

No.

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"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.

GATHERING

TO THE

NAME OF THE LORD.

(Contd)

An Address (revised) at

St. Mary Axe. E.

23rd January, 1914.

by

PERCY W. HEWARD.

Correspondence welcome:

Scriptural literature for Believers

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GATHERING TO THE NAME OF THE LORD.

(Cont^d)

An Address by Mr. P.W.Heward,

At St. Mary Axe, 23rd Jan. 1914.

OUTLINE:-

1. The Lord is the Same amid ruin.
2. Usual Objections, e.g. -
 - (a) "You will never find perfection".
 - (b) "In non-essentials, liberty".
 - (c) "If ayeryone stood aloof because things were wrong".
 - (d) "It is cowardice to forsake a sinking ship".
3. A Personal Experience of Grace.
4. Earnest Invitation to Expression of Personal Difficulties.

Last week we were privileged to consider Gathering into the Name of the Lord, particularly with reference to the well-known and often misused, Matthew 18. We saw that whether in a small gathering or a large gathering, we should seek the exaltation of the Lord, - Himself the Centre, Himself the Circumference. As in salvation, our names are worthless, and His Name is all, so in worship and in service, it is our privilege and responsibility to do all IN the Name of the Lord Jesus, and "IN" preciously follows "INTO". Some hints were let fall which would, "spiritually" carried out, (for I would rather say this than "logically", though true spirituality includes true logic), - some hints were given which

spiritually carried out would draw God's people from human societies, human arrangements, that they might be identified in heart, and manifest activity, with that which is commanded and commended in the Scriptures our God has so graciously given to us. It is desired that this subject should be pondered more fully, and prayerfully, that questions should be asked and difficulties raised, peradventure the Lord may be pleased to settle these difficulties, not by human ingenuity, but by Divine revelation, for Scripture applies to every circumstance, and it is the province of the Holy Spirit to direct our minds into the right Scripture to fit the case before us. The work of the Spirit of God is not to ignore Scripture, not to make a substitute for Scripture, but to apply, and to enforce, and to make precious in our experience, the Scriptures which are divinely breathed. That we all have errors in this matter we must sorrowfully confess; that we all fall short in the carrying out of principles we see, our hearts must sadly own; but that the Lord is the Same amid ruin, we can thankfully testify. Yes, THE LORD is the Same amid ruin. I would emphasize this, beloved friends, upon my own heart, and your own, for the ruin is SO great. Instead of churches we see sects. Instead of a called out assembly we behold a mixed-up federation. Everything seems twisted aside from that which God appointed, and were it not that God sovereignly leaves us a little remnant, we might almost adopt the words "We had been as Sodom, and we should have been like unto Gomorrah". The history of all dispensations is the same. Whatever is left within man's responsibility is man's failure. Bright was the prospect when Adam was placed in Eden, and bright when Noah stepped out into a new world. Bright was the

day when Israel's forces marched from the land of bondage, but all those bright beginnings were soon dulled by the ruin that has ruined all, for in man is no good thing. Until we have learned the failure of man, including the closest man - self, - we are not in a fit state to receive the instruction of God's Holy Spirit more completely. That God has not left His people more fully is the marvel of grace, for "As they called them so they went from them", might be well written across much of the present time. "All we like sheep have gone astray, we have turned every one to his own way", and advocates of one's own opinion can be found among those who bear the precious and worthy Name of our rejected Lord. Some will tell us that the Lord will not suffer His own to be misled, but as we look through the present dispensation we see that His chastisements largely include this, and it is for us to sorrowfully remember that the Lord's own have often been misled. We cannot appeal to great names, or to godly men, - "To the law, to the testimony", GOD has spoken. Let God be true and every man a liar. The Lord is the Same amid ruin. Ruin has removed the executive of a risen Christ as the church at Pentecost was. Ruin has violated the unity. Ruin has wrought havoc in every possible way, but God lives. The Scripture has been handed down; the rubbish of traditions has not swept out of existence the landmarks of Jerusalem's wall. There is very much rubbish, but we can see the foundations, and it is for us not to arrange with human skill to put things right as best we can, but to remember the Lord is the Same amid ruin, that we can trust Him, and depend on Him, albeit not on ourselves. And the Lord is the Same amid ruin in His commanding right. He has not lowered HIS arrangements to suit

present circumstances. He will not meet the times, either in salvation or in matters of worship. We go back - though men say we are behind the times, - we go back to what HE has appointed. The Lord is the Same in His commanding authority, and the Lord is the Same in His gracious interest. But though He is the Same, - for He changes not, and therefore we are not consumed, - let us recollect two things, first, He has a right to vary His commands. Secondly, He can withdraw many of His precious gifts. What I mean is this, we cannot assume we have an assembly as there existed at Corinth with INSPIRED speakers, and INSPIRED SPEAKERS ONLY. The Lord is the Same, amid ruin, but if He has given further commandments to deal with the ruin, in Timothy and Titus, we accept them. A very striking illustration of what I mean occurs in the Earlier Scriptures. The Lord arranged that if Israel were not ready for the Passover in the first month, it could be observed in the second. Jeroboam, possibly acting upon this, appointed a feast in the 8th month instead of the 7th, but this seeming parallel, was adding to Scripture, and the Lord acted severely with regard to it as with regard to its other accompaniments. Now, beloved friends, if the Lord has given to us something to deal with us in our failure, - if He has given a second Passover, or to translate what I mean, if He has given us Epistles to Timothy and Titus, dealing with the ruin, which show a lower state and condition than we have in Corinthians, - if He has given us these, our hearts say, Amen, and accept His gracious provision. But we cannot argue from this that we, therefore, may go a step further, and make the second month the third month. We cannot argue for DEVELOPMENT on these lines. The Lord has a right

to change, we never have a right to change. Again, as to His gracious gifts, the Lord Who granted that 3,000 were added in one day in Acts 3 is the same, but we see not our signs at the present day. We look back to Israel's history, and we find a parallel. The Second Temple had no Shekinah glory, though in that place the Lord gave Peace, and to it the Lord of Glory came, albeit He was rejected within its precincts. Oh, let our hearts be clear about this, that the Lord is the Same amid ruin, but He can withdraw His precious promises. He can withdraw some of His gracious gifts. It is idle to misuse that passage that the gifts and calling of God are without repentance. The very chapter declares that there are gaps, that some of the branches are temporarily broken off. I believe that the gifts and calling of God are without repentance; that His united church shall be presented to the Lord Jesus Christ without spot or wrinkle or any such thing; that the saints shall enter the glory, wondrously perfect, not only with the earnest of the Spirit, but with the fulness of the inheritance, body, soul and spirit, - a complete inheritance in perfect and absolute glory. But there are gaps, not only in individual experiences, but in collective experiences, and we live in a time of a gap, if I might so put it. There is not the unity on earth nor the Holy Spirit's working in exactly the same way as on the Day of Pentecost. The Same Lord, but we cannot demand that when His people trifle with His gracious workings, our God should excuse their sin by taking no notice of it. He has always revealed Himself as the God of chastisement, and though the glory of the Lord went slowly and sorrowfully from the temple of old, that Glory of the Lord DID depart. Let our hearts be humbled

and let us acknowledge that though the Lord is the Same to-day, we cannot, with self-deciding carelessness, assume we have all the arrangements, and all the powers of the early church. Principles remain, precepts remain when the Lord has particularly marked them out so to remain. But precepts that involve certain power to carry them out must not be twisted out of their context. May I just illustrate what I mean in this connection? I was asked last evening about the command in 1 Corinthians "Covet earnestly the best gifts", - where the apostle speaks of a desire that all the children of God might speak with tongues. I was asked if this was my condition, I replied that I quite agreed it was addressed to the Corinthians, but that to take it out of its context and apply it to those who had not received that manifest working which took place on the Day of Pentecost, and afterwards, when the Spirit of God fell upon them; to take it out of its context, and apply it now, was presumption and not faith. We cannot be too careful about this matter. Presumption dressed up as faith is presumption still. To assume we have the arrangements of the early church and to deny the ruin is to deny God's providence, to deny God's chastisement, and, really, under a cover of exalting Him, it is to deny Him.

"Usual objections" may just now be brought before us. I mean usual objections to a simple gathering INTO and IN the Name of the Lord. Some will tell us we shall never find perfection, but who would apply this objection in the individual life? You meet a brother who is striving to walk closely with the Lord, and to walk circumspectly. Will you say to him, Ah, my brother, you will never find perfection, stay where you are? The idea is absurd and worse.

That which is absurd individually is absurd collectively. What if we fall short? Are we to be taken up with our falling short? or to be occupied with HIM, Whom we seek to copy, toward Whose will we seek, by the Holy Spirit's work, to be more and more brought into harmony.

Again some have brought forward the argument, "In non-essentials liberty", but this introduces a strange theory. What are non-essentials? we may ask before attempting to consider it otherwise. The theory is that certain parts of Truth are essential and certain parts non-essential. Let us be outspoken, non-essential to what? To salvation? Dear friends, you will not misuse what I am going to say, or if you do, - surely there is very little acquaintance with the grace of God, I venture to bring before you the fact that as to salvation NOTHING is essential with regard to obedience, for the whole work has been finished first, and should there be one saved, the last moment of his life (if one could so put it); sovereign grace through the precious blood of the Lord Jesus Christ is sufficient for that work. Do not think I am pleading for deathbed conversions. In the majority of cases, as a man lives, so he dies. But God CAN illustrate His sovereign grace in the last moment or two. I am only bringing this before you because of the wicked theory that it is OUR repentance, and OUR faith, with a big stress on the "OUR", that secures salvation. It is the faith of God's ELECT. Our beloved Lord is EXALTED to give repentance that no flesh should glory in God's presence. If, on the other hand, we are privileged to consider the word essential in another aspect, and ask, what is essential to obedience, - essential to the

glorifying of God? Why, my friends, the tiny things are large things. It is a miserable state of heart when a believer asks, for example, Is baptism necessary to salvation? For the underlying thought is usually this, If my salvation depends on it, I will be baptised, but if "only" the Lord's glory depends on it, I will put it off. ONLY the Lord's glory? Beloved fellow believers, the Lord's Glory is more important than the salvation of myriads, - if you can separate the two. Thanks be unto God, He has linked His glory with our salvation, but if they were distinct, better that we were all lost and that God were glorified, than that we were saved and God dishonoured. HE is to be the exalted One. He is to be the magnified One, and, from a HUMAN standpoint, we can never rightly behold the things of God. I would just mention the present day employment of terms that bind and ensnare in this connection. Some will say that to the gathering of saints all are welcome who are "sound in doctrine and godly in walk", but who is to decide that condition? What is soundness in doctrine, what is godliness in walk? Unless we specify more, we are really exalting human words instead of seeking to find out the mind of the Lord. I have not much doubt that if we trust God aright He will provide the ones who can discern, but such will not vaguely speak of soundness in doctrine and godliness in walk as being the preludes to fellowship. They will express themselves in a much more Scriptural way.

I have put down the further difficulty "If everyone stood aloof because things were wrong..." and unfinished sentence. You know how we have the same argument brought before us by men of the world. A police constable somewhat recently had been brought to

know that the Lord's people who gathered where some of us have the government of the world by believers, - that the government of the world was to be BY the world in the present time. In conversation with me he said, when reference had been made to the Address on the Mount - "But if everyone held your opinion,,," Then he realised that he had answered himself. If everyone took the standpoint of the Address on the Mount there would not be need for constables. If everyone stood aloof because things were wrong, then the position would be altogether changed, yet so many are afraid to stand aloof, actually because so few do it. Yet if you ask them their reason, they hint that they are afraid too many will do it. This is the inconsistency of disobedience. Beloved friends, we are not responsible for consequences, but we are for devotedness. The Lord has not given us the management of His work, but has given us a position as servants. We are not to reason, but to obey, Human logic is most destructive of true acquiescence in the will of God.

Some bring forward the theory that it is cowardice to forsake a sinking ship. That if Christendom is in a bad state, it is cowardice to stand aloof from its varied forms. But, beloved friends, the figure and underlying thought are by no means satisfactory. If it is desirable that the ship should be sinking, where is the cowardice to leave it for one that is seaworthy? Christendom is not something to be patched up. Where has the Lord appointed the patching up of sects? Sects are works of the flesh, as Galations 5 shows, and where has the Lord appointed any patching up of works? Do you not think that the parable of the piece of cloth on the garment fits in here? In Luke's record of it we read that

no man taketh a piece of cloth from a new garment and tears it out and patches up a rag with it, for if he does so he tears up the new garment, - a picture of the righteousness of God, - and the old garment becomes a sad mixture. Now all our attempts to patch up human sects will end in like failure. Let us seek after God's new garment. GOD'S arrangements, not man's arrangement. Unless in the warp and woof of any movement we find that which is of Divine appointment, it has no claim at all on our conscience. Need I speak of the objection some have brought forward that our beloved Lord attended synagogues and the temple, in His lifetime? Not till the end of that lifetime did He say "Your house is left unto you desolate." To confuse a Divinely appointed arrangement which had not been set on one side, - to confuse this with substitutes for the Lord's arrangement which have NEVER been accepted by the Lord, is to alter His will entirely. Because the Lord went to that which was of Judaism, while Judaism was still acknowledged of God, should we go to that which is of man, though it has never been acknowledged?

A word of Personal Experience of God's Grace. I suppose it is always well for God's dear people to look back and see the way He has led them. In my own experience, there was not an identification with any company of professing believers, though I was early brought to know that precious salvation which is in Christ Jesus, and thus I had certain advantages in being held aloof, through varied circumstances, from bands which would afterwards have held the more closely. But the realisation of the awful ruin was a slower experience. There was an attempt once to have a measure of association with the better part

of Christendom, in its condition, and to seek (shall I say?) to improve those who were in it. But the Lord graciously showed how this involved inconsistencies. It involved identification with teaching which was not in accord with God's will. It involved the allowing of that which one felt to be broader than the Lord's mind, and thus the Lord in varied ways gradually drew apart to that which seems narrower, but is actually broader, for it has more room for His commandments, and THAT is the true broadness. "I will run the way of Thy commandments, when Thou shalt ENLARGE my heart".

At the conclusion of this shorter address, beloved friends, may I just plead with you, as with myself, in the words of 2 Corinthians. There the apostle gives two commandments in almost adjoining verses, "BE YE BROADENED" is one, "Be not unequally yoked together" is the other. The former is rendered in English "Be ye also enlarged"; it is literally "BE YE BROADENED". Oh, for more of this holy broadness! Christendom is far too narrow for us. We want to be so broad that we cannot exclude the Truth, for Truth has a right to INclusion, and the apostle adds in the next chapter "Receive us, we have wronged no man". Though the apostles did not remain physically upon the earth, just as the Lord said, "They have Moses and the Prophets", so we have the apostles in their writings, and I think we may add this third command to the two earlier ones, "Be ye broadened", "Be not unequally yoked". "Receive us".

Will you, beloved friends, state your difficulties and objections as frankly and as briefly as you can. Do not think you will wound any feelings by stating objections.

Q. You made mention about salvation being linked with the glory of the Lord, and that the glory of the Lord is more than salvation. I take it that we agree on this point, and find from Scripture that we have been chosen in Christ Jesus before the world stood, that our names were written before we were in this world, that the Lord God knew from the beginning His chosen people who will all be saved. Therefore I take it that it is for us only a privilege to go forth and preach the Gospel of the grace of God. I do not think we can add anything to salvation. God has chosen us and knows who is to be saved, and whether we preach the Gospel of the grace of God or whether we do not preach, there will not be any one more soul saved than He has already from eternity chosen:- or is it possible otherwise?

H. It is plain that GOD'S purpose of everlasting grace must stand and when we go forth to preach, as we should, we preach to sinners as sinners, because God has told us to do so, and we do not encroach upon His prerogative. It is the Spirit that quickeneth. We do not try to use human means to secure converts. We are responsible to adopt the means that God has given, for it has pleased Him by the foolishness of the proclamation to save them that believe. And therefore, conscious of our own nothingness, and that WE deserve judgement, we set forth, with loving tenderness toward poor sinners, the Gospel of GRACE, and God causes those of all nations to accept that Gospel, and to be saved in that one company which to eternal ages will have nothing of merit to boast, but only Christ.

Q. But do you believe, Mr. Heward, that through our going

forth and preaching the Gospel of the grace of God that we can possibly add to that number which is to be saved, or are we only the means in God's hand to work, because we realise that He can work with means or without? Are we of one mind that His chosen number is already fixed, whether we preach or whether we do not preach, that it is only our privilege to go forth to preach the Gospel of the grace of God?

H. We are instruments, not originators, and it seems to me amazing how any who believe that their activities would increase the number, are able, as many of them are, to settle down, not only to ordinary life, but often to the "pleasures" of life. It seems to me that if we had NOT the thought of God's electing sovereignty, if we had any affection at all in us, we should be driven to a madhouse, - but the consciousness that God worketh all things after the counsel of His own will, and that our position is simply to please and represent our Lord Jesus, gives a quietness of heart and mind which enables us to be simply instruments.

Q. This brings up one of the difficulties which we find with some who believe in the electing grace of our God, they say, "Well, it does not matter whether we preach the Gospel or not", "He will save them whether we preach it or not". Some seem to lose the idea of their responsibility because of the electing grace of God.

H. I know there are those who have apparently taken that attitude, - more especially with regard to their own families. But my experience has generally been that those who have intelligently believed election most, have preached most earnestly to the unsaved.

My experience has been that if you want open-air workers to go forth with enthusiasm for the Lord, those who believe in the Lord's electing love will be the most earnest, as well as the most faithful, but this is only a matter of experience. If what you say has many examples, or if it has few, it is a very serious thing, for it shows that some professing to believe the Lord's sovereignty as to promise, ignore the Lord's sovereignty as to command. Whereas the true position of the believer is to accept both. If any part of the preaching of the Gospel ^{which} is a means of the salvation of those chosen in Christ seems contrary to our logic, let our logic go, for logic is only reasoning with a new title to make it appear better.

Q. Are these questions quite on the lines of our subject?

H. The underlying thought that applies may be this, - if God's work is God's work let it be done in God's way. Let that principle be grasped, and all conventionalities and "fittings-in" with the world or with Christendom, will be swept on one side by that consuming zeal for the Lord, and that devotedness to Him, Who was so devoted to us.

Q. Yes, that might be said whatever questions were brought up, might it not?

H. True, I suppose all practices are simply one principle expressed. There is only one principle of grace.

Q. Sometimes when you bring up difficulties to the Lord's people, they see things which are wrong, but are not clear as to baptism? We cannot conscientiously, before the Lord, go on with anything else till they see clearly on that point, can we?

H. I am not quite sure that in our weakness we can take

quite the position of the apostles. If anyone rejects us we can hardly turn round at once to him, and say, "My friend, you are putting yourself in plain contradiction to Scripture", because we realise that the ruin of the ages has blinded many eyes, and that we are such imperfect explainers of God's Truth. If a fortress holds out against a frontal attack, personally I can see no objection to a side attack.

Q. How would you illustrate a side attack?

H. Anything that would be used by God to cause a tenderer conscience.

Q. It is often the case that opposing ones refuse to go any further?

H. I thought the point you raised was whether WE should refuse. The other aspect is vastly different.

(If we believe we have the Truth we can still go on because there is prayer).

Q. Is not the FIRST point of all, coming out? The coming out from that which is against Scripture, then follows on, even what our brother is mentioning - the essentials of an obedient life, the continuing steadfast in the apostles' doctrine, but first of all there is the coming out, unless ofcourse those concerned are brought up where there is no coming OUT. Do you follow what I mean?

H. I think, dear Mr.--- (though by no means anxious to compromise) you agree with Mr.--- and that he agrees with you. The important point is this, you both, as the Lord's dear people, want to follow on to know Him, and you come to some who appear

to be His people. You cannot say they are, but you test them with portions of His Truth, and if they are disciplelike you have a tender hope that they may know Him. YOUR aspect is, just now, COME OUT FROM; our brother's aspect is COME OUT TO. Every "from" as far as I can understand it, is a "to", and every "to" is a "from". The underlying principle of both, however, if I mistake not, is this - bring to bear on God's people's conscience that if they see anything to be wrong, however tiny, it is their privilege and responsibility to stand aloof from that, otherwise they cannot expect God to teach them one lesson more. If only believers would go one step that they see, the Lord would show the next, but if they wait in Ur of the Chaldees till they see Canaan, - and if they wait in Babylon till they see Jerusalem, they will be neither Abrahams, nor Exras.

Q. Having come out from different sects, and following in direct obedience to the Lord, if we do, as our brother just mentioned, go to one who has not followed the Lord in baptism, and cannot see the necessity of it, are we not in a sense doing that which is spoken of as patching up the old garment?

H. I think you quite misunderstand what our brother meant. He did not signify going to that one to have fellowship with him, but he meant going into one whom you see to be wrong with a view to trying to help him along the path of obeying the Lord. The thought was not of going into a new fellowship with one who ignored baptism, but of trying to bring out from a wrong fellowship one who ignored it. Is not that distinct from the way in which you understood it?

Q. Yes.

H. The position that I feel is laid upon our hearts is this -

As far as I know every denomination, I find something in the warp and woof that is not the mind of God. People may say, and do say, "But have you not in your own life that which is not the mind of God?" I say, Yes, but falling short is distinct from introducing a certain principle. If I fall short of my principles, it is my disgrace, but if there is a falling short which is acknowledged before the Lord, and the PRINCIPLES are sound, unless the falling short is wilful disobedience continued defiantly, then the soundness of principle must be still emphasized. Others may say, but if you gather on lines that you believe are the Lord's will, in twelve months you will see something more, then in twelve months you would not have fellowship with yourself. That is the objection I have had brought up in previous experiences, but it really does not touch the point at all. It argues around the theory that self becomes a standard, it is not so. As the Lord draws His people back to Himself, undoubtedly sins will become larger. That which is a sin of ignorance to-day would be a sin of wilfulness in the future, and therefore that which would be an assembly of God to-day would become a work of the flesh against fuller light, because if it still retained certain things when GOD had impressed their evil upon us, though at the present time are not SEEN to be error, there would be a vastly different condition before Him, We are responsible primarily for what we know of His Truth, and if anyone wills to do His will, he shall know more and more of the doctrine. Some people will say, you have errors within yourselves, why then come out from others errors? Beloved friends, we are to come out from the errors that we SEE, and then if the Lord shows us further errors in

ourselves, well, it is our privilege to come out from them, but if they add "Then you will be out of fellowship with yourself," our hearts realise by grace that we are not two people, that if WE are out of fellowship with ourselves, as we grow in grace there will be a lack of fellowship with a PAST self, because if we have grown in grace WE shall be identified with that NEW position that is following the Lord more fully. Thus shall there be that "going and growing" which David had literally and which we long to have in our hearts' experience.

Q. "When I was a child I ^{shake} ~~sapke~~ as a child"; -the same thought?

H. Yes, in our spiritual experience we learn more every year. On the other hand, I should rather characterise our sins and shortcomings as more than merely childish things. We need to abhor the evils with which we have been connected ecclesiastically, and to regard them as more than childish failures. For though we are primary responsible for what we see, it is because of failure to obey the Lord in that which we see, that we do not see more. "If anyone will to do His will, he shall know of the doctrine". If we take one step forward, the further horizon will become clearer. Do not think that we rejoice in the fact, or excuse the fact, that there are shortcomings in every assembly. The point that I want to bring out is this, that if evident shortcomings are part of the TEXTURE of the assembly, it has no claim on believers, but that if we are seeking to follow the Lord, we shall be grateful to those

who point out shortcomings and keep on removing them, though it be painful.

A word of warning against stepping out to NOTHING, or to self. Isolation is a miserable condition. "Let us go forth to HIM without the camp". "Without the camp" instead of "to Him", (or before "to Him") is quite unsatisfactory. \neq "TO HIM", Ah, here is the important primary thought. I am sure of this, that, in days of ruin, if the Holy Spirit led Timothy to be so slow, not slow in separation, but slow in what one might call rebuilding, so slow that the word "church" is not used in 2nd Timothy, - I am sure of this that when God brings any dear brethren OUT, though they are quick and delay not to keep His commandments in THIS matter, they will be very slow about building up anything else. Otherwise when they have just emerged from darkness they will only create a somewhat more satisfactory sect than the one they have just left; for we know very well, as soon as we put any actions into practice, our reputations bind us to them, for we dread the charge of changeability, and we dread going against ourselves. When we have learned to stand still, the Lord will say, "Go forward", but we need to learn to stand still first. "Mary sat at Jesus' feet, and heard His Word". Let there be the making haste and delaying not to do His commandments, but let there not be any self-confidence "I know how to put everything right". Let there be a seeking to be bowed before the Lord, with others who appear to be treading the same path, but dread the intrusion of the flesh, which would make another sect, without the name of a sect.

Q. Do I understand that in the passage where you have not

the manifold gifts, that the Spirit of God says, those who SHALL BE able to teach. Timothy would be the one to teach in days of ruin?

H. To him was entrusted the work of an evangelist to carry on...

Q. How would you deal with this point - When he failed, who followed on?

H. The angel of the church at Ephesus, I suppose, the one who lost his first love. He was an individual at the same Ephesus so Scripture shows there was another individual afterwards, unless you think that one was Timothy. I cannot.

Q. I find one of the great practical difficulties is when one insists on this question "Do you consider that you are the only right ones in the world, and are you setting yourselves up as being the holders of the Truth of God's Word"? It is a real practical difficulty to meet with people of this character lest we become, as it were, self-righteous or proud, or think that we have seen more than others have seen. It demands a very humble position to be able to deal with such. In fact the work is most difficult and this is a point which I think might be pondered.

(Ah, well, it is not that we are right, but that the Word of God is right).

H. Those who would bring the difficulty would say that this language involves the very point to be proved, - assuming that we are in fellowship with the Word of God. I think the true way of meeting this difficulty is by attitude rather than by statement, by manner rather than by words. If we have the position of the

Pharisee, and trust to ourselves, and despise others, there will be every reason to bring objections. However, if any say, with rebuke to us that we think ourselves to be right, it may be well sometimes to ask them whether they wish us to be those who think ourselves to be wrong - because such a position is a defence of hypocrisy. Moreover we might summarize our thoughts thus - "We see faults in other arrangements, therefore we know they are wrong, we see certain arrangements in God's revelation, and we seek to carry them out, therefore as far as we know, what we do is the LORD'S will. However, as we see faults in other arrangements, we welcome the one who will find out the faults in ours, as we desire to have the removal of any wounds and blemishes."

Question as to arrangement.

H. There must be a measure of arrangement, but let us seek that there may be a spiritual organism, and not simply an organization.

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