

No.

13.

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

THE PROMISED REVIVING,
LEADING UP TO THE ENJOYMENT
OF THAT BLESSED HOPE.

An Address (revised) at

St. Mary Axe, E.C.

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by

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Correspondence welcome:

Scriptural literature for Believers

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THE PROMISED REVIVING,
LEADING UP TO THE ENJOYMENT
OF THAT BLESSED HOPE.

OUTLINE:-

1. The Fact of the Promise.
2. Inferences of Faith.
3. Objections and Difficulties Prayerfully
Considered with Brotherly Love.
4. The Nature of the Reviving and its
Commencement.
5. Further Words of Exhortation unto the Glory
of God.

Our subject, beloved friends, is, as everything in Scripture, deeply important; but I suppose we all agree that this subject especially appeals to our hearts. It is one of deep practical value, and a true attitude in the midst of a ruined world will be considerably influenced as the Holy Spirit applies the Scriptures which bear upon the theme which I believe God has in mercy put in front of us. The promised reviving, what are its characteristics? But is there a Divine promise of a reviving? Yes, undoubtedly there is. God has graciously said that there SHALL be a reviving. Thanks be unto Him for all that He has done in the past, for all that He is doing in the present, and for all that He will do in the future. We can never thank our gracious God too much. Wonderful are His works, and that our souls know right well. He, in His own infinite love, has often-times encouraged His dear blood-bought people, He has given unto them tokens for good. He has spoken unto them in the midst of

confusion and disorder. He has caused them to look aside from the things of earth, to look up, and to rejoice in the wonderful mercy which enables them to be largely independent of circumstances, because He is greater than all. The promised reviving cheers, as we shall shortly see; cheers and encourages the hearts of those who, by grace, are enabled to see the promise, but it is our privilege first to search for the promise. Where can we find it in the pages of Scripture? I need hardly say in general that it is our privilege always to expect a reviving unless God has forbidden this. You follow what I mean, the child of God is ever to be hopeful, is ever to be confident in the living Lord. We are not to be those who are despondent; it is true that the outlook is often dark, perilous times have come, but the Lord liveth, and faith is not that which changes about as the weather. It continues fixed because of Him on Whom it is fixed. It fits God's dear people to anticipate that He will hear their faith, that He will honour their desires. Do they expect that there shall be the encouragement to His love in their own experience? Do they expect that He will bless their brethren? Then they expect a reviving. The EXTENT of this may be a matter of uncertainty to them, but there is a grave danger of bringing too much mathematics or geography into our faith. Let us realize what it is to put mental reasonings upon one side inasmuch as our God is not the God of human logic, but the God of Divine miracles, and with God nothing is impossible! We trust in the living God. Yet a general feeling, delightful though it is, is not a specific promise, and one wishes by grace to have a definite promise. Indeed, though faith may in every case lay hold of the Lord's words, "To fulfil the desire of them that fear Him", faith does not manufacture blessings. Faith is a hand to take rather than a hand to make. God graciously uses faith to be a wheel in the machinery of His purpose, but faith is not the cause of the machinery. Prayer does not alter

God against His will, but it is part of God's will, and thus the believer's highest height is to see his own wondrously wrought-out dependence so that he becomes not a unit but a fraction; not, as the word fraction suggests, a fracture; let me rather put it, he delights to see himself a member in the Divine framework of a perfect plan, a part or a portion of the Divine outworking of an eternal and Divine purpose. And let us seek a PERSONAL reviving in the power of the Holy Spirit to-day.

The passage that has impressed me most in this connection is 2 Pet. 3. Here the apostle stimulates the dear children of God amid ruin by a reminder that one day is with the Lord as a thousand years, and a thousand years as one day, that the Lord is not slack concerning His promise as some count slackness, but on the contrary, He is longsuffering; and then in verse 9, there come the striking words "To youward, not willing that any should perish, but that all should come to repentance". Here we do not have the longsuffering to the world, THAT is a remarkable fact, but here another aspect of Truth is brought before us, "Longsuffering to youward". It is right to interpret the remainder of the verse in this connection, "The longsuffering to youward" implies that you are the ones on the road which might lead to perishing did He not prevent it, and undoubtedly believers, whenever they sin, ARE on the path that would bring to eternal judgment, did not God prevent it! Every sin, however small, contains in itself the germs of apostacy. The MERCY of God prevents a believer from ever "finishing" a sin. Sin when it is FINISHED bringeth forth death! In wondrous love there hath been quite another finished work:- upon the cross at Calvary. Our beloved Lord said, "It hath been finished", and therefore our sins are always stopped in the middle with such a consequence as that which 1 John mentions, Those who have been begotten of God do NOT keep on sinning. It is therefore the Lord's will and determination and counsel that His dear

people should NOT perish, but that they should come unto repentance, and come unto repentance they shall! He waits with this object, He is determined that His redeemed ones should be brought to repentance. In other words, the Lord Jesus Christ will come to a REVIVED company. Here is the distinct declaration that the Lord is not slack concerning His promise, but He waits and He does not return, for He appoints first that His people should come to repentance. The nature of the repentance is, I think, indicated in the parallel 2 Tim. 2, where we read of a recovering themselves out of the snare of the devil by some who have been taken alive. They are taken ALIVE, therefore they are believers, for sinners are dead. But they are to be recovered out of the snare so that That Day shall not come upon them as a snare, for as a snare will it come upon all them that dwell on the earth. The Lord has therefore appointed that His people should anticipate a reviving that will lead up to the coming of the day of the Lord. Another passage which is encouragingly decisive occurs in Rev. 12. Oh, beloved friends, it is deeply important that we should not have an outside view of Scripture, I mean that our hearts should appreciate with loving enjoyment that which our Father has placed before us, if so be that we are His. Oh that we may enter into the glorious encouragement which all Scripture gives to the consciously quieted heart. "There appeared a great sign in the heaven, a woman having been clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars", and then we find that there is brought forth in HEAVENLY places a man child. The woman is a sign, a man child is part of the sign. This one is described in verse 5. Here then we see, VIA pangs of travail, a Divine revival. Doubtless this may echo somewhat the words of John 16. Moreover, there is the general principle that blessing is VIA trouble. It is impossible, I think, if we have hearts of spiritual judgment, and seek an absence

of prejudice, - it is impossible not to see in this passage believers in heavenly places. The sign STARTS in heaven, and the man child is expressly contrasted with the Jewish remnant born on earth. The context deals with the stars of heaven - a figure of the heavenly redeemed; in like manner too, the woman in the latter part of Revelation is the bride of the Lamb with special reference to the saints of the present dispensation. Furthermore, this woman is nursed and preserved during a period of time, times and a half, away from the face of the serpent, but this is not the position of Israel during that period. Israel are not before us. There is no suggestion in the whole of Rev. 12 that we have Israel, but rather saints of the present dispensation whom we may conveniently denominate as "the church". I say we may conveniently denominate because Scripture makes clear that the term "church" has special meanings, and that the old time saints will in resurrection be one company with those who since Pentecost have been privileged to receive the Spirit of sonship.

Again, we have hints of this reviving in the prophetic Scriptures. Such a passage as Dan. 7 together with Dan. 8, must imply to the thoughtful reader there will be those who will be revived, that they may present a very solid front against Antichrist. Moreover, a period of persecution presupposes (may I say?) a revival. If therefore it can be seen from Scripture that there is to be a period of persecution, this implies that there will be a testing of God's silver and a separating of man's dross. Other prophetic Scriptures confirm. Matt. 13 brings before us the pearl AFTER the hid treasure. The hid treasure implies discipleship before the Father; the pearl - discipleship in wondrous unity - manifest. So also Rev. 3 shows Sardis with its hidden believers, and then Philadelphia and its manifest unity. Nor can we forget Matt. 24 which describes assemblies looking for the Lord; and Matt. 25 expressly tells us,

THEN shall the kingdom of heaven be likened unto ten virgins which... WENT OUT to meet the Bridegroom. Indeed I think the majority of God's dear people recognize that the later part of this dispensation is to see a revival, but some, alas, regard it as past, in the beginning of the 19th century. Others, unmindful of the sad admixture with the world, view it as present, and only a few seem to recognize that Scripture sets forth something more wonderful than that which has been in the 19th century, and which is in the near and approaching future. Eph. 4 is illustrative. We read there that our beloved, risen, exalted Lord has received gifts for men. He gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers; but what is the ADDED statement? We have not reached the end of the passage, there is a purpose, a "For" - perfecting of the saints is brought before us. The word of the ministry is next mentioned. Then we have the words "until". There is an "until". Has that "until" been reached? I venture to suggest if it has not, that the Lord will grant the display of some of those gifts specially to lead up to the "until". But the gift of apostles and prophets seems to be viewed as a "foundation" in that same epistle. Those of evangelists, and pastors and teachers, are never called a "foundation". May we not expect that the Lord will graciously bestow, and manifest them to the praise of the glory of His grace? This interpretation, furthermore, enables us to see the harmony of two Scriptures which have often been used to oppose one another. I should rather say "often misused", for all Scripture fits unless we pervert it. There are some passages that make very plain that all saints will be caught up to meet the Lord. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump". "The Lord Himself shall descend from heaven with a shout, and with the voice of the archangel and the trump of God, and

the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord". It is indeed a bright prospect, it is indeed that Happy Hope and the Appearing of the glory of our God and Saviour Jesus Christ. But another Scripture says, Unto them that LOOK FOR Him shall He appear the second time without sin unto salvation. Some have therefore inferred that only waiting believers will be caught up. They suggest that others will be left behind. Is there any Scripture to meet the two passages? Yes, if the Lord makes His people a waiting people a little before He returns, BOTH come true, and all the difficulties are removed, and all the problems are settled. Here then is confirmation as to the true order of prophetic events. The inferences from this promised reviving are unmistakably clear to the willing heart of a growing believer. If the Lord is about to revive His people, do we not long to be part of that reviving? Do we not long to be awakened? Are we not deeply concerned? And as we look beyond the reviving, our heart's prayer - "Even so, come, Lord Jesus" embraces every step toward it. The inference of faith with regard to the return of the Lord Jesus Christ is to look, and the inference of faith with regard to all which is associated with that return is to desire to enjoy quickly what it means. I take it, beloved friends, that the man who would say, I desire something to come to pass, and then who went to stand in the way of it, would be regarded as madly foolish. That which we desire we seek to bring, and therefore though realising that the hope is not the reviving, but the coming of the Lord, we should pray unto our God and work in harmony with our God, that we may be linked with that reviving to which the Lord Jesus Christ will come back.

But there are objections and difficulties, perhaps, in the minds of some present, If I do not

state your difficulty, beloved friends, I hope you will state it afterwards. It is our object in all these meetings that God should be glorified, not by the interchange of opinions, but by the burial of them. But it is well to look at "opinions" first, that we may become rid of them and that we may be made subject to Truth that our beliefs may be God's revelation and not our own opinions, prejudices, and natural desires. One objection is that God does not put straight that which has been put crooked. The dispensation is said to be ruined, and it is implied that God will not deal with that which has proved a failure. But, beloved friends, we want strong Scripture evidence for such a statement. God again and again revived Israel, and even granted them a second temple to which the Lord Jesus came. May not THAT be a parallel? May not these be the remnant times of which the Books of Ezra and Nehemiah give a striking illustration? May we not anticipate that the Lord will grant something equivalent to the second temple? Where, I ask, is there Scripture evidence for the thought that when failure has come in, God will not carry on His work to some extent on the same lines? We find failure at Ephesus in 2 Timothy, yet the Book of Revelation implies that the Lord had approved of a church being formed there again. We need to be very careful lest we put forth our opinions from one-sided and partial study of verses snatched from their context. Secondly, some will bring an objection against that which I have mentioned, from the fact that there is no promise of a worldwide awakening before the Lord comes. Rather will they tell us "When the Son of man cometh, shall He find faith on the earth?" The aspect of that verse is, I think, often misunderstood. The words before are, "I tell you He will avenge them speedily". The widow is avenged by the unjust judge, shall not the Lord avenge His bride who is not widowed? He will avenge them speedily, nevertheless though He avenges them by catching them up to meet Him in the air,

when He descends on the earth, will He find that men are convinced after that display of power? No, the army of Antichrist will be gathered against the Lord. But leaving that verse, for the moment, I have not said anything as far as I know which indicates a worldwide awakening, as some understand it. A revival among God's dear people is that which is promised. These remain a little flock during the whole of the present dispensation, and if every TRUE child of God were revived there would still be a very considerable minority, and this will be manifest in days of persecution. NOW it is possible to assume the garb of Christianity and to utter the language of Christianity, and yet not to know the Lord Jesus Christ Himself. Sometimes the objection is brought before us that this interpretation hinders that Blessed Hope. Beloved friends, let us remove the thought that whatever LOOKS spiritual IS always spiritual. The disciples thought that the kingdom of God should immediately appear. What could be more delightful, such intense longing that the kingdom of God should immediately appear! But the Lord Jesus spoke a corrective parable to them. The kingdom of God is as a man going on a far journey, to receive for himself a kingdom and to return. Again, when His death was past and resurrection, and He was about to ascend into heaven, they said that which was delightful, IF uttered with the right object. "Lord, wilt Thou at this time restore the kingdom to Israel?" Do we not long to see Jerusalem a praise in the earth? Are we not the Lord's remembrancers for this? Is not our heart's desire and prayer to God for them that they might be saved? Do we not look around upon the nation God once chose, and realize how a present shall be brought unto the Lord of a nation scattered and peeled, that He That scattered Israel will gather him, and feed him as a Shepherd doth his flock, and so all Israel shall be saved? Our eyes look forward to that time when there will be no ghettos of Israel, but Isfael will be the

priests of the Lord and the Gentiles the aliens! But though our hearts look forward to that time we realize that the Father hath put the times and seasons into His own authority, and the Lord Jesus brought out this thought at once to His dear servants on that eventful day. It is not for you to know times and seasons which the Father hath put in His own authority, but ye shall receive power and ye shall be witnesses. There is an intervening event, but did that intervening event affect their looking for that Blessed Hope? Did they say, Such teaching means a long period? Were they hindered by the words, "Ye shall be witnesses in Jerusalem, Judaea, Samaria, and the uttermost parts of the earth"? We read at once that angels stood beside them and the bright Hope was at once mentioned. "This Same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven". Here is the hope, faith lives above circumstances. Hope is able to mount even above difficulties. Surely the delight of the Lord's people is like to a roe or a young hart that came bounding over the hills, as we have it in the Song of Solomon. The rejoicing of the redeemed is not simply in looking at things around, but looking on Him, looking OFF unto Jesus, not measuring how many years may intervene. Looking off unto Jesus, the Author and FINISHER of the faith. Though He is at the end, faith being linked by that wondrous cable is enabled to live in closest touch with Him Whose return is so continually in view.

The nature of the promised reviving, and the manner of its commencement, are not, I think, brought before us in a way that would please the mental Bible student. However, the Lord has given us something to guide us. There are not declarations that the Lord will restore certain supernatural gifts as those of prophecy and of speaking miraculously. Scripture's silence in this connection is worthy of notice, and the negative

emphasis is important. On the other hand, the passages which speak of the reviving indicate marvellously a unity among the redeemed, a going forward from worldliness, a concentration on the things of the Lord and a desire to be outside snares and systems of men, because inside fellowship with Himself. I would suggest, though speaking cautiously, and "willing for the Lord's will" whatever it is, that in all probability the revival will be marked by some of the characteristics of the later revivals in the epistles and the book of Revelation. In 2 Timothy we see something of a revival, and how it begins. There is not the display that was manifested on the Day of Pentecost. We do not read of a number of apostles, or of speaking with tongues. We do not read of three thousand being saved at once, but there is brought before us Timothy's responsibilities to do the work of an evangelist, to make full proof of his ministry; and we know the result - an assembly of God was gathered at Ephesus, and the Book of Revelation shows local assemblies in the various towns of Asia. May it not be that the Lord WILL grant some similar reviving? Ah, beloved friends, it is not for us to dictate to God what power He shall give, but for us to wait on God to see what spirituality we may have. Gifts are sovereign, grace is linked in a wondrous way when anyone is born from above with his or her attitude of soul, or rather (shall I put it?) "graces" are thus united. The Lord loves His people when they wander from Him. He loves His people **THOUGH** they have grieved Him, but the **MANIFESTATIONS** of His grace are associated oftentimes with their graciousness of manner, God drew near to us before we drew near to Him, but now that we are saved the order is, "Draw near to God, and He will draw near to you". May we, therefore, encourage one another if indeed we are among the called of Jesus Christ, to live looking for Him Whom our soul loveth. May we encourage one another not to set our mind

on things on the earth, for to mind earthly things is to fail to enjoy what is in Christ our Lord. Oh, beloved friends, how we fall short in these matters; when we think of all we have in Christ what manner of persons we should be in all holy conversation and godliness. How devotedly should believers live, lest they dishonour the Lord, lest they stand in the way of blessing, lest they fail to show Whose they are and Whom they serve. Oh it is so easy to have the godliness of a five minutes exhortation at the end of an address, but we do want to have the godliness which will stand the test of the home, which will stand the test of daily business, and stand the test of the odd moments, which are so frequently squandered. We long that the Lord's people may be known as distinct from the world by their spirituality of manner, "Where our treasure is there will our heart be also", and if we think of Christ and all that is in Him, we shall find the converse of the words of Jer. 2, "They followed after vanity and became vain" - we shall follow after Christ and become Christ-like. For we all with unveiled face, says God's servant Paul, beholding as in a glass, the glory of the Lord, are being changed into the same image. But if we look off Him, instead of looking off to Him, let us not be surprised if we reflect earth rather than the Lord. We have seen those whose sins are marked on their faces, should we not be those whose walk with God is marked on our faces? so that we need no page of self-congratulation, saying, I am a Christian, I am a Christian, but that our whole life speaks. I do not mean we are to be silent, we are to tell of Him Whom our soul loveth, but we do not need to have this as our mark - talking about what we are. We want to illustrate what the Lord is, so that men will see it, then what we say will not appear to them as cant. We should be marked ALL OVER as believers, in the whole of our lives. Thus will there be praise and honour and glory to Him Whose

Name is called Jesus, because He saves His people **AWAY** from their sins.

Please feel yourselves perfectly free to speak of anything that is on your heart and mind.

Q. You do not imply, in the reviving, that God will draw various denominations to form assemblies, do you?

A. Anything which is not a work of God must be judged when there is spiritual progress; anything that is not a work of God must be a snare of the devil. Any arrangements that are not arrangements of God's appointment are linked with snares of the devil. It cannot be to the glory of God that one believer should believe one thing and another believer another. Each denomination by its position as a denomination naturally declares that other denominations are wrong. In each denomination there are Christians, but this mutual denial of one another being right should cause heart-searching. I do not mean that all the denominations (or rather shall I speak of Christians in the denominations, for an "ism" has no soul), - I do not mean that all the Christians in the denominations should join one denomination, and impoverish the others to replenish that one, but that they should ALL try their ways, and alike turn unto the Lord. One in any denomination necessarily says that all other denominations are, in some ways, intrinsically wrong. It is not, therefore, a very extreme statement to go a step further and to suggest, And YOU are wrong too. I mean the position that I am bringing before God's dear people, only just adds one more denomination to the list of those which others, individually, say are in error. I believe that all large systems of to-day contain serious mistakes in their warp and woof, and that it becomes the people of God to

seek to be separate from everything, in whatsoever denomination it be, which grieves God's Holy Spirit, and to seek to SIMPLY follow the Lord WHOLLY. I take it that when the Lord revives His people more manifestly, they will all see, not only other people's errors, but THEIR OWN, and when there is the judgment of other people's errors and the judgment of their own, they will be drawn irresistibly together, and that will break up their errors, and as every organisation of man has stereotyped errors, it will break up the organisation, but it will bring to a spiritual organism in which Christ will be the Centre, and the Holy Spirit will be the One drawing God's dear people into that devotedness which will be as of a chaste virgin towards Christ.

Q. Regarding that point, there are thousands who do not belong to denominations, are there not?

A. I used the word "denomination" simply because it was brought up. Personally I prefer to say "sects". Every believer should delight in a DENOMINATION. The disciples were first called Christians at Antioch. The word "denomination" only means "Name". To denominate is to name. It is possible to be undenominational, and yet to be intensely sectarian. Undoubtedly a sectarian name is unsatisfactory, but a "name" does not constitute the whole of the sectarianism by any means. It is possible for us to abstain from denominational names, and yet to be in heart and in attitude and in action sectarian. Anything that draws away from Christ being the Exalted One, anything that calls for others to do that which is not His will, anything in the warp and woof of our gathering together which is not the revealed mind of the Lord in Scripture, becomes sectarian, because it shuts out those who would follow Him simply and solely.

Q. What is the guarantee then of not becoming sectarian?

A. I hardly know whether Scripture speaks of

"guarantee". The important thing is that we should seek to be in a heart attitude to follow on to know the Lord, for the Spirit of Truth will guide us along the way into all Truth. That which is containing stereotyped error must be sectarian. That which contains what I may call "error in solution", which is not realized, but as to which, when realized, there is the seeking of grace to put out, may be a work of God, as there was in the early church. Error was in solution in many places, but there was power to deal with it, and willingness. As soon as that willingness ceases, and as soon as that power ceases, (a Trust Deed can remove the power, even if the ability ever existed), as soon as the willingness and the power cease, there must be a stereotyped error.

Q. It seems to me we are forced into a position of literal obedience to the Scriptures, and that is the guarantee?

A. I agree with what you say in one sense, but we need to be careful to realize that literal obedience, if rightly understood, means spiritual heart-affection as well as carrying out. It is possible to carry out Divine arrangements in a very sectarian way, and to say, Stand by thyself, I am holier than thou - by the MODE of one's action. THAT is sectarianism.

Question as to whether "Heart-attitude" is not the chief point, and minor details "unimportant" compared with this.

A. It is possible to make details of arrangement catchwords, and ritualistic observances, but is it not equally possible to make "love" a catchword? There is a more common tendency among those who bear the name of the Lord to make "love" a catchword than even to make obedience to the Lord's commands. What we want is to have REALITY in both. Whosoever shall break one of these LEAST commandments and teach men so, the same shall be called least, Indeed by little things a heart's affection can oft be shewn. We do not need much spirituality

to hold back our hand from fighting. The little things are the test. "These ought ye to have done and not to leave the others undone" may express a thought which would deal with this problem. Moreover, are you not ignoring one very important fact? You say a revival within. I grant that the Lord is graciously blessing different ones of His people within the spheres of different denominations. I do not want to say one unkind word against them, but desire to love every child of God in every denomination. It is not that we come to them and say, We are right and you are wrong, we are holy and you are unholy. We love all the dear people of God, and you recognize this is our heart's desire; but if the Lord graciously revives His people, may I ask what leads you to think that the part of the reviving will not include stepping out of the surroundings where they are? If the Lord opens their heart to love Him more, will He not open their eyes to see His will more? To step out of denominations in an unspiritual condition is an unspiritual ruin, but if the Lord graciously revives His people there will be a gathering together ever so much better than all the denominations of to-day, because as every one must acknowledge, they contain within themselves certain errors and certain unsaved ones who are allowed to remain there, and largely cause the Lord's own guidance as to discipline to be forgotten and ignored. If the Lord revives, part of that reviving will be that the souls of the saints will grow too big for the trammels of the denomination. The apostle says in 2 Cor. 6, "Be ye enlarged". Personally I should feel that it would be a too-narrow minded action to go into a denomination. Some of us believe that the Lord has called us to a greater Scriptural and spiritual broadness, and that anything else would be a sectarian narrowing, which would grieve God. The attitude of heart is deeply important in this matter, but what has just been said may rather suggest to you what is on my

mind; and the parable of the pearl, and the promise of 2 Pet. 3, in the light of 2 Tim. 2 and Matt. 25, all suggest a stepping out to unity. Now every believer who is content with Christians being in different denominations has very little idea of all the unity for which Christ prayed. He cannot be content with Christians being in different denominations (I am not now speaking against any ONE denomination). The fact that there are denominations at all is our shame and sorrow. Either there is a reason for them, in which case if there is a reason for any one, others are wrong; or there is no reason, in which case it is shameful to make such barriers. In either case there is something which grieves God's Holy Spirit. Is it not the part of the Lord's people to be bowed down before Him and to seek His solution by the Holy Spirit of these problems?

Q. I quite agree with what you have said, and I believe there are thousands who at the present day are in denominations who would also agree with what you have said

A. We must be very careful lest we make the misuse of anything an argument against the right use. There are many who are afraid to study prophecy because they say there is a danger if you do, you become dreamy and mystical. We say, Nay, study it spiritually. I quite agree there is a grave danger, whatever step a believer takes, that Satan will seek to trip him up, and particularly if he takes the step of seeking to follow the Lord in little things. It is well to realize that, but the important point is this - If the Lord draws us nearer to Himself, He will draw us nearer to one another, and that will break down the denominational fences, and our own self-will too, and lead to the spiritual obedience which is broad to embrace His commands, and narrow toward that which is not His revealed will. (Oh that we may not only talk about these things, but be concerned in the

enabling of the Holy Spirit, and act in simple faith now).

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