

No. 142.

TO EVERY MAN HIS WORK.

An Address by Mr. P.W.Heward,
At St. Mary Axe, E. C.
1st May 1914.

OUTLINE:

1. The Lord's Authority.
 2. Unity, Uniformity, and Distinctness.
 3. Thoughts on 1 Cor. 12.
 4. The Privilege of the Background.
 5. The Sphere of Brethren and Sisters in General.
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"To every one his work". Thus the Lord Jesus Christ brings before us the privilege of His people to WORK. Laziness is never approved in the things of God. Laziness of any kind is Divinely rebuked. "To every man his work". You recollect the context. We see a man taking a far journey, and he leaves his house and gives authority to his servants and to every man his work, and commands the porter to watch - watch YE therefore. Every-believer is a porter, every believer is to watch, but every believer has also his own appointed work, and if there is faithfulness he will receive his own appointed crown. "Hold fast that which thou hast, that no man take THY crown". "Every one shall receive his OWN reward according to his OWN labour". Is not the Lord's authority definitely implied by the context of the passage just read in Mark 13? HE appoints that His servants should do their work; therefore HE is the Master! And can we think too much of the Lord's authority? It is easy to speak in general of the Lord's greatness, but how deeply important that we should be those who are conscious, gladly conscious, of the Lord's authority in OUR lives. "He is thy Lord, and worship thou Him". It is true Christ humbled Himself to become a Man of Sorrows and acquainted with grief, that He humbled Himself to the death of the cross, but He Who thus humbled Himself was the Mighty God, and amid all that humility and that emptying of Himself, He was still the Lord. He was not addressed by the disciples glibly as "Jesus", "Ye call Me Master and Lord, and ye say well, for so I am", and now raised from the dead, and

exalted at the Father's right hand, all authority is given unto Him in heaven and earth, and to His people He still says as to the apostles of old, Go ye THEREFORE and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost". We may not all be called to the same part of work, but we are all called to be with Him first and then to go forth from Him, yet in another sense all the while remaining with Him. The Lord has authority, He does not only suggest but He commands, He does not only advise, but He rules. Graciously tender is His ruling, but it is real. We cannot easily overestimate the Lord's majesty. Rather we cannot in ANY wise overestimate this. His AUTHORITY lays low fleshly pride, fleshly confidence. There is a way that SEEMETH right to a man. Every^{way} of a man is right in his own eyes, but, beloved friends, we are not our own but are bought with a price, hence the words "Therefore glorify God in your body". What a great privilege! Ours is the privilege of a devoted servant, not a trodden-down subject but in mercy united to the Lord of glory first, and then from this beginning enabled and delighted to serve. Relationship before service! Friendship before service! I do not mean that we are to be those who level down our beloved Lord, but it is blessed to realize Himself has said "I have called you friends, I call you not servants, I have called you friends, I call you not servants, I have called friends, for all things whatsoever I have heard of My Father, I have made known to you". THEN He continues to say, "The servant is not above his Lord".

"Unity, Uniformity, and Distinctness" - so is our second point entitled. Unity - one Lord died to save in one way those who are brought into one family and company. Ah, the unity is closer than that of the family, for He died that the children of God who are scattered abroad might be gathered together into one, and His prayer was that they all might be one and He added "As THOU Father art in Me, and I in Thee". Could words describe

more fully the absolute unity that God approves among those who are His children. There is a unity of life. Grace has secured this. For both He That sanctifieth, and they who are being sanctified are all of One. Believers ARE one. This is not simply an exhortation, this is a fact. Grace has wrought it. No believer can say he is more belonging to Christ than another. No believer can say that he has a new life which another believer lacks. One - as Gal. 3 puts it. ALL one in Christ Jesus. Here is unity without a parallel. Unity which we seek to understand and illustrate, but which is not dependent on the understanding or the illustration. Unity of life SHOULD be followed by unity of affection and unity of doctrine. The Lord has many PARTS of His doctrine, but no discord in that doctrine. We can well understand the natural man imagines confusion. Only today I was approached by one who hinted sarcastically that there were contradictions with our glorious God. In mercy we know there are not, and knowing this, by grace, we rejoice to emphasize that there should be unity of doctrine among all the people of the Lord. Error is manifold, but error is never to be approved. Truth is one and no lie is of the truth. Believers are one in Christ, and should SEEK to be one manifestly. The prayer of John 17 definitely shows that there should be an intense aiming at this.

And so we pass to consider uniformity. A legal "act of uniformity" is a dangerous thing. Believers do not want a bare uniformity nor do they want formalism, but though we are afraid of words derived from this root, surely our hearts feel that there should be a measure of spiritual UNIFORMITY among those who are "in Christ Jesus". True uniformity is manifest unity, and there should be a uniformity in our doctrine, for are we not all put into the same mould, the mould of doctrine into which we were delivered as Rom. 6 words it. Believers should all take the same spiritual shape, and should make manifest the same characteristics. You sometimes see one whom you have not seen before, but quickly say, I recognize you, you are so like your brother. So should it be as to the things of God when

you see a fellow saint, there should be something about him that you recognize, because he is like his brother. There should be a family likeness among the children of God. There should be, without mannerism, a similarity of manners. They took knowledge of certain of old, that they had been with Jesus. They showed the effect of this communion, and Moses when he came down from the glory of the Lord had a shining face, and if we all have spiritually shining faces (not literally in the same way, but) with a spiritual parallel, there will be a certain uniformity. Things which are equal to the same thing are equal to one-another, and believers who are identified with the same Lord should be manifestly like one another. Such uniformity is undoubtedly desirable. We read about certain in Israel's armies of old who could keep rank, they were not of double heart. There are many believers who cannot keep rank, they much prefer to start something on their own account. There is a certain natural love for that which is fresh, that which has the attraction of novelty. Pioneering often becomes amusing, and this is the danger. But the Lord has left a certain path marked out for His people and there should be a real measure of uniformity. Military terms are applied to the Lord's people, though their warfare is not carnal, but these military terms imply the similarity and uniformity which will be a witness in a ruined world, and make clear that there is a hidden working of the power of the Spirit of God. The boards of the tabernacle had a bar inside which held them together but they ALSO had four bars outside. Some people are afraid of the bars outside, yet these are part of the Divine appointment. The bar inside goes from end to end, and THAT is in one sense the most important, but in Acts 2 the saints had four bars outside as well as the work of the Holy Spirit, for we read, They continued stedfastly in the apostles' doctrine and the fellowship, the breaking of bread, and the prayers! The Lord's people are thus bound together and should be manifestly bound with a holy uniformity.

But there is an appointed distinctness. Distinctness is by no means discord. It may be, but it is by no means necessarily discord. Various notes sounded together cause a naturally pleasant sensation because there is a musical agreement between the notes. It is not necessary to only strike one note that there should be an absence of discord. But it is necessary to know which notes to strike and which not. Some always find it easy to strike the wrong notes, but the Lord desires that His people should have the right unity in diversity which is here suggested. Some will tell us that differences of opinion are like to flowers of various colors, and that God Who has arranged these wondrous decorations even in a ruined earth, appoints and approves such differences among His people, but this is by no means a fair argument. Diversity of doctrine must be an attack on truth. There ARE distinctions among parts of God's doctrine, I mean the doctrine contains many portions, and THIS may be suggested by the many flowers, but the flowers do not fight against one another. False doctrine fights against Truth. "No lie", I would repeat it, "NO lie is of the Truth. Believers have a certain distinctness, their bodies are not the same. Their minds are not the same. Their experiences are not the same. You cannot force believers into entire uniformity as to certain actions. If you do, you will lose a great deal. Let me make clear what I mean. One believer can preach upon a platform. We must not have a "THEREFORE all believers can preach on a platform". If you seek to force this you have the same ruin as if you tried to make the head into one large mouth. The different members of the body work beautifully together. Enlargement of one is distortion of others and the Lord desires that His people should be ~~and~~ distinct in their actions, distinct in their spheres, but not distinct in their doctrine, nor distinct in their life, nor distinct in their discipline, nor distinct in their longing for that Bright and Blessed Hope. "To every man his work" comes appropriately as a message from the Lord with regard

to distinctness of work.

And this leads us to 1 Cor. 12 where we find, worked out by the Holy Spirit, the figure of the body. Undoubtedly failure has largely altered the manifestation of the glory here suggested, but ruin does not alter that which is desirable nor does weakness hinder a secondary application, locally, at least. The apostle explains that there is a oneness, and there are diversities. There are diversities of gifts, diversities of administrations, diversities of operations, not diversities of beliefs, not approved by the Lord. By ONE Spirit baptized into ONE Body. In verses 12 and 13 we have only a few sentences but the word "one" occurs six times. Oneness and diversity are both important. The foot must never envy the hand, the ear must not object to the eye. The ear cannot do without the eye, nor can the eye do without the ear, cannot in the normal state of affairs. The Lord can graciously fill up vacuums, when the physical frame has lost a member, and I believe in days of weakness the Lord graciously fills up many vacuums, but it is desirable that every saint should be happily dependent on every other saint. Some will tell us that they always look to the Lord straight for their leading, they ignore the fact that the Lord has made His people dependent upon one another. I do not doubt that the Lord does specially lead with a directness, but the constantly reiterated claim, "I look to Him directly" is often indicative of more pride than humble brotherly love. Those members which are less honorable are nevertheless members of the body, says the apostle. "To every man his work", There is no part of the human frame which we can put on one side as unnecessary. Let it be wounded and the whole body sympathises. It may not be in such a vital position, but nevertheless it affects the feeling of the whole body, and Christian fellowship should be very sensitive. There is too little of this holy interest in one another. There is a large amount of spiritual paralysis among the people of the Lord. But what we desire,

and that for which I hope we are continually praying, is that the Lord will cause His people to recognize their oneness with one another, and the need for an expression of it, so that there may be a fitting in with one another. It is so important that the Lord's people should exercise APPOINTED functions. If the foot tries to do the work of the hand, it does not write very well, it is out of place, and it would become painful to seek to turn the hands into the feet and rest one's weight upon them. Each in its sphere is useful, out of its sphere it may and will become a hindrance. I have no doubt that if the eyes were instructed by the ear to cover themselves over in order that they might not share in THEIR duty, the person depending on his hearing alone would soon find some unavoidable collisions if he went along a busy thoroughfare, and beloved friends, if we ignore the responsibility of fellow saved ones to us, and the responsibility of us to them, we shall find many spiritual collisions. We need one another, and it is important that believers should come together with this object in view. Every believer who remains in a system of man is a thief, for he is robbing children of God who have come out from the system, of that fellowship and help which he has a right to give. This is an aspect of sectarianism which is not always realized, but it is very real. Believers owe responsibilities to one another outside the camp, and every one who holds back from this rendering is, though perhaps unwittingly, robbing his brethren, and though there may be within him a wish to exercise brotherly love there is, alas, a manifestation of unbrotherly unkindness - not that a stepping forth will of itself secure godliness. Saints are not made by one action except in the primary sense of the word "saints", i.e. by the action of the Lord. But I mean those who are manifestly walking with God in holy separatedness are not produced in a mechanical and quickly accomplished manner. There must be a spiritual growth, there must be a background walking with God.

And thus the privilege of the "background" may come next before us. Most people esteem the "advantage" of the foreground. It is more natural to wish to be prominent than to wish to draw back. Some temperaments are shrinking, but most are self-confident. May I, therefore, suggest that we have overlooked the privilege of the background. Several reasons for this description may come before us. The Lord promises special blessings for background service, "Thou when thou prayest, enter into thy CLOSET and shut to thy door, and pray to thy Father That seeth in secret, and Thy Father That seeth in secret shall reward thee openly". He seeth in secret! "Thou when thou fastest, anoint thy head that thou appear not unto men to fast". There is a principle underlying this statement, namely that the background contains many privileges. There is much more in the background unto the Lord than we are apt to realize. You recollect in the book of Ezekiel how we have a declaration that certain priests should minister to the Lord, and others minister to the people. The public ministrants to the people are put SECONDARY. Work unto the Lord is placed most prominently and this leads us to a further thought. The background is NOT always the background. If we take earth's standpoint it is, but if we take heaven's standpoint it may be that whatever is last in man's esteem is first. Oh how solemn to think that oftentimes that which is the front row on earth is the back row in the presence of the Lord. It is first before men, and this becomes an entrancing snare, whereas that which cannot be seen may be more devotedly unto the Lord. Further, there are privileges in the background because of the opportunities for learning. It is so precious to be able to learn the will of God. Prominence is apt to produce a certain self-confidence and hastiness and lack of discipleship, particularly if prominence leads to others expecting a leadership on the part of those who have that prominence; It is so natural when there is any foreground service among men, even among the Lord's people, to find

one becomes more apt to teach than to learn, and so it becomes difficult to confess ignorance, and to acknowledge one's slight knowledge. This is easy when one is in the background. There are MANY advantages. Oh let us, in view of the Coming of our Lord not esteem things from their earthly standpoint, but desire to know more than ever the Lord's own valuing of all our activities. If we were to analyze our deeds, even of professing service, how large a proportion should we find of the hay and stubble of the fleshly zeal or fleshly routine. Only that which is from a heart of love to the Lord with a devoted humility, which is in the power of the Holy Spirit can pass through the test of the fire, and bring honor to the name of our beloved Lord.

And now we approach a question that was asked some weeks ago. What is the sphere of brethren generally and what is the sphere of sisters? I need hardly say that if we may divide up our subject first, there are almost infinite gradations between the positions of different brethren and between the positions of different sisters. Because one is a brother it does not prove that he can do everything which another brother can do. "To every man his work". "Are all apostles? are all prophets?" The answer is plain, No. In these days of weakness we have not certain gifts that the early saints possessed. To assume that we have them would be to boast of false gifts, and this would be displeasing unto Him Who is the Truth. ~ brother is not brought into publicity because he is a male. There are INFINITE GRADATIONS BETWEEN DIFFERENT CHILDREN of God, dependent upon the Lord's teaching and the Lord's appointment, and often with regard to their natural bodies which are in His control - with regard to their early upbringing - with regard to their consistent godliness - nor can we omit to say, with regard to the attitude they have taken on certain weighty matters which have been brought across their path. I do not propose to

deal particularly with the earlier Scriptures, I think they will corroborate all that I hope to bring before you, but the Later Scriptures are those which are given to guide God's dear people in the present dispensation, as to these matters of assembly arrangement. In the epistles, with the Acts, we see how the early church acted. Now at the outset we notice that when the Lord appointed apostles, He did not appoint six men and six women, but twelve, and all were males: likewise evidently was it with the seventy. Thus the two classes of those who were appointed for publicity were brethren, and He was guiding His disciples as to what they should do when He had left this world. When our beloved Lord was raised from the dead He appeared first to Mary Magdalene, and gave to the women a private message to His disciples and Peter, but He did not say to the women, "Go ye into all the world and preach the Gospel to every creature". He did not say to the women, "As My Father hath sent Me, so have I sent you". Yet they were not put in a background position with regard to Himself, He appeared to Mary Magdalene first, but there was a distinct sphere with regard to ministry, and this is worked out through the whole of the Later Scriptures. We find in the Acts the wondrous workings of the Spirit of God. We find the preaching of the Gospel of the Grace of God, and addresses are given us delivered by brethren in Christ, NOT by sisters. This is deeply important. It is remarkable that Scripture has such a consistency, yet not remarkable, for we expect this with our God. I would ask you to notice the fact that throughout the Later Scriptures we have no evidence of the preaching publicity of women at which many aim today. Here is an inspired book which contains within it descriptions of missionary journeys, records of preaching, and tells us of God's gracious work in town after town. Let a passage be produced which tells us of a successful mission by a woman evangelist. Let a passage be produced which brings before us a sister in Christ founding a

church, or exercising a pastoral function within it. Nothing of the kind can be produced, and thus we have a striking evidence that God means another sphere. We find even that when the number in an ASSEMBLY are counted, males are prominent. In Acts 5 the number of the MALES came to be about five thousand. In Acts 19 the number of the males was about 12. We recollect the words used in connection with the feeding the five thousand, "Five thousand males, beside women and children". In that beautiful picture of the gathering of the Lord's people, (for it would seem that five thousand pictures THE church, and the Hundreds and the fifties picture orderly assemblies), in that wondrous picture of the five thousand we have "beside women and children". They are not COUNTED, but they are there. Scripture never shuts out either from the gatherings of the Lord's people, but when we have a matter of church arrangement, a matter of public ministry, a matter of church discipline, at once the responsibility of brethren is brought before us, nor is there anything in Scripture to contradict this. Let the various Christian women of the Later Scriptures be summoned to the memory, and let their acts of service be recollected. We think of such a one as Dorcas attending to the widows. We remember Priscilla identified most closely with her husband, and in their house was a church oft-times gathered. Priscilla, one who with Aquilla would lay down her neck and be willing to risk life to help that dear servant of God. In privacy they could take an Apollos and instruct him in the way of God more perfectly, but there is no evidence of a man-made publicity. We call to mind Phebe, a deaconess of the church at Cenchrea, a deaconess, not one who is placed into prominence of preaching as at present understood, But it may be said, Do we not find certain women teaching in the Later Scriptures? Yes, we find the aged women in the epistle to Titus teaching the YOUNGER WOMEN. The limitation becomes strong

evidence on the point in question. We find in Rev. 2 "that woman Jezebel" whose teaching provides no model but a heart-rending illustration of what may result when a wrong person is in a wrong place. We return gladly and thankfully to the contrasted picture of ^vPhice and Lois ^utraining the infant Timothy, so that from a baby he knew the sacred letters. Surely, beloved friends, THIS is the place for Christian women, ~~but~~ ^{not} imitating Timothys but ~~training~~ training them, and if there was more willingness to take the position that God had marked out, there would be more Timothys to be found in the world today. A desire to trespass on some one else's responsibility is the ruin of godly homes. "To every one his work". But it may be remarked in CONNECTION with the picture of an assembly in 1 Cor. we seem to find women taking a certain prominence. What is it? Let Scripture be taken in its context, and it will meet the most careful attention with a response of precious instructiveness. In 1 Cor. 11 we read that every man praying or prophesying having his head covered dishonoreth his head, but every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, for that is even all one as if she were shaven. Though the context may deal with SOME gathering, the unlimited language of this passage seems to decide that WHENEVER Christian brethren audibly or definitely pray they should remove their hats, and WHENEVER Christian women audibly or definitely pray to God even in private they should have a covering upon the head. There may be, alas, a difference of opinion among many of the Lord's people upon this point. For years however, I have felt that that is the only Scriptural interpretation of the passage. But when we go beyond in the context to notice what kind of meeting may be included we find no evidence that it is a public assembly, a church gathering. A fresh section starts as soon as the church is mentioned, and as soon as the gathering together of the church as ~~an~~ such is indicated. IF this be in a gathering it is in a small gathering, since it is not a church but something possessed by the churches of God, for verse 16 reads,

But if any man seem to be contentious we have no such "*οὐνηθεια*" neither the churches of God". The word "*οὐνηθεια*" is rendered "custom". I am very doubtful if that represents its full meaning. The word seems to suggest our English "intercourse", and I would venture to suggest that if one thought of this passage includes a meeting it is an informal one. Little gatherings of the Lord's people, possibly in a home, involved with Christian women praying unto God, but some at Corinth wished to pray with head uncovered that they might imitate the male. Emphasizing what I have already said in this matter concerning the wearing of a covering, may I point out verse 13, "Judge in yourselves, Is it comely that a woman pray (it does not say in public, but pray) unto God uncovered". Therefore privacy seems definitely included. But when we turn to the 14th chapter we are IN THE MIDST of an assembly context. I take it that you, beloved friends, are sufficiently acquainted with that chapter to know this. Near the end of it we read, "Let (your) women keep silence in the churches, for it is not permitted unto them to speak". Not only are they hindered from teaching, but from all speaking, and even from asking questions, as verse 35 marks out. It is a SHAME for a woman to speak in church. The Scripture is definite in this matter, thrice over in the chapter have we a command to silence, and in each case God definitely means what He says. Thus we have established an important point in our meditation. 1 Cor. 11 in no wise contradicts 1 Cor. 14. One deals with the "*οὐνηθεια*" or "custom" and the other in an "*ἐκκλησία*". In a "*οὐνηθεια*" there may be prophesying or praying, or rather shall I put it, there was permission for prophesying or praying when the gift of prophecy was possessed. It is rather remarkable in this connection that we find in the Earlier Scriptures some believing women coming into prominence in acts of devotion. We think of Miriam, of Deborah, and of Hannah, of Ex. 15, of Judges 5, and 1 Sam. 2. So is it in Luke 1

with Mary. In 1 Tim. 2 we find the Lord's arrangement for days of departure. The apostle is not dealing with an "ΕΚΚΛΗΣΙΑ" a church, nor is he dealing with a "ΣΥΝΑΓΩΓΗ", but dealing with something distinct from both, a "ΤΟΠΟΣ" a place. To understand 1 Tim. 2 we must recollect that where sufficient Jews were not found to form an assembly or a synagogue, they had a place of prayer. The apostle shows a parallel among the Christians. He says in the second chapter, where there are no officers mentioned, "I will therefore that men pray in every place", (our casual rendering "everywhere" veils the meaning). In ch. 3 we have a church of a Living God, and in it we find an overseer's position, but there is no overseer in chapter 2. The Holy Spirit is therefore giving further instruction. Here we have not a church, not a home circle or meeting, but a gathering of saints desiring to grow into a church, a "Τὸ πῶς", what then shall be done? Let the woman learn in silence with all subjection. Here is suitable instruction for the exact circumstances, here is the position brought forward clearly. But how about verse 8? "I will that MALES pray in every place lifting up holy hands without wrath and doubting". I believe that this striking passage should be brought to bear upon the hearts of many dear brethren in the Lord because they are contradicting the apostle's will. He wills that the males should pray, and it is not fitting that they should KEEP SILENT. It is a Divine decree, it is not merely males, or men, but THE males. If they abstain they are robbing their brethren, or suggesting that they have UNHOLY hands. But what can sisters do? "In like manner also that women adorn themselves in modest apparel". So a sister's praying in a "ΤΟΠΟΣ" a place, is not to be in publicity, there is not to be a leading in prayer, but there is to be a useful humility that will PARALLEL, in acceptance before God, with the brethren's service in lifting up their hands in prayer. The same holiness can be marked on neat apparel.

the same devotedness can be seen in godly dress. Believers are to be a contrast with the world. Brethren praying, sisters dressed to the glory of God, can combine together to show that the Lord is in the midst. Scripture thus gives instruction for EVERY possible meeting and arrangement, and the path of believers is clear. But it *may* be said, Did not Phillip have four daughters who did prophesy? Undoubtedly, but where does it say they prophesied in public? We must not add to Scripture, it is so easy to "assume", and then to oppose those who attack our assumptions, and tell them are going against the Scripture. But, beloved friends, our ideas are not Scripture, nor are they always Scriptural. It is important that believers should have open minds toward the truth and closed minds toward error, only having opened mouths toward that which is evil, that when the Lord gives the opportunity they may witness against it, in the humbling power of the Holy Spirit.

Q. The word "prophecy" - is it the same as our word "preaching"?

A. I think not, It always implies inspired speaking.

Q. I meant to say, our word "prophesying" is used to give the meaning of foretelling.

A. Yes, the word used by the Holy Spirit always seems to involve one of two thoughts, either to foretell, or to tell forth with inspiration. Never is it used for uninspired utterance. Consequently I do not feel that any of us can claim we have prophecy today.

Q. I asked with reference to women prophesying.

A. Yes, in 1 Cor. 11 the important point is that the Holy Spirit allowed of both prayer and prophesying when the gift of prophecy existed.

Q. That would be as much the gift of speaking by inspiration.

A. Yes, it does not seem thus manifested now. I am not limiting the Spirit of God, but one never finds that those who claim it or profess to have it can be found to have it when tested by the truth. At least such has been my experience.

Q. Do you think it is possible for a servant to be sanctified by the Spirit of God, and to be able to speak forth in the power of the Spirit?

A. That is not prophecy.

Q. It is speaking by the power of the Spirit which would be the inspiration of the Spirit, surely?

A. Sanctification and growth in grace are blessedly possible now, but prophecy was independent of this. Prophecy was a gift. You are speaking of graces. Graces, undoubtedly, are still present and still powerful, and the more one grows in grace the more spiritually will that one speak, but prophecy was, to quote from 2 Peter 1, when one was borne along by the Holy Spirit so that everything he said was absolute truth, so that it could not have been said one whit better. I pity the child of God who has claimed that any address he has given was so fine that it could not have been one whit better.

~~At this point~~ now, I did not quite follow the meaning.

Q. I see the

A. You follow what I mean, I think the word "prophecy" is continually used in Scripture for INSPIRED speaking.

Q. In John 4, the woman spoke uncommanded to the men.

A. I do not know whether we can quite take that passage as a model or guidance with regard to the arrangement for CHRISTIAN sisters. The woman at the well in whom the Lord had begun a work can hardly be put in the category of Christian sisters at that period.

Q. Conversation among the sisters is commendable and used by God, is it not?

A. True, I do not think there is any difficulty as to that. The important point is that the woman there shows a striking prominence with regard to men, she SEEMS to leave all the women of the village and goes straight to the men. This is comprehensible because of her sad previous condition of life, and her experience before the Lord had graciously begun to work with her, and it is indicative of the depths of sin to which she had fallen. It is therefore hardly a passage to bring forward in regard to the attitude

which Christian women should take with regard to their fellow believers.
Do you follow what I mean?

Q. Many believed as a result of her speaking.

A. The Lord undoubtedly used her words. We all feel that the Lord was working along that line too, surely every brother who experiences any sadness of that fourth chapter of John, yet with the gladness which tinges it, can see that the Lord laid hold of one of the most unlikely women possible, and that the sin into which she had fallen was made the background, and in her stepping out of it her witness shone forth the more remarkably. Her condition was such that you cannot parallel it with that of dear Christian sisters whose experiences have been totally distinct.

Q. Did not Phillip's four daughters speak in publicity?

A.. 1 Cor. 11 does refer to a MEASURE of manifestation in connection with the sister prophesying. I was seeking to bring out that there was no warrant for prominence in a CHURCH, or in a PLACE, and that in days of weakness there seems a special stress on the background position. Moreover, believers are to be contrasts with the spirit of the age, and the spirit of suffragetism seems to impress upon the Lord's people the need for godly acceptance of that which the Lord has marked out with respect to the different spheres for brethren and sisters. Nor do Christian women who are growing in grace and rightly trained wish it otherwise. Many wishes for publicity are based upon the utterly false and ruinous idolatry of the platform. The platform is no better than the kitchen. (Acts 21 shows Agabus brought for the public prophecy even when Phillip's daughters were present.)

Q. How about the difficulty of foreign lands where the Gospel is preached and where men are forbidden to speak to women?

A. I suppose, none of us feel the slightest hesitation as to impressing upon Christian sisters that their sphere of service IS among women, and

undoubtedly the passage in Timothy has suggestiveness in this connection. The elder women are told to teach the younger women among believers. Indeed I feel that one of the saddest signs of the days in our midst is that Christian brethren have too much prominence in work among women, it would be far preferable for them to leave such far more fully to Christian sisters.

Q. Then you would agree that the women are working "publicly" among themselves?

A. It depends on what you understand as working publicly. I do not find Scripture for the calling together of a number of women in a large building to give them a public utterance by a Christian sister. I do find a gathering of saints among whom the larger number were certainly women in Acts 12 for prayer, for the message that Peter brings, he says, God and tell James and the brethren. It was in the house of Mary the mother of John Mark, and I suppose the gathering was nearly made up of Christian sisters. This we DO find, even as we find the elder women teaching the younger women, *these things are delightfully suppletive. It is encouraging when* and sisters come together to pray. It is encouraging when sisters come together that one may help others in the things of the Lord, when one is an older believer may train the younger Christian women in the things of the Lord, and when these rejoice in such guidance. Moreover, it is delightful to find Christian women who are like Priscilla and able to work with Aquilla in the helping of Apollos privately. It is delightful to find those who can be privileged like the women on the resurrection morn to have a message of encouragement, and who are believing when brethren were so unbelieving, halting, and holding back. I have not one word to say against these things, but I cannot find anything in them of, for example, a woman giving a public open air address or a woman holding a special series of meetings. There is no parallel between the two.

Q. You have the women meeting for prayer, do you not, in a public place-riverside?

A. We have some Jewish women who were gathered at a place for prayer in

Philippi. We are not told exactly what happened there, but there is I think no suggestion of a public preaching to the unsaved, they did not even know salvation themselves, till the Lord opened the heart of Lydia.

Q. No, but the point is that the woman who was saved preached to the women who were not saved, in the same way that the preacher would preach to a mixed multitude.

A. A vast difference depends on what you mean by the word "Preaching" and "the same way as". The word "preaching" is somewhat vague, and the words "The same way as" are still more vague.

Q. According as the Gospel was preached in the early church by the brethren and by the twelve apostles.

A. Do you mean, for example, that as Paul went into the market place to hold forth the Gospel of the grace of God, Christian women should go into shops where there are women mainly, and hold forth the Gospel of the grace of God there?

Q. That would be one way to put my question, yes.

A. I do not know that there is Scripture to suggest this in the general way. If a Christian sister is purchasing anything in a shop she may get an opportunity to speak for her Lord, and may also seek private conversations with women who have other shops: but Scripture is cautious as to what sisters should have certain privileges, even as it is cautious as to brethren.

Q. I would rather put the question thus - Where there are hundreds of women employed and an opportunity is given for somebody to go down and proclaim the Gospel, should it be a sister?

A. You mean, for example, in a young women's workroom? I think that a grave mistake is often made when Christian brethren rush into such opportunities - a grave mistake is often made. I think they are unwise. I am

not sure if Scripture does not rather suggest that the way to reach women is not in the mass but rather individually through Christian women. I am not sure that we get any Scripture for Christian ladies taking too much of mass meeting work even of such a character. The Lord seems to work differently among male and female oftentimes, and I ~~do~~ believe that there would have been far more encouragements spiritually if the work among the males had been more done in mass (as well as individually) and the work among females had been more done by Christian ladies individually I THINK the Lord shows differences of temper^gment, differences of condition. But on the other hand this point is quite distinct from any publicity of general preaching.

Q. Was there a mistake in Acts when the apostle spake to women?

A. In Acts 16? I think not. The apostle went out to the synagogue, or rather as there was no synagogue to the place of prayer, and naturally he spoke to those who were there. There were a few Christian brethren in Philippi. Luke was among them, they went down. Secondly, the gathering was a gathering in which both males and females were present, and it was natural to say a few words, when they had come to the only worshippers in the town. But these circumstances are quite distinct from those ~~of~~ of Christian sisters seeking out public opportunities of Christian work among women. If we use God's words aright, we shall experience their precious fulness of application, and suitability to all our needs, as we enjoy the humbling guidance of the Holy Spirit.
