

No.

174.

"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.

SOME ASPECTS OF THE PILGRIM PATH.

An Address (revised) at

Aldgate, E.

16th. August, 1921.

by

PERCY W. HEWARD.

Correspondence welcome:

Scriptural literature for Believers

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SOME ASPECTS OF THE PILGRIM PATH.

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OUTLINE :-

1. Wars in the Old Testament (Ex.17.16; Num. 21.14;
Ps.144; etc.)
2. The Believer and His New Life and Position in the
Present Dispensation (Col.3.1; Matt.26.52; John 18.36;
Rev.13.)
3. The Believer, and Voting.
4. Patriotism, Compulsion, Suffering (Rom.13; Heb.13.17;
1 Pet.2.31.)
5. The Spiritual Warfare (Eph. 6.10-18).

The subject this evening is mainly from a question or a series of questions asked - and beloved friends, it is our desire that in these gatherings all questions which trouble any heart may be dealt with frankly, humbly, earnestly, to the glory of God. There is no room here for mere criticism, no room for cavilling, no room for bare debating, but there is room for disciple-like learning from the words of the living God. We should all have no theories to defend, we should all have no wishes of our own; the word "heretic" means a man with a SELF-wish. The believer should simply desire the will of God; **WHATEVER GOD SAYS** should be precious to His people. It is not what I have done in the past; it is not what I naturally want to do; it is not what **MY** friends do; it is not what the **USUAL** custom of others is; but, what has the Lord said? However completely

His appointments cuts out my schemes and arrangements, my past actions, my natural inclinations, my opportunities, my comforts, my good reputation, or whatever it be - let these be cut out and let the will of the Lord, the will of the Lord alone, stand, and exercise the heart, not with a measure of feeling, "I suppose I must", but with an unmeasured joy, "The voice of my Beloved".

The pilgrim path is before God's dear people now, for it is written, "Here we have no continuing city, but we seek one to come". We are not left in the world without a hope. We have a blessed, a happy hope; not only a thing, not only a mental belief, but a Person; and accordingly we have a pilgrim path to-day if we are children of God, looking for the Lord from Heaven. "They are not of the world, even as I am not of the world". Christ did not come as a Judge or a Divider, He did not come to reform the world, He came to bear witness to the Truth, and He tells us the good confession of the Truth is "My kingdom is not of this world". To give that good confession He came and purchased the kingdom by His death, and His people for the kingdom; He came, and purchasing them, He delivered them from a previous two-fold position; their position as to law was a position of condemned criminals, their position as to the world was the position of those under the governmental providence of God, creatures accountable to God. Grace has delivered from both of these positions. We are no longer in the sphere of law and condemnation, nor are we in the sphere of "providence", if we are saved by grace. The child of God is lifted up into the sphere

of righteousness, and the family sphere, hence he does not receive the blessings only from the hand of a Creator but he prays, "Our FATHER, give us this day our daily bread". Everything has a NEW aspect - "if anyone is in Christ there is a NEW creation, old things passed away, new things came to pass, and all things are of God".

And now we come to some of the ASPECTS of the Pilgrim Path. But first we come back to the Old Testament. In the Old Testament God has spoken, and the Holy Spirit calls these Scriptures the "Holy Scriptures able to make wise unto salvation". Let us never underrate the Earlier Scriptures. The Lord Jesus Christ emphasized them, not only as something written, but as that which was written to remain unchanged, for He used the emphatic tense, "It HATH BEEN written, and remains written", and very strikingly He went a step further, for Satan dared to mis-use the written Scriptures by quoting a part, and the Lord Jesus at once varied His statement. He not only replied, "It hath been written," but He added something else which Luke records, "It hath been SAID, thou shalt not tempt the Lord thy God". Not only written but said. There are two aspects. "It hath been said, and remains that which is SAID". In other words, it remains not ONLY a written word, but a SPOKEN word, for the Holy Spirit keeps on speaking thereby. So in Proverbs 6 we are reminded that God's dear people when they awake should have the truth TALKING with them. God Still SPEAKS through the Hebrew Scriptures! I know some have felt that this is not so, because we read, for example,

"Ye have heard that it was said unto thee of old time, but I say unto you". The point is quite missed. The Lord Jesus Christ does not say, "Ye have heard it was wrongly said", but He makes the contrasted statement, "I say unto YOU", "Unto YOU". It is the "you" who are changed, and so the arrangements are changed. There is no setting aside of the earlier statement, but a further arrangement for different persons, "I say unto YOU", for you are to walk in a fresh sphere. With this thought in our mind we turn back to Exodus 17. The 16th. verse says, "The Lord hath sworn that the Lord will have war with Amalek from generation to generation". Hence in Numbers 21.14 we read of the book of the wars of the Lord, and He appointed the warfare on some occasions, as, for example, by the words on Numbers 31, "Avenge the children of Israel of the Midianites; afterward shalt thou be gathered unto thy people". And IN GENERAL the Lord gave arrangements for the warfare of Israel, "When thou goest out to battle against thine enemies and seest horses", and so forth. The promises to Israel were on the same lines in Leviticus 26. They were told that if they were faithful to the Lord, He would give them rain and the land would yield its increase and they would dwell in THEIR land safely and chase THEIR enemies. I suppose at once we feel a difference between "And ye shall chase your enemies" and the words, "Love your enemies". "Ye shall chase your enemies, they shall fall before you by the sword". "Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight, and your enemies shall fall before

you by the sword". In accord with this we find that on entry into the land of Israel, God laid a great stress on the arrangements for the people to take possession; though sometimes, as with Jericho and before Gibeon, and afterwards when David heard the sound of the going in the top of the mulberry trees, the Lord reminded that they could not get the land into possession by their own sword, nor could their own arm save them, but the Lord's right hand and His arm and the light of His countenance, because He had a favour to them. Nevertheless, God did appoint war, and David's enemies were trodden down under him. I need hardly say that the priests were reminded when they stepped out from the holy place, that they had failed even there, for whenever they pass the laver it was for washing, even though they had just come from the holy place. In like manner, David was reminded that he had failed in connection with the wars; not only with regard to his own arrangements and Uriah the Hittite, but in the wars of the Lord he had failed, and the Lord gave a wise rebuke in this connection. But there WERE the appointed wars of the Old Testament. We are asked therefore, Have believers the same position? Are THEY to engage in conflict? Those who usually anstanced the Old Testament bring forward a very small portion of it, although they are urging that the same principles apply. For example, you do not hear them emphasizing the passage of Gideon, "The people are too many". You do not find their stress on the fact that certain ones could go back from the war, yet those whose hearts were tender could go back

from engaging in the conflict. There is a one-sidedness among many to-day, but this one-sidedness goes still further. We have seen the Divine wording, "When thou goest out to battle against thine enemies, and seest horses". Do we notice how the passage goes on to speak of the priest approaching, and speaking unto the people? The PRIEST is in prominence; does not this give a key? Many apply just what they want and reject the rest. Elsewhere we read of the enemy that oppressed Israel in their land, and in Leviticus the promise of victory follows the statement "YOUR land". I suppose many of us are quite willing to link the aspect of a believer's conflict with HIS LAND. We must fight against the enemy who oppresses us in OUR land, and we do have a priestly going forth in this connection. But where is our land? That is the problem. Solve it and find where OUR land is, and we shall find out where we are to fight. If it be that our land is associated with heavenly places, we have a wrestling not against flesh and blood, but against principalities and powers, as the enemies who oppress us in OUR LAND, and we must lay a stress on this warfare with regard to OUR LAND. If earth is not our rest, if we are strangers and pilgrims, and here have we no continuing city but seek one to come, if our citizenship is in heaven, it is hardly fair to parallel our position with that of Israel who had an earthly kingdom, and an earthly citizenship. You do not find the command to Israel to engage in the conflict apart from THEIR OWN NATION, and personally I feel the only conflict in which I could be engaged would be in fellowship with

those of MY NATION, the HEAVENLY nation which in the present time is to be found scattered among ALL NATIONS. So that a believer engaging in any earthly conflict is necessarily putting earthly position before heavenly relationship, and standing in danger of putting to death a brother in Christ. The peril is too great, and without any Scripture warrant, yea, with the reverse. It is therefore important we should recognise what the present dispensation is. The Lord Jesus made the striking statement, "My kingdom is not of this world. If My kingdom were of this world, then would My servants fight". There we have a definite declaration, "Now is My kingdom not from hence" Paul says in 1. Timothy 6 that that was the good confession Christ gave before Pontius Pilate. Now mark what Paul says to Timothy in those fighting epistles, the two epistles to Timothy, in the very context of this good confession, and alluding to John 18, "O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, MEEKNESS. Fight". Those are the two words the Holy Ghost puts together - "Meekness - Fight". The verse-break hinders the connection, but the Holy Spirit links them. "Meekness - Fight". Here we have then brought before us the way in which the Lord's dear people are to follow after meekness, and therefore fight. But the fighting is the good fight of the faith. That is the good confession, says the context, and we have our standard in the 14th. verse - "That thou keep the commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ". The language here is, I

suppose, military, for it is "Not being laid hold upon". "Keep the commandment not being laid hold upon", guard your standard, keep the colours, and the colours of the regiment are associated with the commandment which was the good confession Christ witnessed, that His kingdom was not of this world. Here are the regimental colours of the Lord's people which they are to keep, without allowing them to be touched. "Until the appearing of our Lord Jesus Christ; which in His times He shall show, Who is the Blessed and Only Potentate, the King of kings, and Lord of lords". Here then we have brought before us the position of the Lord's people in their conflict (even the good conflict of the faith). Thus 2. Timothy 2 urges - "Thou therefore, endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of life, that he may please him who hath chosen him to be a soldier". As Timothy was chosen to be a soldier, he could not rightly ENTANGLE himself with the affairs of life. One was his Master. He could not serve two masters, and therefore as a soldier of Jesus Christ, associated with a heavenly kingdom, and a heavenly nation, he was commanded to guard the standard which belonged to that nation. "Irreproachable until the appearing of our Lord Jesus Christ". In the present time we are told the position of believers is remaining UNDER. "If we remain UNDER, we shall reign with Him". But some will say, "We have to stand up for our rights". Yes, more than stand up for them, it is well to rise up to them, for they are in heavenly places; and so let us spiritually leave the

earthly position and enter into the rights which have been made ours in the grace of God. If we are not of this world any more than Christ was of this world - and He Himself says, "AS" with a great stress on the word "AS" - if we are thus separated and sent into the world as He was sent into the world, we are to bear witness to the SAME good confession. We are not arbitrators. We are not those who have come to judge the world. The Lord Jesus put it plainly that He had come not to judge. He had not come to condemn. His miracles toward men were miracles of mercy; though in judgment He touched a tree or the swine, He did not thus deal with men (you cannot call the falling backward in Gethsemane a miracle of judgment - it was not a wounding miracle, it was not a slaying miracle, it was a miracle of mercy to stop them from an act which would have become and did become ruinous to them). His miracles of judgment were not upon men, but miracles of grace and healing of manifold character were granted. And so the dear people of the Lord are those sent into the world. They are to remain under, they are to judge nothing before the time. The Corinthians were rebuked because they had reigned BEFORE the apostle, whereas, not only does Philippians say "Our citizenship is in heaven", but Colossians 3, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth". He is expecting till His enemies be made His footstool, and if we go beyond expecting, we make a mistake. We are told to love our enemies, and this is associated with a command to do good to such, and therefore we are bound by the

Lord's laws to keep to these principles, which no earthly state COULD carry through. An earthly state we recognize in the sphere of God's PROVIDENCE. "The Most High ruleth in the kingdom of men", and therefore we render to all their dues. We remember the Divine statement, "There is no authority but that which is of God; the authorities that be are ordained of God", and we honour the king and recognize governmental arrangements, but WE are not of the world, even as Christ was not of the world. Hence, though we submit ourselves, and though we render to all their dues as appointed in taxation, and with honour to whom honour is due, and fear to whom fear, we are not told that we are part of the world in its ruling or avenging capacity. Though a nation may act governmentally in God's providence toward other nations, and though within a nation a judge may act in magistratory power to repress crime, we have no authority to do ought but to love our enemies, and to do good to those who hate us. We have no authority to manifest anything but that which the Holy Spirit says in Revelation 13, is the PATIENCE and faith of the saints. THIS is the position which belongs to children of God. It is not a position to be brought before the world as if it belonged to them. No kingdom could exist a week governed by the arrangements of the address on the mount. Indeed it would have to render its kingdom position, for those verses give a blessing to the persecuted, a blessing to the rejected. The principles that are there set forth are for those who have no oaths, no retribution. The Lord distinctly refers to retribution, "an eye for an eye, a tooth for a tooth".

Some people have told us that where the Lord says, "Resist not evil", He means that we are not to lose our temper in individual quarrels - but surely this is entirely contrary to the whole passage. Were Israel encouraged to lose their temper in individual quarrels? Was not "an eye for an eye, a tooth for a tooth" distinctly GOVERNMENTAL vengeance, and therefore WE are contrasted with governmental judgment - that is the important principle. It is not that believers are to say, We will set aside a bad temper. Such separation is taken for granted. The Lord has NEVER commended a bad temper, but He DID appoint governmental arrangements. However, to His people now He has appointed the patience and remaining under of the saints. They are not to exalt themselves, they are to love their enemies, not to chase their enemies, for their kingdom is not of this world. It is the kingdom of the heavens, they are partakers of a heavenly calling, they belong to a holy nation, and therefore in the very same chapter where the holy nation is mentioned, we read, they are to walk "as strangers and pilgrims". It is important to realize this standpoint.

Realizing the standpoint, we shall find other things follow from it, for example, the believer's separation from voting. If the believer is to vote, we shall find some Scripture to guide. But, some will tell us that voting did not exist in those days to the same extent. One questions whether men do not often go too far in this argument. The ancients knew a great deal about the vote of citizens. But putting that aside for the time being, if in the early church they knew nothing about voting, we may be sure of this,

God will give us PRINCIPLES to guide us in every circumstance which will arise. Now, if we can find a principle which encourages a believer to vote, let us apply it. But let us remember that voting is a SHARE with the ungodly in electing a representative to execute GOVERNMENTAL arrangements. It is therefore a share in REIGNING, whereas the Holy Spirit has rebuked the Corinthians for reigning now, and shows us that believers are to be willing now to be the offscouring of all things. It is sometimes said, or perhaps thought, that Israel were at times without cities and without opportunity of governmental arrangements. But that is by no means a parallel. When Israel were without cities, it was because of their sin. Believers are now without cities because that is the Lord's appointment. If they have cities, it is their sin. The principles are so contrasted with that which was arranged as a blessing to Israel. To chase their enemies would be an evidence of departure from their Lord, IF believers applied it now, except it be that we pursue our enemies in heavenly places, as to whom we are reminded of those precious words, "Resist the Devil, and he will flee from you". There is a precious thought of flight, that God's people may enjoy the privilege of victory in the heavenly places, as it is written, "Thanks be unto God Who giveth us the victory through our Lord Jesus Christ".

But some may say (I am dealing with a question that has been definitely asked), "What about patriotism?" "What about compulsion?", and "What about suffering?" What about

patriotism? First of all, beloved friends, I believe the child of God ought to be an intense patriot in accord with the Divine statement, "They that say such things (though they are strangers and pilgrims) declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an HEAVENLY: wherefore God is not ashamed to be called their God, for He hath prepared for them a city". Believers are intensely patriot to their heavenly kingdom. They are fellow-citizens, with the saints, and of the household of God, and because of this they are governed by a true patriotism. But, it may be said, what about earthly responsibilities? Granted that there are these earthly responsibilities; and they are made quite clear. The believer is a considerable asset oftentimes, in the state. God was willing to hold back the destruction of Sodom for ten righteous ones, and actually held back the destruction of Zoar for one righteous one, even when that one was not so near the Lord as he should have been. We little realize how much God does for His people's sake, "I can do nothing until thou be come thither". Furthermore, the believer's position, adorning the doctrine of God, should definitely include, at the beginning of every meeting, prayer for kings and for all that are in authority. "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority". Personally, I believe, it is a mistake

whenever children of God meet and fail to include in their first prayer a mention of kings and those in authority. The believer is thus useful in his prayerful submissiveness. Furthermore, his attitude is the reverse of socialism. He shows that recognition of authority which is of God, and this is a testimony against the spirit of the age, in whatever land he is found. Not only so, he is, or should be, the most joyful tax-payer to be met, for when he pays a tax he is distinctly doing an act of Christian service, as much as when he sings a spiritual hymn. We are definitely told that God's dear people are to render to all their dues, and this in a context which says, "Owe no man anything but to love one another". The believer is therefore told to put love into everything, and therefore with love he is to pay his taxes although he feels that if he pays 20/- in the £, he does not pay the full amount of love - but he desires to manifest that love, for he honours the king and honours all men. The true patriotism is to represent the Lord Jesus Christ where we are placed, that as the salt of the earth believers may be real witnesses, It may be said, that Shadrach, Meshach and Abednego, when they SUBMITTED to Nebuchadnezzar, but did not OBEY him, were not patriots - but they were. They submitted unresistingly, but they refused to obey, because of the Lord's command, and this brought a most wonderful witness to Nebuchadnezzar. And did not this hold back certain judgments, in accord with the principle set forth in the fourth chapter (27)? In like manner, Daniel's plain speaking was with a view to the lengthening of his tranquility. The child of God, therefore, is

in every sense an advantage where he is found, but if he denies his real position, and ignores the separation to which God has called; if like Lot, he goes down to Sodom, where he should not be - though God may withhold judgments from that city for a while because of Lot, nevertheless Lot's presence there meant that certain others, to whom he was associated by family ties, were involved in the judgment; and a Jonah in the wrong place may cause a storm, and children of God in the wrong place are sad hindrances. The Lord's people are simply to please HIM, and to leave results with HIM.

I suppose Daniel 3 answers the "compulsion" thought. The child of God does not need compulsion to what the Lord has commanded, and he will not be compelled to what the Lord has not commanded. He is willing to suffer, he does not resist. Why should he resist? If he resists he is breaking the very command he is professing to keep. If he replies, "Because I love my enemies and manifest that this is the patience and faith of the saints, therefore I will resist any attempt to make me go from this principle", he is breaking the principle in a way which is yet more serious. The believer is thus brought to a very simple path of obedience to the will of the Lord. But, what if suffering is involved? This is not primarily a very serious matter. The ABSENCE of suffering is more heartsearching. But Scripture has not emphasized suffering as a bare lodger who comes for a little time to God's people. Rather, "Beloved, think it not strange (the word is a word for a "Guest"), concerning the

fiery trial which is to try you, as though some strange thing happened to you". Do not think the trial is a trial for a few moments, and that this is a guest to whom we show temporary hospitality. Remember that the trial has come to stay, to take up its abode with you. It is more than a guest, it is a member of your family. In the world we shall have tribulation. It is that which the Lord has graciously permitted as a thorn in the flesh, in order that you may not be lifted up, and that there may be the refining of the Lord's gold. If you do not want to be pruned, there will be the bringing forth of less fruit. If you do not want to be refined, the gold will be there, but its lustre will be hidden, and therefore, "Greatly rejoice in the trials". One can find plenty of encouragements to joy in trials. "We glory in tribulations also", says the apostle. "Rejoice, and be exceeding glad", says the Lord, at the time when men persecute you. Again, "Ye greatly rejoice though now for a season, if need be, ye are in heaviness through manifold temptations". "My brethern, count it all joy when ye fall into divers temptations". So many of the joy passages of Scripture are linked with tribulation and sufferings. Some believers think if they had an easier life they would have more happiness. Probably, if they had a harder life, they would have more happiness. We often find that the stepping-stone to spiritual sleepiness is the absence of persecution. The Lord uses trials to wake up His saints. There is no difficulty as to suffering, and God will not allow us to be tempted above that we are able. His grace is sufficient, and it

is only until the revelation of Jesus Christ, for He That shall come will come, and will not tarry. Our light affliction is but for a moment. True, we have a warfare now. We have already seen this, but we may well close with the message of Ephesians, 6. We are told "We do not wrestle against flesh and blood". This is a Divine statement, a declaration that concerns all believers. But let us not forget the contrast - we wrestle against spiritual wickedness in high places. OUR weapons would be of little advantage on an earthly battlefield. "Loins girt about with truth" would leave very little room for strategy. "The feet shod with the alacrity of the gospel of PEACE" would hardly carry despatched messages concerning judgment. "The shield of faith" would quench the fiery darts of the wicked one, but it hardly seems parallel with earthly shields, and fortresses. "The sword of the Spirit which is the Word of God" is a wonderful weapon against principalities and powers, but if we take the spoken word of God as Christ did, and use it against Satan, we shall hardly find it appropriate in earthly conflict. For example, one of those spoken words which Christ used was, "Man shall not live by bread alone, but by EVERY word that proceedeth out of the mouth of God", including the next chapter, Matthew, 5, "Resist not evil". We should find that such a sword turned round the other way, and cut the one who was using it, if he was found amid earthly conflicts. Again, the Lord was tempted by Satan; He was offered kingdoms and glory, if He would just fall down and worship. The principle of refusing to do an action that is uncommanded and against God, at the bidding of ANY, is clearly

indicated. Satan declared that the authority of this world was given to him, and I suppose with a large measure of truth, for we are distinctly reminded that the judgment of this world, and the casting out of the prince of this world, was then years ahead. But when Satan HAD certain authority in the world, he asked the Lord to recognize him against the Scripture, and the Lord refused. The Lord gave a sword-thrust which shows out attitude if in any sense we have brought before us the kingdoms of this world and are offered any share in them. Again, the Lord heard and refused the words of temptation, "He shall give His angels charge (concerning temptation) and in their hand they shall bear Thee up lest at any time Thou dash Thy foot against a stone". What have we here? Half a verse quoted. Now observe that in dealing with these matters, half verses have been a common method of attack by those who have approved of believers using force. The context in Psalm 91 is very precious in this matter. Some have recently asked how we should get on if every believer took this position. The Lord has shown us the sword of the Spirit deals with that very point, for He approves of the whole of Psalm 91, not a portion taken out of its context. And there we behold a wonderful PROTECTION, if believers will trust the Lord! But that in passing. What is the Lord's answer? "Thou shalt not tempt the Lord thy God". Some children of God have said, "But, if we are compelled, we must take certain positions of sharing in an earthly conflict, and God will protect us from getting into further dangers, or protect us from certain actions which are wrong,

although we are in the midst of them". But is this honourable before men? If the child of God goes into a certain position and silently intends to refuse to carry out that which is bidden, or seeks to avoid the difficulties, is there not an underhanded, dishonourable arrangement? But further, the Lord has said, "Thou shalt not tempt the Lord thy God", i.e., place thyself in wrong positions, and expect deliverance. Here we see then, the sword of the Spirit as used in Matthew, 4, has a great bearing upon this very subject of conflict, and brings before us the position of believers. Nor would we forget the closing words of Christ, they are "Him ONLY shalt thou serve". No one can serve two masters.

Well, beloved friends, if in our wrestling we use the sword of the Spirit and also take the helmet of salvation, explained elsewhere as the hope of salvation - we see that our hope is that which will be brought unto us at the REVELATION of Jesus Christ. We are not seeking earthly position or earthly glory to-day, the hope of salvation is ours. These weapons will not suit an earthly battlefield, but they suit wondrously the battlefield where believers are found in connection with THEIR country, in connection with THEIR kingdom wherewith they are blessed in the heavenly place, where alone their citizenship is found, and as to which God has said that He is not ashamed to be called their God! And His words are with regard to the very confession that they are strangers and pilgrims on the earth. Oh, that we may delight in the way in which the Lord has brought before His people the heavenly calling, and if we are His children, may we act as befits that new character

which He has given, in the power of the Holy Spirit, the more definitely now that the judgment of this world has taken place (John, 12.31) and believers are definitely put on one side, rejected, outcast - until their Lord comes and takes the kingdom Himself!

I have sought, beloved friends, to suggest a few principles, conscious that my suggestions may be quite contrary to the minds of some present. I hope it is clearly understood that there is a perfect frankness in these meetings; therefore, if any have difficulties upon the subject, they will not be thought at all strange if they state those difficulties.

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