

No.
168.

"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 EFFECT OF SALVATION ON
NATURAL AND SOCIAL DISTINCTIONS.

An Address (revised) at

Aldgate, E.

5th July, 1921.

by

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OUTLINE:-

1. The Glory of the Gospel, and Its Eternal Fruit.
 2. The Believing CHILD and Relationship to A PARENT.
(Eph. 6).
 3. Believing EMPLOYERS and EMPLOYEES (1 Tim. 6).
 4. Thoughts on Irritation and Jealousy.
 5. The Salvation of One of High Rank in this Age.
 6. Other Problems, and Christian Love and Wisdom.
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Our subject is deeply important, if our hearts are exercised to know the will of our God in the varied circumstances of daily life. It is a delightful thing to know that there is a salvation - A salvation which is THE salvation, the ONLY salvation and an everlasting salvation. Happy are those who can say "It is mine". Salvation has an effect - an effect which springs out from the fact. The fruit of salvation is manifold and this precious fruit changes our present circumstances as it reminds us of the eternal change which God has graciously wrought. The glory of the gospel is that it is the gospel, it is a good message indeed. Anything of works, human activity, human

knowledge, human attempt, would falter, and in its weakness would terrify the heartbroken sinner and only encourage the one who ought to be discouraged, the self-righteous sinner; but the gospel in its freeness, fulness and simplicity, compels those who have NEED for the gospel and who know their need, by the gracious work of the Holy Spirit Who is pleased by it to show the ruin of man and the unruined glory of the Saviour and of His finished work. If, by grace, we have been born from above, our position is that of those made to sit together in heavenly places in Christ Jesus, and though we are in this tabernacle, and are conscious that we are burdened, yet nevertheless we have received the firstfruits of the Spirit - we are no longer children of wrath even as others, but, if children of God, are indwelt by the Spirit of God and are able, as God graciously encourages, to realise something of the wonderful nearness and assurance which are made ours in our loving and living Lord. Salvation brings us OUT from wrath and OUT from the world. We are no longer in the world but are separate as Christ was. We are to be marked out as those who are a distinct people, those who are seeking to live a stranger-like, a pilgrim-like life until we shall be at home with the Lord. We are not foreigners in heaven, but we are foreigners on earth, if we have had that naturalising which is more blessed than all naturalising, for it is not natural - shall we not say a "super-naturalising", whereby we have been made citizens in a heavenly state and in our beloved Lord are blessed with all spiritual blessings. It is difficult to say what is NOT the effect of

salvation in the present. Salvation concerns not only one day of the week but every day, and not only one part of the day but the whole, from the early morning when we rise up right through to the evening, and not only so, but our relationship to the common arrangements of food and sleep and so forth is a further relationship - "The Lord giveth to His beloved sleep", and from a Father we receive all daily food, so vast are the privileges now, with their eternal fruition, when we who have been redeemed shall be with our beloved Lord in a relationship which can be set forth by many figures - by that of the child, the bride, the body, the branch and many other symbols which nature provides of a unity transcending them all. It would almost seem that God has brought all figures to bear on that which excels all earthly types, even the union which the redeemed have with Christ. And soon there will be the heading up in Him of those who were chosen in Him before the foundation of the world - chosen with this glorious prospect in view. But beloved friends, if we realise this and realise it TO DAY, we want to know just what is the appointed effect upon our natural and social distinctions. I take it that we recognise we must have the Lord's authority for EVERYTHING. Has salvation altered our position in every possible way? It has altered our aspect of every position, but has it altered the position? The apostle said that, becoming a new creation in Christ Jesus he, with the mind served the law of God, but, having in the flesh that which was not subject to the law of God, he mortified this, knowing that a wonderful and new

birth had been granted so that, having the earnest of the Spirit and being sealed with the Spirit, he could say "If any one is in Christ there is a new creation" - BUT the body remained as a body of humiliation. Here then are two things which remain - the sinful flesh to be conquered and the body of humiliation which is STILL a body of weakness after we have been saved. Although all our arrangements before salvation are not altered, I am quite sure the Lord COULD heal all our bodies in a moment, but you do not find that when a soul is brought from death into life at once that soul has a strong body. Now we are distinctly told that the believing life is to be one in which sin is not to reign in our mortal body, and in Rom. 8 it is written that if the Spirit of Him That raised up Christ Jesus from the dead dwell in you He will quicken our mortal bodies - not "He IS quickening", not "He has quickened" but "He will quicken". If Christ is in you the body is dead because of sin. Consequently, the body still has effects from the fall, and if THESE distinctions remain, may there not be others? Onesimus was in debt, Onesimus was a runaway slave. Did salvation ~~cancel~~ the debt? Did salvation make him free from a responsibility toward Philemon? The Holy Spirit gives the answer in the epistle. The debt was not cancelled. Our debt to God is graciously removed in the finished work of the Lord Jesus, but the saved thief is not delivered from making restitution, the saved criminal is not to demand that he should be brought out of prison, the saved debtor is not to call round on his creditors and tell them that as a new creation he is no more responsible for the

past. These sad legacies, belonging to the pre-salvation life, involved an obligation that the believer may show in new surroundings and with new power, how a saved soul can overcome and deal with results of days gone by. And there are many similar results. Is there a single believer who has not SOME legacy of unconverted days? Those who have grown up unconverted have certain actions, perhaps not as Saul of Tarsus in the slaughter of Stephen, but actions of some kind or another, which give painful memories and which have real effects. Oftentimes the carelessness before salvation gives a tremendous difficulty as to the control of the mind afterwards. The believer does not say, Now I am saved my mind is to be a perfect mind, everything I read I shall remember. Undoubtedly, the believer, emancipated from worry, is to have a quieted mind that will do more work; undoubtedly the believer, emancipated from the world's excitement, is to have more fixity of purpose; but salvation does not save us from the precious discipline of a struggle. The Lord gives grace to maintain the struggle and that is vastly different a needed training in the power of the Holy Spirit. The Lord could take us at once to glory, but, as some of us saw a few days ago, He had mercy on Epaphroditus in raising him up and sparing him to have more time for patient service in a troubled world. It is mercy the Lord does not take us straight to glory but enables us to be faithful and to win reward which will honour and please our Lord Jesus Christ, at the judgment seat. Ah, this is a mercifully granted privilege which we would not put aside.

The believing child is brought into a new position. In Christ Jesus that believing child can call God "Father" - I am not now speaking of the sentimental way in which some have taught their children to regard God as Father and taught them to say they are saved instead of bringing them to know what salvation means - a sin which is quite as perilous as the sin of not expecting that God will work in those entrusted to our care if we train them up in the way which they should go. Both sins involve neglect of the Scriptural standpoint. But to return to our subject - The child who is saved may be of comparatively tender years, may be a child well under twenty, the age up to which little ones seem counted in the book of Exodus, though many fail to recognise this aspect when they are under twenty. Many have, however, in mercy been saved before that period. What is their relationship to their believing parents? Would you say that a saved child was emancipated from the correction of a parent because no longer in the old relationship but among brethren in Christ? Your mind revolts from such a thought, and the Holy Spirit has answered it. In Eph. 6 He has appointed the parents' continuance of training even if the children are saved. The parents' discipline is still appointed. Children are still children and the parents are still parents, and these natural distinctions remain. It is true that when we reach glory there are certain rearrangements, we remember the words which concern neither marriage nor giving in marriage, but while we are in this body of humiliation there is a real stress on the

continuance of the old physical arrangements. We find that the believing wife is to respect the unbelieving husband in 1 Pet. 3, and the apostle in 1 Cor. 7 particularly refuted the idea that the salvation of one altered the marriage bond. There were those at Corinth who, while not wishing separation in the full sense of the word, said "How can I live with an unsaved husband?" or "How can I live with an unsaved wife?" and the Holy Spirit answered that in this connection the unbelieving husband or wife must be viewed as sanctified or set apart - not made holy, but set apart for a specific purpose - that of residing together. The argument is "Else were your children unclean but now they are holy" - not that they are ceremonially holy or spiritually holy for the passage speaks of infants at the very beginning of life. The argument is - You cannot turn out your babes, though they are at birth children of wrath; you cannot in like manner turn out the unbelieving husband or wife - the natural distinctions remain. These principles are important in the light of the book of Proverbs, and we recollect how our beloved Lord set a wonderful example in Luke 2. Indeed the principle here goes far further. Not only have we 1 Tim. 5 with a recognition of the parent and grandparent, but we find throughout the Scriptures that age is to be recognised. This is another token of the same subject. The apostle says "Likewise ye younger", and he gives guidance respecting submission to the older. It is true he adds "Yea, all of you be subject one to another and be clothed with humility", but I think we all strongly resent the attitude which

in response to a command suited to the personal condition is very apt with a command suited to someone else. That condition is ruinous. You may have met some who, if you suggest, possibly with a word of loving rebuke, a certain Scripture which applies, at once have a Scripture to apply to someone else to blunt the sword of the Spirit already mentioned - this is not Scriptural, this is not spiritual. If, for example, a wealthy believer has a deep appreciation of the words as to the poor saint not seeking after wealth, and if the poor saint has a continual realisation of the words for those who are rich in this world or the command to the rich young ruler, there is something wrong. We need to have a godly proportion and to be primarily acquainted with the passages which cut us to the heart. We need by grace to realise all Scripture, but only in proportion to our application of Scripture to ourselves are we competent to apply it to others. It is in this way that we often fail. Consequently you find that the Holy Spirit puts the encouragement to the YOUNGER first, the elder next - the principle is the same throughout. You do not find in Eph. 5 husband and wife, but wife and husband. In Eph. 6 not parents and children, BUT children and parents. You do not find masters and servants but servants and masters. Socialism would put masters and servants, giving instruction to the masters first. The gospel puts servants in its right place, before it has a word to say to the masters. Hence, children - fathers, and this is deeply important. The order of Scripture is one of the most remarkable studies as an

evidence of its perfect inspiration. This stress on age throughout Scripture is not unimportant. Personally, and I think I am not alone, I feel a measure of concern if a young believer becomes very apt at addressing those who are considerably older than himself as "Brother". I feel a measure of concern if a young believer walks up to one who has known the Lord perhaps five times as long as himself and is old enough to be his father, and coolly addresses him as "Brother". You may say, "But are they not brethren?" - the Lord is not ashamed to call His people brethren". But what would you think of a believer who began his prayer by addressing our beloved Lord as Brother? "But", you say, "all believers are brethren". Undoubtedly, and the Lord calls His people BRETHREN, but what He says does not always explain what we are to SAY, and there must be a godly proportion in all our arrangements. Will any believer after the Judgment Seat of Christ say, "I am a good and faithful servant"? The way in which Paul speaks to Timothy as son illustrates this principle. They WERE all brethren; even when Paul addressed him with the word "son" and "child" and so forth, do you say, "Out of place - they were brethren"? Not at all. You say, "In place, that was an inspired way of speaking and most suitable". In like manner, a young believer needs to have a measure of care as to how he speaks to and of an older believer. I feel we are of one mind that a believer should be willing to lose something for Christ. I am not now speaking of money alone,² although it is a precious thing to lose some of this, but there are other things to lose. Let me illustrate what I mean. Here is a

quite uneducated man who has lived a life of indifferent carelessness - a young man, it may be, that is saved by grace. Now salvation educates a man - the result is he is brought into a more educated sphere at once. His position is raised even in the world. His position is altered altogether. Now when you hear him go up to those who have been studying the Word for years, and in a large measure of the glib uncouth way which often, alas, remains among the graveclothes after salvation, addressing each one lightly as "brother", you feel ~~xxx~~ ^{that} though the term "brother" is a very beautiful word you would rather hear it used by one who was putting ASIDE any natural dignity in the use of it than by one who thereby received earthly advantage. I am very much afraid of anything which turns the precious name of the gospel into anything of a natural pedestal. ^{I am} ~~I am~~ not now saying a word against an uneducated believer. But is it not time when he is saved that he should be rid of his graveclothes including the uncouth manners of the unsaved soul. The Lord did not say that Lazarus was to take off his own graveclothes - others were to loose him, but many do not seem to like their graveclothes to be taken off. They appear to mix up with their graveclothes some new terms learnt. But to use spiritual expressions with the presumption of the flesh is one of the most dangerous things. You do not like to hear a child of God who is wandering from God address God as Father with a glibness. Every sacred name needs a sacred condition in which to use it, and when there is a fellowship with God we are able to learn the due PROPORTION. I think we recognise that Scripture

shows this throughout. The way in which the apostle treated Philemon, a fair aged man it would seem, with a measure of respect, is an encouraging example to us. Beloved friends, have you ever thought of the bearing of the words in Jude, that Michael the archangel did not dare to bring against Satan a railing accusation? Here you have, not a relationship between those of one mind, but a relationship between those of whom one was morally far above the other. I mean Michael, because he was a servant of God, and yet recognising that position of permitted dignity from which Satan had not been ousted, in the full development of God's providential arrangement, he did not dare to bring against the Devil a railing accusation but said "The Lord rebuke thee", and the Holy Spirit has shown that the tendency of the human heart toward pride is far larger than we are apt to realise, and that one common usage of pride is to take hold of encouraging names and descriptions, and to use them as a pedestal to exalt oneself. 2 Pet. 2 is a witness against this ^{form of socialism} Let me repeat it; that if one is saved by grace and loses something for the Lord it is delightful to hear him use the word "brother" but if one is saved by grace and gains a certain amount of improved companionship, even in a social sphere, and from an educational standpoint - to find that one pushing himself to the front and glibly saying "brother" to this one and "brother" to that one, and "Come along, Brother", and so forth to older saints, is hardly becoming and hardly fitting that position to which the Lord has called His people. The

meeekness of wisdom should characterise those who have been brought to recognise the terrible power and the subtilty of the selfish flesh.

We have already partly touched upon the relationship between believing employers and employees. The principle already felt, applies here. The Scripture refers to BELIEVING employers and gives definite instruction to servants under the yoke. What would you think of an employee who, before his other fellow-employees, went up to the believing master and said, "well, brother, how are you this morning?"? You would at once feel that this was out of place. Now the same principle applies to many other actions. The child of God must be wise. The grace of God does not make a man presumptuous. The grace of God does not make a man self-assertive. Nothing is more dangerous than the misuse of spiritual terms. The Holy Spirit says that believing masters are NOT to be despised because they are brethren, but they are to receive service as faithful and beloved partakers of the benefit. They are brethren, this is not denied. There are many things which are very precious facts but we must be careful how we use them. We have already seen this as to the name the Lord gives His people. He said, to Paul "I am Jesus whom thou persecutest" Paul did NOT answer "Jesus", he answered "Lord". When a man is really saved and is taught of the Holy Spirit, he will learn how to answer - we ought to know how to answer every man, as well as how to answer the Lord. Presumption, irreverence, speaking evil of

dignities, with a resultant carelessness as to the very authority of God and as to due order among believers - these things are among the perilous results of socialism, in which the clay and iron are so manifest as leading up to the final. "If any one teach otherwise", says the Holy Spirit in 1 Tim. 6, "he is proud, knowing nothing", and the Holy Spirit shows that such an one will often have some clever arguments for his ideas. Hence we have the added description - "knowing nothing but doting about questions and strifes of words" - he is MISUSING WORDS, and this is a real peril. The believing employee is to recognise the believing employer, EVEN as the faithful servant is faithful to an unbelieving employer. I need hardly say that the believing employer has a fresh responsibility to all employed, whether saved or unsaved; but he is not told that his work ceases, and that he must give up his position. It may be he is in a position in which he cannot stay, but there is nothing inherently wrong in being a believing employer. It is far more easy for most to be employed but there is nothing inherently wrong in the position. All threatenings are to be put on one side, and so forth, but the believer is not instructed to leave his position unless this goes against other parts of Scripture, but to glorify God in the way he fills the sphere for the Lord. As usual, commands are given. If one is in occupation wherein he cannot fulfil them he should leave, but till this comes about, he must obey the commands fitted to that sphere.

We pass next to consider Irritation and Jealousy.

Irritation is irritability underneath the surface. It is easy to be preserved from irritability, it is not so easy to be preserved from irritation. I think we all realise how subtle are the underworkings - yet a victory is to be sought in the power of the Holy Spirit - Oh, that we might claim this over the beginnings of ~~sin~~ the uprisings of the flesh. It is easy to be saved from irritability; rather, there are many forms of it from which we are comparatively delivered. Though we all have much to learn regarding a gracious manner to God's glory, irritation as to our position in life is a questioning of God's providence and also of His wisdom as to our discipline. HE knows what is best for us. If we are jealous of others because they have more of this world's goods than we have, there is something wrong. Moreover, we must not forget that to whom men commit much, of him they will ask the more. Often we forget that the great thing is not to ask for possessions but to ask for grace to use whatever we possess. The reward at the judgment seat of Christ is not for what I have, but for what I have used; and obedience is not a matter of large possessions, but a matter of godly activity approaching more and more to that which is appointed with such possessions. Better have two talents and use them well, than five talents and use them ill. Better have weak mental powers and use them for the Lord than have strong mental powers and use them for the display of the flesh. Whether we think of ability or of opportunity or of earthly goods, let us remember the

danger lest we ask amiss, and lest we consume on our own pleasures. Everything is a trusteeship and for a trusteeship must we give an account. We are to occupy till our Lord come back, and to occupy in the Spirit. Irritation therefore, is out of place even as the judgment of God's appointment involves speaking evil of God's own wisdom. "There is no power but that which is of God; the powers that be are ordained of God", and God has set His people as it hath pleased Him. We are not to dictate to Him, nor to fret against our circumstances. We are to see in every circumstance part of our treasure. Possibly we think "I wish the Lord had given me more possessions", but the Lord has given us a very precious gift, the absence of possessions. Do not think the absence of a material thing is the absence of everything. The absence of a material thing is the presence of ability to deal with this absence, and this a most precious gift. I think we fail to realise that whether the Lord gives a thing or the absence of a thing, He gives that which can deal with the thing or its absence. You cannot have merely the absence of a gift - there is no such thing as a vacuum. If the Lord gives you nothing on the line which you expect, the Lord gives you a very precious something to be thankful you have nothing of what you expect - and that is not an unimportant lesson, though perhaps it is harder than to use the something expected - or harder than we think it would be to use the something, for do we not always find it easier to use things before we have them? Our view of others' circumstances may become a grave danger and

the only escape is the escape Asaph found in another difficulty - he went into the sanctuary. Whether we look at the prospering of the world, or the varied circumstances of our brethren, we need to go into the sanctuary, for a sanctuary view is the only safe one. Besides, we are unwise in every sense of the word, if we envy the brother who has a very "nice" house - i.e. who has a very nice chain to bind to earth; and we have no need to complain of the absence of a chain. A golden chain can make a prison as much as an iron chain, and many a child of God who has some very "nice" things could tell us he would be very glad if he might boldly get rid of them, but lacks the moral condition to trust the Lord in dealing with some of these circumstances. I speak plainly - you expect nothing else. It is deeply important that we seek grace to have a victory over all jealousy as to that which is not any cause for jealousy. The minus is often a plus and the plus is a minus. You would not esteem a man wealthy who had some extra debts, nor would you esteem a man healthy who has some extra drawbacks. There are many things which are drawbacks which we once desired. I suppose not a few of us wish we could start over again, were it not that we realise in the victory over that which remains, we have the very discipline for which the Lord will reward, if we obtain that victory.

We pass next to The Salvation of One of High Rank in this age. This subject hardly seems a personal one in our meeting to-night, but the Lord is quite able to save those who

have a high rank in the world, and when we pray for kings and for those in authority, we not only pray that we may lead a quiet and peaceable life but also that it may please Him to prove His power over - even over a Theophilus; and to show that our translation in 1 Cor. 1 has rightly inserted the letter "M" - "not many mighty are called". God is pleased in His love to save some. If one of high rank in this age is saved, it is very easy for those of low rank to tell him what to do. In fact, we all find it easier to see how someone else can cut his cords and escape from his prison, than we find it to escape ourselves, but only as we obey are we capable to guide others with any fulness of spiritual power. What brother here who speaks has not found himself crippled in speaking to a certain extent, for he feels "If only I carried out all that I am saying more fully, how much more power there would be in my words and how I could apply them in conversation afterwards". What child of God has not been held back from speaking because he feels "My own life must be nearer the Lord if I am to speak more definitely upon that theme". This indeed, is the way in which God stimulates us to more definiteness of life. But if one of high rank in this world is saved, are his social distinctions at once removed? We find the Scripture deals very wisely on these things - even as the Holy Spirit through Elisha dealt with Naaman. Naaman said, as it were, "In my position I must go into the temple, though I will not worship myself. My master leans on me and I bow down simply as a physical action, because I am assisting him in my court duties"

and Elisha did not reply "You must not", nor did he say "You can go", but rather "Go in peace". Why? Because Naaman was only just brought to realise what truth was, and Elisha did not tell him all the teaching at once. "Oh", you say, "then he meant he could go into the temple?" Nay, peace is not another name for the temple. The prophet told him to "go in peace". God graciously arranged words to EXERCISE the man. He was not to do ought to trouble his conscience. The very words he used made clear that his conscience was troubled. And so is it in the later Scriptures. Erastus was chamberlain of the city. The apostle did not tell him to leave that position, in the epistle. I do not know what he told him privately; I do not know what private conversations there were with Erastus. It is a good thing that private conversations are not always recorded. I am not now speaking of scandal; that is always unsatisfactory; but I mean this - every child of God who has a responsibility for others should be able to speak to them privately in a way he would not speak before others, that there might be a loving plainness alone - NOT that others might say "It was a good thing that so and so had that rebuke, he needed it", for the one who makes such a statement evidently needs two rebukes. What we find in the Scripture is fairly plain, that Erastus, by his dangerous position, was brought into a problem when 2 Tim. was written, and the Holy Spirit gives a little hint even in Romans as to Erastus. 'Tis written very lightly, the pen does not write in a very definite way. So with the record of some

mistakes that earnest servants of God made - we are not told in so many words "This was a mistake":- rather we learn this by comparing Scripture with Scripture. Why? Because the Holy Spirit does not write the book of Acts to show the apostles failed. If they failed in their actions - and they did on some occasions - this is not to be advertised before wandering believers, but it is to exercise those who are near to the Lord as they compare Scripture with Scripture that they may realise One is their Leader and that He never failed.

It is plain that PRINCIPLES are to guide the actions, and the believer is not to be of the world AS Christ was not of the world. THAT will effect one of high rank, it will involve a giving up, not only of certain social arrangements with their veneer and excitement, but also together with the esteem of the world or its apparent esteem, -There will be the giving up of certain positions of authority if the child of God has respect unto the recompence of the reward. One man of high rank in days gone by took that position and he found that he had some choice riches and they were not the treasures of Egypt, but reproach of Christ. He was a man of high rank, and he GAVE UP, and is put before us in Heb. 11 as an example of faith. There are surely other examples, which are befitting the present age, following the judgment of this world, when we are strangers and pilgrims until He comes Who will reign in Mount Zion before His ancients gloriously. But I should be very sorry if a believer of low rank in this world became very forward in going up to one saved from

high rank and talked to him authoritatively and told him what to give up and what he ought not to do. If in a gathering when saints come together to worship the Lord such a manner was displayed, should we not feel very sorry? If when meeting as brethren in the Lord, those who were uneducated, untrained and who had gained through their being brought among the Lord's people, took the "opportunity" to talk against others in their very prayers or in some other way, to ask that the Lord would bring down those who were the exalted ones of earth and show them their pilgrim position, should we not be concerned? Anything like that is foreign to the whole principle of love to Christ. Yet praying at a person is not an absent thing, and far easier than we realise; and self-esteem and pushing oneself forward under the guide of spirituality is a most deadly turning of the grace of God into lasciviousness. We cannot be too careful in these things. We are all more easily led astray than we think.

There are plenty of other problems, beloved friends. We are only mentioning a few to-night - titles, for example. Most of you have seen the tracts which seem to show the Holy Spirit sets aside ecclesiastical titles in the Scripture. But at the same time secular titles remain. We speak of "King so and so" rightly, but we have no authority in Scripture for saying "The apostle Paul" - it is "Paul an apostle". Nor do we find even the title "Brother" used thus - ~~title~~ "Brother so and so" . Such a method of address is not to be found in Scripture. There is a reason for this. We still speak of the titled people

of the land. There is only one "titled" Person in connection with the Lord's people - HE bears the title "Lord". The Lord Jesus - not only "Jesus the Lord" but "The Lord Jesus". The ORDER which belongs to a title is given to Him. The order of DESCRIPTION is given to all others; and there is a vast difference between the order of title and order of description. "Paul an apostle" is a wonderful change of order from "The apostle Paul" and means much, if our hearts are exercised. I have not dealt with the problem of believers in foreign lands. To what extent can a believer come down to the mode of village living in such a country as India? The problems of believers of various nationalities in some parts of the world, in portions of Africa, are very real. There are those who by their upbringing amid certain nations have an ingrained attitude which is peculiarly difficult to meet from the standpoint of brotherly love without advantage being taken of it in a wrong way. These problems are real. We have, moreover, the problems of the homes of a believer. I am not now speaking from the standpoint of grandness - every believer should feel concerned that he may not live as a man of the world - that his walls may show he belongs to Christ, and that the time wasted on decorations of earth may be set aside with a hand which is unsparing of those hindrances to godly growth. But SOME believers may have less opportunity than others. Their goods may be of cheaper cost - they are not to be envious. Some may have goods that are not elaborate but have cost a little more, and in connection with their past

position they may live in a neighbourhood permitting work in the Lord's Name among those unsaved in a higher position, without any compromising fellowship. Let similar thoughts be expressed in another way - Every believer should be willing to have not where to lay his head, but one may live in one room, and one may have more than one room, and both can glorify the Lord. The one room believer is not to despise the believer who has more, but the believer who has more is not to look down on the one who has but one. However, we are all to be willing to be like our beloved Lord who had no room, and tents may be better than houses for the cultivation of godliness. I dread to speak like this, lest any will take the argument as an excuse for worldliness, but surely the other standpoint is plainly before us, and if any should be found in a meeting of this humbling character to snatch at an excuse for worldliness, then will there not be the much more bold snatching at excuses from the very words of God Himself in Scripture; but by the grace of God, we do not want to snatch at anything of this character. I hope our concern for the Judgment Seat of Christ emancipates us from the foolishness which clings to the things of this age, and that we desire earnestly, in the power of the Spirit of God, to be emancipated more and to live with hearts that gladly give up the clothing and decorations and gorgeous homes of earth because we realise we have in heaven a substance, an inheritance that fadeth not away. Choice are our treasures, possessions which will not vanish, which make us hold lightly to things of this world

with its fading fashions and delusive attractions. Gratitude to God for His grace, enjoyed in the power of the Holy Spirit, is an emancipating power. May we live in the light and experience of this!
