?" Because it is an easy matter dealing with these things in the abstract. We require to let the keen edge of the Word have its own innate power on the individual.

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**FRAGMENT** *Continued from page 288.*

If we ponder over the thought how the blessed Lord has borne with all our shortcomings, it will enable us to walk quietly and lovingly with those Christians with whom God in His wondrous grace has privileged us to be associated. Hence the Apostle exhorted the Christians in Ephesus to put away all bitterness and malice, to be kind to each other, tender hearted, forgiving one another in the same way that God for Christ's sake had forgiven them. (Eph. 4, 31, 32). To forgive in all the tenderness in which God forgives is a natural impossibility, but it is no more than the normal standard of Christianity. Until that fast approaching day when He shall call us up and all possibilities of the development of fissures be removed, may we be found gladdening the heart of Christ in this way.

## ABOVE THE BRIGHTNESS OF THE SUN.

Solomon, the wisest man of Old Testament times, in the heyday of his youth and regal splendour, wrote many songs. The choicest of all has been preserved to us in the Song of Songs! Literary people tell us that it is a superlative love lyric, which is matchless in any language. However, the Christian sees therein the added quality of prophetic character with reference to Christ and those whose hearts have been won by His love. In the zenith of his reign, Solomon enunciated a series of proverbs which have formed a book of reference of wise judgment for men in every clime and age. In his declining years (indeed only two years before he died), Solomon wrote a book of very different character to either of the foregoing. In the Ecclesiastes (lit. the Book of "calling together"), he sets forth a very pessimistic view of affairs. These were described repeatedly as being "under the sun." His summary of everything was vanity or emptiness, literally of soap bubble consistency! The soap bubble is very beautiful. Its film has been the subject of great scientific investigations of entrancing interest. But the bubble notwithstanding its beauty has little permanency and when subjected to small disturbance it vanishes. How aptly descriptive is that feature of "everything under the sun"! Solomon also mentions the added feature of "vexation of spirit." No one had ever before or have they ever had since such an opportunity of enjoying to hearts content everything under the sun. Yet his closing days were not joyful, indeed they were shrouded in gloom: the end of all whose vision is limited to what is under the sun!

However, on turning to the New Testament we see the principle emerging that there are things "above the sun." The way that this breaks in on the soul of the individual is well illustrated in the history of the principal writer on these matters in the New Testament. Saul of Tarsus, as proud and self-willed as Solomon, was in the hey-day of his

life and youthful vigour when he went to Damascus to blot out the Christian name from under the sun, when a "light above the brightness of the sun" caused a complete revolution in his being and subsequent conduct. It is of great interest to note the description of that light in the three records of the story. In Acts 9 "A light from heaven." In Acts 22 "A great light." In Acts 26 "A light from heaven above the brightness of the sun."

All three records refer to the same light. But the series of expressions show a growing appreciation in the heart of the witness of the excellence of the light. Henceforth the light of the knowledge of the Glory of God in the face of Jesus Christ eclipsed everything under the sun for that man. His spiritual fervour led him to press forward towards the mark of the calling on High of God in Christ Jesus. Every excellent thing under the sun became to him only fit for the refuse bin!

The young man, Saul of Tarsus, head and shoulders above his contemporaries in a moral sense, became Paul, the aged Apostle, who esteemed himself only a little worker in God's plan of action. At the end of his career, like Solomon, he was a writer. But a great contrast is presented between the writings! Solomon, with everything to gratify the senses throughout his life, was nevertheless a disappointed man. After thirty years of continual trial and sufferings for the name of Christ, Paul could write amid the gloom of a Roman prison "Rejoice in the Lord always." (Phil. 4, 4). "I have all and abound, I am full." (Phil. 4, 18). "I am now ready to be offered and the time of my departure (or analysis) is at hand, I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only but unto all those also who love His appearing." (2 Tim. 4, 6-8). In Christ, the aged Apostle had found complete satisfaction and required no one else to supply his

needs or to add to his joy. Thus our affections are detached from things "under the sun," so that we may be attached to "things above the brightness of the sun" which find their centre in a man in the Glory of God.

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### **JONATHAN'S PROBLEM.**

The instance of Jonathan seeking to be identified with two courses diametrically opposed to each other has been frequently adduced as evidence that a Christian cannot serve God and mammon. Christ and the world are mutually exclusive! The soul of Jonathan was knit with that of David and Jonathan loved him as his own soul. So Jonathan was unmistakably attached to David and there were many proofs of his deep affection. Yet he continued with Saul and was ultimately irretrievably associated in the complete defeat and death of the latter. Jonathan failed to separate from his father and to unite his lot with that of David. In spite of his love he never shared David's sufferings and trials. In this connection he was a type of the Christian who seeks to go on with the world in order to evade the reproach or stigma attaching to Christ. We would not for a moment seek to weaken the testimony of scripture as to the grave danger of a christian seeking to go on with the world, and we admit that the case of Jonathan can be cited quite fairly as an illustration of the principle. But it is well to bear in mind that scriptural exposition is never singular or private. The first principle in the Old Covenant was honouring father and mother. That was the prime commandment with specified promise. Jonathan was devoted to his father. He seemed to have been a model son. Although his father was a strange moody person, often obsessed with melancholy and a victim of evil spirits, but at other times carried away with lofty sentiment, he is perhaps the most pathetic figure in Biblical history! Jonathan knew that his father's cause was lost and that David's would emerge ultimately in victory and glory but

he knew that his friend would not forget good service. However, God disposed otherwise! Thus Jonathan was torn between two irreconcilable courses. His heart was with David, but his feet followed his father to disaster.

At a later date John the Baptist came as the forerunner of Christ. It has been asserted that his failing to be associated with the Lord ended in his being beheaded, but the Lord's own testimony is sufficient evidence to dispose of that theory. *E.g.*, "Among those born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of Heaven is greater than he." (Matt. 11, 11). Hence John could not be a follower of Christ. His function was that of a herald or forerunner. John's own testimony was congruent with the foregoing, "He it is who coming after me is preferred before me." (John 1, 27). "He must increase, I must decrease." (John 3, 30). John's star had to disappear due to the outshining of Christ in moral glory. John was the last of the worthies of the old dispensation, he could not be in the ushering in of the new era. So it is well to be guarded against one-sided presentation of any instance in scripture. Similarly we cannot establish the whole truth from one chapter, else the other chapters would be rendered invalid or redundant.

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### UZZAH'S ERROR.

"Uzzah put forth his hand to the Ark of God and took hold of it, for the oxen shook it, and the anger of the Lord was kindled against Uzzah and God smote him there for his error (rashness), and there he died." (2 Sam. 6, 6-7).

That solemn incident is fraught with instruction for us, in spite of the passage of 3,000 years. The principle which is emphasised is that the work of the Lord must be done in His way, and not according to what we think is best. It seemed quite justifiable procedure, that if the ark appeared in danger of being thrown off the cart, then surely that undesirable contingency should have been prevented. That David should have conceived the idea of bringing the

Ark of God into the midst of Israel after a century's absence was quite proper, but he ignored the scriptural injunction that the Ark was to be borne on the shoulders of the Levites and by no other means. His arrangement of a new cart might have seemed an improvement, but it was not the Lord's way, consequently one wrong step led to another. If the Ark had been borne in God's appointed way on the shoulders of the Levites, there would have been no necessity for anyone being apprehensive as to its safety. But God's people and their leader had to learn that the Lord could look after His own interests.

Over 1000 years later, when the Lord was asleep in the little ship in the storm on the sea of Galilee the disciples failed to realise that no untoward incident could happen to them in the Lord's company. He was perfectly able to look after His own interests and their interests were indissolubly bound up with His. They must have felt that when He arose and stilled the tempest! How frequently we are tempted to interfere in the Lord's work as guided by our own reason. We may not have been greatly exercised as to whether or not our action would be approved of the Lord. If it is not according to His mind He may not execute such summary judgment upon us as fell upon Uzzah. Nevertheless our action may be just as displeasing to the Lord as that of the latter, and will receive similar condemnation at His Judgment Seat. Hence the injunction "Study to show thyself approved unto God." (2 Tim. 2, 15). Nothing else will be worth while. "Take heed unto thyself and to the doctrine" (1 Tim. 4, 10), *i.e.*, take stock of ourselves in relation to the doctrine. We may be able to explain our courses of action quite favourably in relation to secular considerations, but it will be altogether futile if these courses of action are not according to the doctrine. In other words the faith once delivered to the saints is not rendered inapplicable because of the lapse of time, since it is the word of Him with whom there is no variableness nor shadow of turning.

## THE OUTLOOK FOR A REVIVAL.

A prominent Christian leader is reported to have said that it is extremely unlikely that a revival will occur in our time; indeed the idea of a revival is out of date. In referring to that statement there is no wish to cast a slur on the speaker in question, but the incident is adduced to show the character of the times in which we live. Some time ago, a daily newspaper propounded the question, "Have we lost God?" Prominent men representative of different walks in life, were called up to answer the question. Only one of them, a worker in the slums of London, had a clear-cut solution to offer, and he was imbued with the sense of the continuing value of the old, old story of redemption through the blood of Jesus. The others were greatly divided in opinion as to the need of revival, and where this was admitted it amounted to no more than a revival of religion. But we ought to remember that the great persecutors of the Christians in the first century were the greatest religionists of all history. With such evidence before us, we conclude that, in spite of the enormous sale of Bibles, there is a great famine of food for the soul analogous to the conditions relative to the body obtaining in Samaria at the period recorded in 2 Kings 7. The sale of an ass' head for eighty pieces of silver is an apt description in metaphor of what obtains in spiritual food purveying in many circles professedly Christian. It is not suggested that the theological philosopher has an ass' head. In common speech, an ass is averred to be typical of a fool and a fool is the Scriptural title of a man who says "there is no God." But that is not the thought we wish to impress, because it would be a libel on the ass, as the ass is a very wise animal. But the head of an ass is mostly skin and bone and affords little food. Those enlightened by the Holy Spirit will readily concede that the spiritual nourishment derived from the bulk of current theological disquisitions is very like the physical nourishment derived from an ass' head.

In such depressing conditions, the prophetic word of

good news came to the people: "To-morrow about this time, there shall be a measure of fine flour for a shekel and two measures of barley for a shekel, in the gate of Samaria." Fine flour and barley set forth typically different aspects of the preciousness of Christ revealed in the Bible, as esteemed to be the Word of God. In the record of Philadelphian virtues (Rev. 3) prominence is given to keeping His Word—the Word of His patience. In every revival there is a recurrence with fresh zest to the Bible as the living Word of God. In quietness and confidence, Elisha with personal knowledge of his God could assure his hearers of immediate blessing. So the apostle Paul could encourage his ship-mates in spite of every evidence to the contrary in the words, 'Be of good cheer; for I believe God that it shall be even as it was told me.' (Acts 27, 25). So again the prophet Zechariah could speak of the great mountain becoming a plain before Zerubbabel! Every obstacle to the accomplishment of God's purposes vanishes in His good time.

However, there was a man in high position, trusted implicitly by the king, who judging entirely by external evidences discredited the prophetic word. Faith alone, and not secular perception is required to see that in spite of the apathy all around, the people of God have still a link with heaven. The scoffer ridicules the idea that "the Lord will step in to the blue vault of heaven." The real Christian may not directly express his judgment of the idea similarly, and yet be culpable indirectly of fellowship with the scoffer. The Apostle writing to the Thessalonians addressed them as "sons of the day" and not of the night, and therefore exhorted them not to sleep as others but to watch and be "sober" (*i.e.*, properly balanced as to self-judgment), putting on (for heart protection) the breastplate of faith and love, and (for head protection) a helmet, the hope or prospect of salvation which involves the securing of the body as well as of the soul by the Lord. In order to do that He will open a door in heaven! There are always windows in heaven

because although God may not be interfering markedly in the affairs of men, He sees everything that is going on and is making perfect disposition of the affairs of those who shall be heirs of salvation. The nobleman was not only in the intimate counsels of the king, but was appointed to administrative position in being given charge of the gate. For the illustration of our point we shall pass over the source of his appointment. That he was in administrative capacity is sufficient, and probably he was well fitted by natural ability for the dispensation of authority. But he was swept away by the unceremonious rush of the people when they became aware that outside the city there was excellent food for their bodies. Analogous to the nobleman's position in that period long ago, we find at the present time, Christians placed in the gateway of supply from God, entrusted with the dispensation of the "fine flour and barley" (speaking of the preciousness of Christ) to the needy people of God. How is such trust being administered? That is a salutary question for everyone of us!

How often we are like the disciples absorbed with bickerings as to our relative administrative positions, altogether oblivious of the fact that not our greatness but our littleness will contribute to the efficiency of our administration of the Lord's interests in view of His speedy return. It is well to realize that the Lord will not be debtor to anyone. If any continue in self-complacency reckoning that they are indispensable to His service, they may easily suffer the fate of the nobleman so far as their usefulness to the Lord's interests is concerned—unceremoniously brushed aside as merely obstacles hindering the people from securing food for their souls, which is the prominent requirement at such a juncture as this. In a revival, the preciousness of Christ is always at a premium amongst the people of God. It is quite true that "souls being saved" is the prominent feature of a revival, but an essential accompaniment is that the Christians are shaken up from drowsy slumber to watch over the interests of their absent Lord.

## A PRELIMINARY CONDITION OF REVIVAL.

That there is great need for revival of interest in the things of the Lord on the part of many of those who bear His name, may be accepted as a statement which does not call for much demonstration. But a revival of lasting value cannot be stirred up on the basis of sentiment or natural fervour. There was a great revival in the day of Josiah. (2 Chron. 34). That revival evinced two distinct phases. (1) Josiah became king of Jerusalem at eight years of age. He did what was right in the sight of the Lord. He walked in the ways of David, his ancestor, and declined neither to the right hand nor to the left. Surely that was an excellent testimonial which compared favourably with the record of most of his predecessors! At twelve years of age he began to purge his kingdom from the high places, groves, images and altars dedicated to Baalim and he burned the bones of the deceased priests who had been associated with these upon their altars. He carried his activities into the neighbouring land of Samaria. Most of the inhabitants of which had been carried captive into Assyria about 80 years previously, but apparently the remnant left in the land had continued in their old idolatrous practice. Now, fourteen years after the initiation of his campaign against idolatry, *i.e.*, in the eighteenth year of his reign, when he had purged the land thoroughly he sent his officers to repair the House of the Lord. They delivered the money which the Levites had collected to the overseers and they passed the money to the manual workers. There was no reckoning of the money that was delivered because all dealt faithfully. (2 Kings 22, 7). That history could offer better examples of reliability is very unlikely. Yet there was something lacking!

(2) We now reach the second phase of the revival. The money enabled Hilkiah, the High Priest, to make a thorough overhaul of the House. In the process he found the Book of the Law of the Lord, given by the hand of Moses. (2 Chron. 34, 14). Hilkiah sent a messenger with it to the

King. When the latter heard the words of the Law read, of which apparently he had previously but slight acquaintance, he was greatly affected. The divine Laws had been broken in a flagrant manner and fearful judgment had been incurred. After rending his clothes the king sent messengers to Huldah the Prophetess to be informed as to his future course of action. She assured the messengers that on account of Josiah's godliness and grief for the prevalent wickedness, the stroke of judgment would not fall in his time.

Moreover, as a consequence of the words of the Book being found and received by him the king became greatly exercised that his subjects should hear the same words. Thus in the House of the Lord he read in their hearing all the words of the Book of the Covenant. He persuaded them to renew their solemn Covenant with the Lord. The people stood to the Covenant all the days of his life. Then he caused all the vessels which had been dedicated to the worship of Baal to be burned. He slew all the idolatrous priests, soothsayers and spiritistic media in the cities of Judah and Samaria.

But he was not content with crushing evil, he was now in a position to do good and he caused the Passover to be celebrated with an exactitude and alacrity which had not been in evidence in the palmy days of Solomon. Indeed there was no Passover which had been celebrated like it from the days of Samuel the prophet. It will be observed that the marvellous increment to the revival was consequent on the word of the Lord being discovered, read, received and enacted. The word is that of Him with whom is no variation nor retraction. So that it is safe to affirm that there cannot be any revival of lasting benefit which is not controlled by the Word of God. In evangelical circles there is frequently much stir, yet the Scriptures do not receive their rightful place as the Word of God, which is living and dynamic. Much ignorance of the letter of Scripture is evinced so that we cannot wonder that the still more subtle entity of the doctrine or

teaching of Scripture is not apprehended. May we be disposed to learn from the example of Josiah to put a premium on the Word of God as the initial requirement in our research after the much desired end of revival of interest in the Lord's work!

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## THE LOVE OF THE TRUTH.

The days in which we live are marked by unparalleled advance in all the accommodations and conveniences of living, also in the general culture of all classes. People boast in such advancement, but the Christian sees that the progress of the world has an inevitable end. At the zenith of its magnificence it will come under the judgment of the Lord. The essential tendencies in the progress of the age is to lead mankind in general to despise and even to pour ridicule on the grace and mercy of God. But God will turn the noon splendour of man's day into the shade of everlasting night. On the other hand for His own He will turn the shadow of death into the morning of everlasting day. Then will be brought to pass the consummation of the miracle "at evening time it shall be light." (Zech. 14, 7). The Christian contemplates these matters with mixed feelings. He will be sorrowful as he listens to the daily boasting of man. But he will be joyful as he hears the Spirit's voice to the churches with the promise that the day of his redemption is near at hand. His immunity from the blandishments and deceptions of the age will depend on his reception and appreciation of the love of the truth, in which lies his present salvation. (2 Thess. 2, 10). The Christian is not occupied with the possibility of the hand of God interfering with the rise of man's Tower of Babel. His prime occupation is with the Word of the Lord, *viz.*, the truth. The Lord permits the pride of man to nourish and distend itself. He lets the world prosper by its own device. The one who looks primarily for providential intervention is in danger.

In principle we see the deceitful character of religious activity set forth in Ezekiel's day. (Ezek. 8, 9-14). There were excellent paintings of the abominations on the temple walls. The ancient men of religion were raising clouds of incense in the dark and in their vain imaginations saying, "the Lord seeth us not." Then on the other side of the House women were weeping for Tammuz (a heathen deity). The last mentioned was illustrated some time ago in the South of England when a monster ritualistic procession was in progress, bathing belles overcome with emotion were seen kneeling along the roadside as the "host" passed by. Subsequently Ezekiel's vision portrayed men with their backs to the temple of the Lord and their faces to the East worshipping the sun. This is typical of the prevalent worship of nature's grandeur, to the exclusion of any desire for ascertaining the Lord's mind, which is learned in what corresponds to the temple of living stones. What fascination these imaginations have for the ritualist and the rationalist of our own time? The Lord did not interfere with these celebrations. He did not pour rain on the clouds of incense that rose in beautiful wreaths as if He who dwelt in the temple accepted them. No hand traced out a warning message on the wall! Nevertheless, the Word of the Lord described these fascinations as abominations. The prophet's safety (as ours at the present moment) lay in the love of the truth. The truth reveals the character of what is in progress and preserves us from being partakers in what is merely a fair show in the flesh. In spite of its apparent comeliness it is an abomination to the Lord.

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## NOAH, DANIEL AND JOB.

No historian would have combined those names in a Triumvirate relative to individual exercise in the way that the Spirit of God has done in Ezekiel xiv., 14, 20. They were separated by nearly a thousand years from each other.

The names are not arranged in order of time and yet they agreed in the features on which emphasis was put in the sacred page. Noah was born nearly 3,000 B.C., Job lived about 1,600 B.C. and Daniel 600 B.C.

Noah was the connecting link between two worlds *viz.*:— (a) that which came under the overwhelming judgment of God and only Noah and his family were preserved in the Ark; (b) that which emerged from the waters of the Flood. The first is indicative of the eternal judgment to come and the only but perfectly efficacious salvation in Christ, the true Ark. The second is typical of the New Creation into which it is inconceivable that evil can come because righteousness dwells there; intimately disseminated through every atom of its constitution.

Job is the proverbial man of patience in the midst of the greatest trial and affliction. Daniel, although a captive, became the greatest man in the Gentile world. But in spite of the danger of being inflated with success his faith kept him in the mind of God. His eyes were not occupied with the magnificence of Babylon to which probably he had contributed greatly by his capability and honest administration. Yet thrice a day the aspirations of his soul turned towards Jerusalem. His philosophic contemporaries would speak contemptuously of the apparent futility of his outlook, because Nebuchadnezzar had compassed the work of destruction so perfectly that Jerusalem was only a rubbish heap; but the ruinous condition to the observation of the eye did not render invalid the statement that God had chosen to put His name there. Zion was still God's centre, the perfection of beauty to faith's transpiercing eye!

The fact that Ezekiel placed his illustrious contemporary between the two great men of ancient times is striking testimony to his unselfishness. Ezekiel was a lowly captive in a concentration camp beside the river Chebar in Chaldea, when he had the transcending vision of heavenly things relative to earth which formed his long prophetic statement.

While Daniel was of the seed royal of Judah and held in considerable honour from the outset of his captivity. He was treated with respect in view of reception into the philosophic circle in the greatest city of the world. He had never been associated with the mass of captives from Israel subjected to reproach and shame. Hence Ezekiel might have been pardoned if he had slighted Daniel for apparent lack of loyalty (indeed the Jews deny prophetic title to Daniel). No such consideration weighed with Ezekiel, yet the fact that Daniel's reputation for godliness was widespread would not have convinced the prophet. But the latter was guided by God to select an outstanding Triumvirate and put his younger contemporary in the centre, in establishing the principle of individual responsibility in matters pertaining to God!

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### **EXPERTS UNSERVICEABLE.**

Henry Ford of automobile fame has said that he always found it necessary to get rid of a man as soon as he thought himself an expert, because in that state of mind he was really a hindrance to progress of the work. If that dictum applies to such a mundane matter as engineering, with how much greater force will it apply to the Lord's service, which should lead people into the sphere of apprehension of heavenly things!

Elijah had that outlook when he fled from Jezreel to Horeb. He said, "I have been very jealous for the Lord God of Hosts: . . . I, only, am left and they seek my life" (I. Kings xix., 10). He was obviously blaming the Lord for allowing affairs to get into such a low state. Elijah had been faithful yet he was left alone to carry on the Lord's work. Since they sought his life and were likely to succeed then the testimony would vanish. The Lord did not give him a direct answer, but simply instructed him to make a detour on his return journey to anoint Hazael as king of Syria (who was later to be a scourge of Israel), Jehu

to be king of Israel and Elisha to be prophet in his room. The last statement was virtually telling Elijah that since he had become expert and indispensable, the Lord had no further use for him. Although Elijah lived about 10 years longer, apparently he was not very much in view in God's work subsequently; although he did convey the message of judgment to Ahab, King of Israel, after he seized the vineyard of Naboth, slaying its owner.

At Mount Horeb, Elijah learned that the Lord had 7,000 obscure people who had just been as jealous for the honour of the Lord God of Hosts and as loyal to the Lord's name as Elijah had been. But the real sting in the message lay in the intelligence that his successor was to be Elisha, a simple minded ploughman who had not enough perception to see the significance of the stroke of the prophet's mantle. However, Elijah kept in perfect obedience to the command of the Lord and subsequently he was translated to heaven in a chariot of fire. Surprising to say that the former ploughman endowed with a double portion of Elijah's spirit accomplished greater and more voluminous work for the Lord than his great predecessor had done, simply because it was the will of God that it should be so! Subsequent to his translation Elijah was not in a dormant state, because nine centuries later on the Mount of Transfiguration with Moses and the Lord he discussed the features of the Lord's death (exodus) which He was shortly going to accomplish at Jerusalem.

It is a great matter to realise that God will not be debtor to anyone, since from the very stones he can raise up children to Abraham, (*i.e.*, the line of faith). We should not think of ourselves as indispensable to the Lord's service. He is quite capable of taking care of His own interests and making provision for the carrying on of the work from the most unlikely elements. However, it is very encouraging that the smallest service coupled with the name of the Lord will not escape recognition in the day of display and infallible assessment of service!

## THE EFFICACY OF PRAYER.

An eminent clergyman, one of the chief pillars of the New Theology, has said that prayer is entirely subjective in its bearing; that is, it cannot effect any purpose outside the soul of the one who prays and is thus only useful in putting us in a more pleasant frame of mind. The devil is well aware that a flat contradiction of the truth would stand little chance of being believed. Hence he has always sought to substitute a half-truth for the whole truth. Ever since he beguiled our first parents in Eden how notoriously successful he has been. There he suggested that by obeying him, man would become as God, knowing good and evil. That was a statement perfectly true so far as it went, but one which required the complementary statement that man would also be unable to do the good or to resist the evil. So Satan wishes to instil into the minds of Christians the half-truth that prayer is subjective, well knowing that limitation of the truth invariably results in its being given up. That prayer is subjective is blessedly true. It has a wonderful, stimulating, purifying influence on the soul of the supplicant. But it is equally true that prayer has an objective side. It fulfils the purpose of moving the Hand that controls the physical universe, that holds the spirits of men, and that moulds everything material and moral to the accomplishment of His will! Elijah was a man such as we are, and he prayed earnestly that it might not rain and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain. When Elijah stood before the people on Mount Carmel, he was God's envoy and as such, spoke and acted in virtue of his high commission. But at the close of that busy memorable day when he came into the presence of the Lord, he humbled himself in the dust. The beautiful view from Carmel's summit had no place in his thoughts.

After Elijah had wrestled with God in the depth of abasement of spirit, he said to his servant, "Look towards the

sea." The answer came back, "I see nothing." That help does not come at our first cry is a matter of common experience. We do not expect the harvest immediately after sowing. That this principle should be exemplified in prayer is not agreeable to the natural mind. But it is very salutary to the spirit. If the door of God's treasure house always opened at our first knock we should feel self-contained. We should seem commanders, become arrogant and forget our dependent state. We should be in danger of idolising prayer, and think that in it we have a legal claim to the bounty of God. We must always remember that the door swings on the hinges of His mercy. Our gracious God keeps us standing awhile knocking, because long waiting is beneficial to us. Nature thus receives crushing blows; the dull heart is opened up; the ruins of self-esteem tumble down; the foundation of truth in the soul is laid deep. At length when the answer comes, how great is the joy! When at the seventh time the servant returned and said, "There ariseth a little cloud out of the sea, like a man's hand," what pen can portray the feelings of Elijah? The apostle James brings forward Elijah's success in prayer as an encouragement to us to persevere in fervent prayer, because of its efficacy. But who can recount all the wonderful instances in Scripture when the fervent prayers of righteous men have availed. Through prayer Moses turned away the wrath of God from Israel and with outstretched hands he prevailed over Amalek. Manoah, by intreaty, drew down a visible manifestation from God in angelic form. (Judges 13, 8). Through prayer at Mizpeh, Samuel caused the thunder of terror to roll over Israel's enemies. (I. Sam. 7, 9-12). Through prayer, Josiah died in peace; fifteen years were added to Hezekiah's life; the three Hebrews were preserved in the fiery furnace of Babylon; and to Daniel it was said by the angel Gabriel, "I am come because of thy words." Prayer rebuked storms, healed the sick and brought back the dead to life.

The Word of God is full of the power and wonders of prayer and our Christian life would be full of them too, if we continued instant in prayer. But with us, prayer is apt to become a sleepy business. For what is so often called prayers (morning and evening) according to custom, may be dull listless repetition of devotional language which does not deserve the name of prayer. Prayer is not the repetition of scripture nor the rehearsal of certain dogmatic statements which may go to form a creed. God does not want ceremonious compliments. The confessions of a broken heart, the cry of the humble, the expression of godly sorrow, laying-down of cares, the breathing of grateful love, the acknowledgment of dependence, constitute true prayer. In short, all that brings us in contact with the fount of living power may be classed as prayer. Too often we fail to notice God's answer to our own prayers, otherwise frequently we should find, to our glad surprise, that, as in the case of Daniel, at the time of our supplication the command has gone forth to help us. (Dan. 9, 23). Hence let the call to prayer be ever looked on by us as an invitation to an unspeakable privilege. Let us pray in the Spirit and not in our own self-sufficiency and we shall pray with power. Pray in faith, nothing doubting, for in the sure and unchangeable Word of God it stands recorded, "Whatsoever ye shall ask the Father in my name, he will give it you." (John 16, 23).

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### **FORMAL PRAYERS.**

In a day of great formal prayer, it is questionable if much of it effects really anything. The dull recitations of devotional language do not edify the hearers because of their repetition nor do they move the hand of God because of their formality! There are numerous prayer meetings for the Gospel work in places where there has never been a conversion for years. One may well ask as to the reason that prayer is ineffectual where there seems no lack of

fervency. But fervency refers to internal work in the soul and not to external evidences. During the War (1914-18) intercessory services were held all over Christendom. For the most part these were confined to stereotyped rehearsals by those fitted either by constitution or training for correct expression of thought. These were not necessarily real prayers; but there were very effectual prayer meetings on the battlefields! Effectual prayer requires faith. Recently we heard of an intercessory service being introduced by the expression, "O God (if there be a God)." What virtue could the interceder expect to be found in his subsequent peroration? "Without faith it is impossible to please God: for he who comes to God must believe that He is and that He is a rewarder of those who diligently seek Him." (Heb. 11, 6).

Formerly those who attended prayer meetings were often afflicted by long winded half-hour disquisitions on dogma which always left the impression that the audience was not God but fellow-men and fellow-women. Most of the old prayers died out with the old theologians, but it does not necessarily follow that reduction in quantity ensures improvement in quality. Where a man has the responsibility of a small prayer meeting put upon him, he is tempted to pray half an hour in order to fill in the usual time for a meeting. Needless to say, it would take a man to be imbued with extraordinary spiritual energy if such practice could be effectively sustained. It might be worth while that meetings in such places should be curtailed to suit a five minute prayer which is the longest recorded in Scripture.

The lack of real supplication and intercession should cause grief and consequent exercise to all, so that God may give the increase. If we come to Him in private prayer He will undoubtedly guide, by His Holy Spirit, those gathered together with burdened hearts. There will be blessing for those who pray and for those who are the subjects of the prayers and there will be great glory to the Lord's name.

## THE ESSENTIALS OF PRIVATE PRAYER.

“Daniel went into his house; and his windows open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed, and gave thanks before his God, as he did aforetime.” (Daniel 6, 10). Public prayer will be of little avail apart from private prayer. Hence the consideration of the essentials of private prayer cannot fail to be helpful. One often feels in the matter of private prayer, as the priests of Baal must have felt when confronted with Elijah’s test narrated in the 18th Chapter of the second book of Kings. We are sometimes tempted to think that our God has forgotten our existence and that he has no ears. But the lack of answer may be due to our neglecting the essentials which cause the fervent prayer of a righteous man to avail. (James 5, 16). There were four noteworthy points about Daniel’s prayers. (1) “He went into his house.” The symbolical teaching of this statement is that we must withdraw ourselves from the pressure of worldly cares. How often we have formally sought to approach God in prayer with our minds working on our business and other secular matters! (2) “His windows were open in his chamber.” The lesson we may draw from this is that our souls should be open. The inertia of spiritual training may keep us saying very correct things in prayer after the spiritual stimulus has vanished. A fly-wheel will run long after the power has been cut off. But we cannot get near God with closed souls. (3) The third point about Daniel’s prayer was that his windows were open toward Jerusalem. Doubtless Daniel was considered a crank by everybody. People might have said “Daniel why do you look to Jerusalem? Jerusalem is a defenceless ruin; little better than a rubbish heap; inhabited by the poor, the pariahs of civilisation. Look at great Babylon; the pride of the nations; the wonder of the world; a city in which you are honoured. Why do you not regard Babylon?” Daniel was controlled by the unseen. He looked for a city which had foundations

whose architect is God. So in the anticipation of the advent of the new Jerusalem (Rev. 21, 2) we have a stimulus for earnest private prayer. That city is not in stone and lime as the ancient city was, but is a community of souls made meet to be the bride of the Lamb. Jerusalem means the possession of peace and we can have little stability unless peace reigns in the soul. (4) The fourth point is that Daniel prayed as he had done aforetime, that is, for seventy years. What encouragement to those whose hands tend to hang down! There was Daniel persevering not for a year merely but for seventy years, *i.e.*, from boyhood to hoary age praying thrice a day for scattered Israel. There was little evidence of restoration of the kingdom. Yet he kept his eye steadily fixed on Jerusalem in spite of all the blandishments of Chaldea and Media. He had the mind of God as to the instability of all the pomp and splendour which was round about him. May we then seek to be like Daniel in having our souls closed to the world, open towards God, controlled by the unseen more than the seen and marked by steadfastness in prayer. (Acts 2, 42). "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." (Gal. 6, 9). "The husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he receive the early and latter rain." (James 5, 7).

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## PHASES OF BABYLON.

To the gleaner, there is no more interesting harvest field than the book of the prophet Daniel. In the recorded histories of the three Babylonish rulers, Nebuchadnezzar, Belshazzar and Darius, we can see a striking analogy with the history of Christianity in its relation to the world.

In Nebuchadnezzar, we see an intolerant persecuting power setting up an image and requiring universal worship. Those who feared God refused to worship and as a consequence were cast into the fiery furnace. In the earlier

stages of Christian history, persecution and idol worship were prominent features. In the hey-day of the power of Romanism, image worship was rampant and those who refused to bow were put to death. When in turn Protestantism gained the ascendancy, the persecuting spirit was still in evidence. Anglicanism persecuted Dissent and there were the martyrs of the Covenant. Then when the descendants of the Covenanters came into power, the same intolerant spirit asserted itself and so it has ever been in the history of man. Right down through the centuries until recent times, orthodoxy has been intolerant of the existence of that which it deemed heterodox.

In Belshazzar, we see an easy-going, pleasure-seeking, self-indulgent worldling, with contempt for God and His things. He made a feast and worshipped only what ministered to his lusts. In his reign the path of the godly did not lie through suffering and death, they were simply ignored; they were strangers. Belshazzar's kingdom is analogous to what we find around us (1912). Persecution has given place to an easy tolerance. A man may believe anything or he may believe nothing at all. The late Senator Gifford in laying the foundation of lectures in the Scottish Universities "for promoting and diffusing the study of Natural Theology in the widest sense of the term" looked forward to a day when his principles would be widely accepted. That day has come. How aptly his foundation principles express the attitude of modern theology! "The lecturers appointed shall be subjected to no test of any kind, nor any oath, nor to subscribe any declaration of belief nor to make any promise, they may be of any denomination whatever or of none at all, they may be of any religion, or of no religion; or they may be sceptics or agnostics or free thinkers." It is quite a matter of indifference to the man of the world what his fellow man believes. If a Christian takes to open-air preaching, he is not molested, he is merely looked upon with good-natured contempt. In the world's

eyes, his vagaries are his hobby in the same way that another man seeks relaxation from physical and mental pressure in golfing, bowling, and such like.

In Darius, we see again a persecuting power, in connection not with an image but with self exaltation. He issued a decree and set himself in the place of God for 30 days. The Godly Daniel did not honour his edict and as a result paid the penalty of the lion's den. Belshazzar's easy day was followed by the rigid day of Darius and so it has ever been; the resilience of the bent lath causes it to spring when released far beyond its free position. In government, republics have paved the way for more autocratic rule than that which they replaced. The iron foot of the Cæsars crushed down the ruins of the Roman Republics. The French Revolution, the greatest democratic movement in history, ended in the rise of Napoleon Buonaparte, the greatest autocrat the world had ever seen. The simple minded Christian in his day firmly believed that "the man of sin" was being revealed. A century has passed since then and "the man of sin" has not yet come. But the evidences of his advent are incomparably stronger than they were in the days of Napoleon. The easy tolerance and democracy of the present is but a prelude to the consummation of intolerance and autocracy when that "Wicked One shall be revealed." But his ascendancy will be short lived because "the Lord shall consume him with the spirit of His mouth and shall destroy him with the brightness of His coming." (2 Thess. ii., 8). The inference we may draw from these analogies is very simple. Daniel was not at the feast, neither was the queen. She came into the banquet house at the critical moment. With what assurance she could tell the king, "There is a man in thy kingdom, in whom is the spirit of the holy gods." She was in the secret of the Lord and could be unmoved when countenances were changing and knees were knocking together. The king was ignorant of and careless about the existence of the man of God. He had forgotten all about the wonderful works of

God in the reign of his predecessor. But the remembrance was still abiding with the queen and so she was a stranger to the feast. Daniel and she manifested themselves as children of light. They did not require to see the mystic fingers tracing out the script on the wall to put them in their proper place relative to the feast. They were in spirit in harmony with the place from whence the fingers came and hence foresaw the coming judgment.

In the closing hour of the great drama of the world's history, man is purveying a feast. All the resources of the world are shown and gloried in. The gods of gold and iron are lauded to the sky. Man's work is the topic at the feast. Social comforts, conveniences and delights are made the great aim of man's effort.

Even as the captivity of Israel was forgotten by Belshazzar and his minions, so the rejection of Christ is by mutual consent ignored. Men, whatever their professed beliefs, are sinking their differences. Atheist and professing Christian are meeting on the broad platform of "natural theology," greeting each other with a common joy, because of the same kindred and the same world. In view of the solemn issues involved in the world's feast, it is of prime importance that we who are sons of the day, sleep not as do others, but that we should watch with sobriety, for they that sleep, sleep in the night. (1 Thess. v., 6, 7).

Although the rejection of Christ is glossed over or hidden under a veil, the attitude of the world is still expressed as at first in the words, "We will not have this man to reign over us." (Luke xix., 14). The servants of the rejected nobleman were well aware of the resources of the country but they refrained from being partners in its social advancement during his absence and rejection. Babylon, the woman of Revelation xvii., glorifies herself and lives deliciously with the great in the earth heedless of the handwriting on the wall. The new Jerusalem, the woman of Revelation xxi., will not be manifested till the earth has been cleansed and is ready for the presence of the glory of the Lord. Meanwhile we

who by grace will be incorporated in that glorious bride of Christ cannot be true to Him if we glory in Babylon's jubilee.

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## MINOR FISSURES AND MAJOR CONVULSIONS.

A careful examination reveals the fact that rocks which to the casual observer are perfectly solid and continuous are really intersected with innumerable minute fissures or cracks, into which it would be impossible to put the point of a pen-knife. Geologists tell us that these cracks were developed during the process of shrinkage in the rocks while they have been cooling down from the initial high temperature of the sun when matter was "without form and void." The striking feature about the fissures, however, is not their existence but the fact that as lines of weakness they always determine the path of rupture whenever they are subjected to blasting operations or other major convulsions.

Applying this illustration to the Christian fellowship, there is no schism in the body, which is God's formation. But the outward expression in man's hands has become lamentably divided. Moreover, there are "fissures" in that which is nominally united along which as lines of weakness division invariably takes place when the periodical major disturbances arise. The great lesson for us to learn is not that we should be constantly engaging our attention with the rifts, and all their sorrowful memories, which have been formed, and seeking to cement them again, but that we should be found seeking to exhibit the fruit of the Spirit in the local companies with which we find ourselves.

The fruit of the Spirit is composed of nine wonderful virtues, *viz.*, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5, 22, 23). The Colossian believers were exhorted to put on "bowels of mercies, kindness, humility, meekness, long-suffering, forbearance, forgiveness." All these were to be crowned by "love" as the perfect bond, while the peace of Christ was to

be the ruling president and His Word to dwell richly and wisely in their hearts. (Col. 3, 12-16). Could there be a finer cluster of grapes on the branch of the vine?

The Church has failed and the difficulties in the way of cementing the breaches formed are practically insuperable. The elimination of the minute fissures which predispose actual rupture is, however, a matter which should engage our best attention. There is only one way in which this can be done! Is there any way in which the cracks in the rocks can be removed? Yes, there is one way and only one! The temperature of the rocks must be raised again to white heat by contact with the sun. Similarly there is only one way in which the fissures which divide the people of God can be removed, *viz.*, by their moral beings regaining white heat through contact with Christ. "The light of the knowledge of the glory of God in the face of Jesus Christ" is that which will set our hearts on fire with love to one another. The "first love" condition is the antidote for all the ills under which professing Christians have fallen. There is nothing easier than getting into the habit of recognising truth in an abstract way while ignoring its experimental application. It is easy to love Christians who live hundreds of miles away and whom we see very seldom, but it is an entirely different thing to love those with whom we are in everyday association and who may perhaps be very trying.

The learned societies, the social clubs, the business syndicates of the world are all organisations of men with kindred aspirations. But the wonderful thing about Christianity is that it empowers us to love those with whom we may have no natural affinity; those with whom we have incompatible temperaments; those whom we would not choose for companions. Christians have, however, one common bond and that is they belong to Christ. There is only one way in which the love of Christ can be entered into and enjoyed, and that is in its expression towards those who bear His name on earth. (*Continued on page 262*).

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