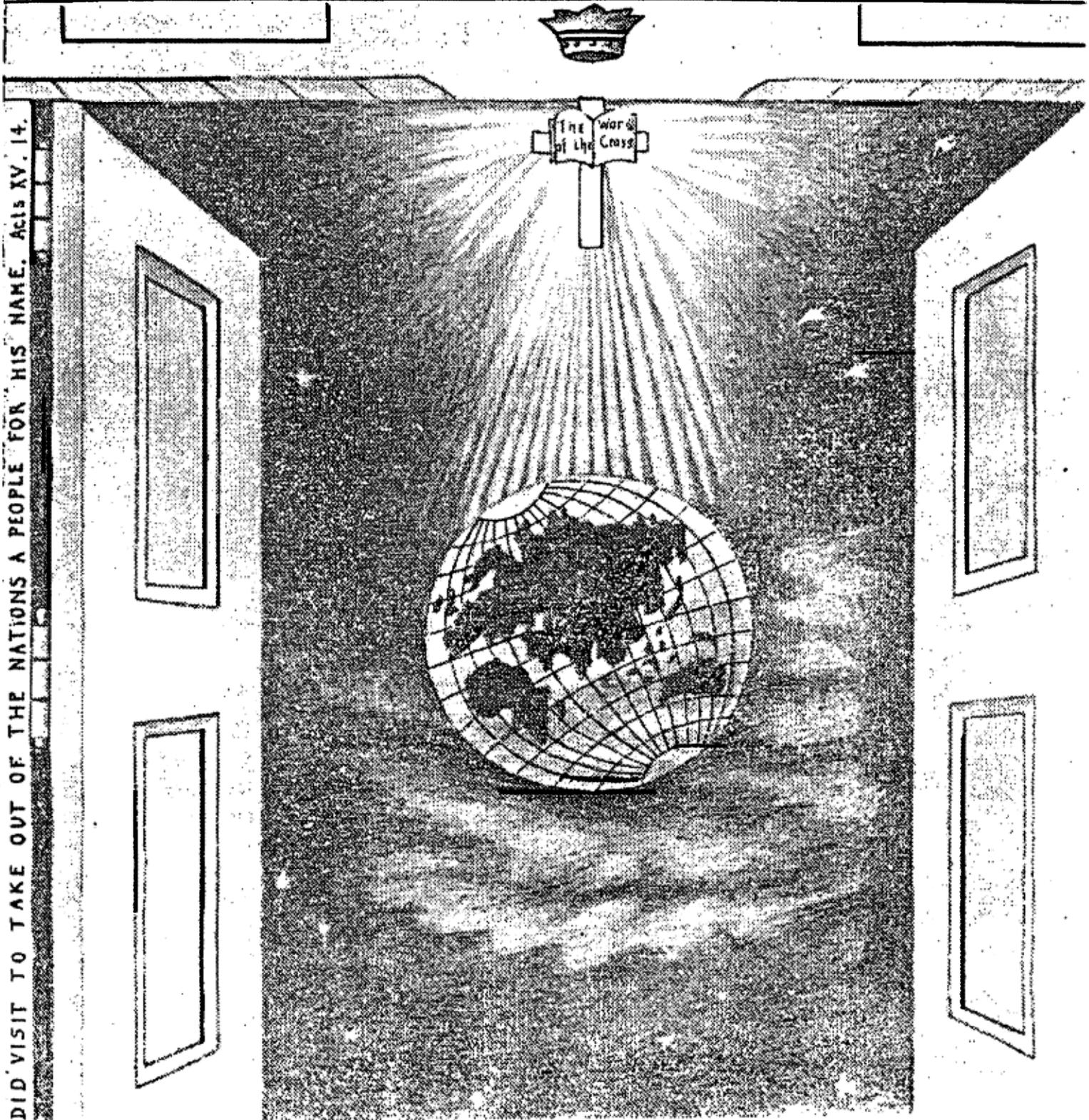


Sovereign Intercession - 37

Witness and a Testimon

JAN ---FEB., 1929

VOL. 7. No. 1



DID VISIT TO TAKE OUT OF THE NATIONS A PEOPLE FOR HIS NAME. Acts XV. 14.

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Retrospect and Prospect

The 'Witness and Testimony'

It will be seen that, with this issue, certain changes are being made in the WITNESS AND TESTIMONY. These relate to style, size, and period covered. We hope in future to cover more varied ground in the paper, and to come into closer fellowship with our readers in the practical problems of life and service. This will require more space and more time, and will therefore, by reason of the great pressure of the work in general, make the issue bi-monthly instead of monthly.

* * *

Our brother and sister Crowe have sailed for India. The friends gathered to commend them to the Lord on Wednesday, January 23rd. They go forth under the auspices of the Bible Missionary Movement, but their having spent so much time with us, and our brother having ministered in our midst, considerably, gives them a special place in our prayerful co-operation.

* * *

Our brother and sister Douty, of Hephzibah House, New York, who have been with us for five months and expect to be returning to U.S.A. very shortly, have been spending a time with Mr. and Mrs. Norton at the Belgian Gospel Mission, Brussels.

* * *

The fortnight's ministry in Glasgow was fulfilled under the very difficult conditions of the prevailing influenza epidemic. This thinned the numbers and created a general depression, but the Lord sustained, and we believe that many hungry ones were met. There are always the indications of real spiritual hunger in these gatherings, and this to us is the ground of a great hope, for the Lord has said, "They shall be filled."

The Lord was very much present also in the one gathering which we were able to fit in at Dunoon.

The January Conference at Honor Oak

If we are to judge by the reports and confessions of others, then not a few realised the Lord's presence in a very real way at this season. Not only so, but definite crises and issues marked this conference for quite a number. We did realise in our hearts long beforehand that it was going to be a very

vital time, but when it arrived we found that, while the Lord was doing great things. He was doing them mainly out of sight. Certainly there was ground for both intensive and extensive work. The guest house was more than full, and the company was more world-widely representative than ever. Scotland, Wales, France, Switzerland, India, Africa, China, U.S.A., as well as many parts of this country, were in evidence. It could not be said that a strictly consecutive line was followed in the messages, but they were all related and in harmony. The meetings and messages were as follows:—

Friday evening.—The human and the Divine side of a great predicament. (Exodus xiv.)

Saturday Afternoon.—The emancipation of a people to a life in the heavenlies.

Evening.—The age-purpose of God.

Sunday, 10 A.M.—Prayer.

11 A.M.—"The House, the Name, and the Glory."

3 P.M.—Missionary meeting. Our brother, Mr. Crowe, based some experiences in India upon Psalm xcvi.

6.30 P.M.—Jesus as Prophet, Priest, and King in and through the Church.

At this meeting we gathered around the Lord's Table to testify to the Cross and "The Body."

Monday, 11 A.M.—Planes of life and service.

3.30 P.M.—The Pattern in the Heavenlies.

5.30 P.M.—Tea-table conference.

7.30 P.M.—"Filled with the Spirit."

This is but the bare outline of the conference. There were numerous personal interviews, group prayer times, and smaller fellowships.

Holiday Conferences

We have much on our hearts the matter of conferences in different parts of the country this year, if the Lord wills, and we give this intimation so that friends interested may know before they make their holiday arrangements. We will give any further details as they develop.

* * *

The Easter Conference will be well in view before the next issue of the paper, and as this is usually a very crowded conference friends are urged to book accommodation early.

The Release of the Lord

“I am come to scatter fire on the earth; and what is my desire? O that it were already kindled. But I have a baptism to be baptised with; and how am I straightened [pent up] till it be accomplished.”—Luke xii. 49-50.

THE book which is known to us as “The Acts of the Apostles,” and sometimes “The Acts of the Holy Spirit,” might truly be named

“The Release of Jesus Christ.”

Luke introduces it with the observation that he had earlier written the beginnings of the acts and teaching of Jesus; implying that continuation is now his object and purpose. But what a change! The former bounded and limited by time and space. At best a few square miles of Syrial soil, and for the most part Omnipresence in chains. Except for a few breakings through of power at a distance. Then almost entirely to a people of one nation and tongue. Then by outward urge, persuasion and encouragement He had His wishes carried out. Then to the dull minds of the spiritually unquickened He gave His spiritual treasures; explanations and reasons being necessary to confidence. Then a non-committal necessity laid upon Him in the nature of a very slow disillusionment as to what form the end of that phase would take, because of the controlling personal interests, even in the inner circle. Pride, ambition, doubt, malice, self-assertiveness, self-confidence, self-realisation, self-defence, like barbed wires circling Him around and wounding whenever He sought to move forward. Ever conscious from the beginning that world-dominion was His as “Heir of all things,” yet now, not a place to lay His head, and to be “crucified through weakness.”

Yes, what a change! Now He has shaken off all His chains. Time and space no longer have any power over Him. Geography, the material things, Satan, demons, men, nations, thrones, all cease to have any ascendancy over Him. Now by an inward dynamic, in spite of every threat and peril men and women are moving out in every direction with a passion for the glory of His Name. Now, not as an historic figure, “Known after the flesh,” but by an inward revelation of transcendent magnitude He is known after the spirit. Now, the once dreaded, unacceptable, offending

Cross is all their glory. Now suffering reproach has supplanted pride; selfless disinterested sacrifice takes the place of ambition; a mighty energising faith—not their own—has destroyed doubt; they lay down their own lives gladly and suffer the loss of all things for that Name.

In one strategic stroke He begins with a multitude representing “every nation under heaven.” See how this fire spreads without artificial and forced agencies.

In the year 33 A.D., a few Galilean fishermen were seeking liberty of speech in Jerusalem, and were hardly handled as men poor and ignorant.

In the year Paul died, how did the matter stand? There were churches in Jerusalem, Nazareth, Caesarea, in all Syria, Antioch, Ephesus, Galatia, Sardis, Laodicea, in all the towns on the east coast throughout lesser Asia, in Philippi, Thessalonica, Athens, Corinth, Rome, Alexandria, in the chief cities of the islands and the mainland of Greece, and the western Roman Colonies.

A sad comparison.

There are some significant absences from this record of conquests. We never read of organising a missionary campaign. There is no indication of a missionary society or department existing as a *phase* or *department* of the Church. The Church was world-wide in nature, vision, and vocation.

Such things as deputations, lecturers and lectures, exhibitions, appeals, advertisements, etc., with all their cost and expenditure of time, money, energy, all to *try and get Christians interested in the souls of the unsaved—even if only to the measure of a sixpence* (what an indictment of the “church”!) are never hinted at. Any reporting of what God had done in the regions beyond was never by way of propaganda or advocacy. Statistics as mental stimulants; pathetic, tragic, sensational stories as emotional stimulants; urge and drive as volitional stimulants had no place here, so far as we can discern. The thing was of the spirit not *firstly* of the Soul. The latter is

undoubtedly the reason for a tremendous amount of the weakness and breakdown to-day.

Speaking generally, this whole matter of the world-mission of the Church is on pre-resurrection ground to-day. The Lord is not straightened in Himself, but He is straightened in His people.

When, on the one hand, there is a need of workers and almost half the human race without the Knowledge of Christ; and on the other hand workers ready to go forth and no means to send them. When a third condition, almost more tragic abounds, as it does, that of the spiritual breakdown of many who do go, so that "converts" are not really and genuinely born from above with the Spirit of sonship becoming truly resident within; demon powers persisting in dominion and challenge; a policy of a slow absorption of "Christianity," through education, familiarisation, etc., as a compromise between the failure in genuine regeneration and an honest acknowledgment of the same with its practical implications: to say nothing of those who return home with lost assurance; surely all this stands in direct contrariness over against the spirit and experience of the New Testament. It is not difficult to go on at great length in making distinctions between the two standards, the New Testaments and that largely existing to-day, but the more important thing is to display the secrets of that former glory.

We are convinced that He Who is "The same yesterday, to-day, and for ever," can and desires to have His work on the same plane to the end of the age, and we are persuaded that He is yet going to do something of the same kind. Here then begins an inquiry into the nature of the work of the Risen Lord in "The Church which is His Body." We ask first of all, is there any phrase which embodies in itself the conception, the motive, and the dynamic of this spontaneous world-conquest in its outbreak?

We think that there is such a phrase and that it is this

"The Testimony of Jesus."

This accounts for everything when possessing as it possessed them. Let us look it up.

"Who bare witness of the word of God, and of the testimony of Jesus Christ."—Rev. i. 2.

"I was in the isle that is called Patmos, for the word of God and the testimony of Jesus."—Rev. i. 9.

"I saw underneath the altar the souls of them that had been slain for the word of God and for the testimony which they held."—Rev. vi. 9.

"And the dragon waxed wroth with the woman and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus."—Rev. xii. 17.

"I am a fellow servant with Thee and with Thy brethren that hold the testimony of Jesus."—Rev. xix. 10.

"And I saw the souls of them that had been beheaded for the testimony of Jesus."—Rev. xx. 4.

"Even as the testimony of Christ was confirmed in you."—1 Cor. i. 6.

"They will not receive Thy testimony concerning me."—Acts xxii. 18.

"Our testimony unto you was believed."—2 Thess. i. 10.

"Be not ashamed of the testimony of our Lord."—2 Tim. i. 8.

"Ye shall be my witnesses"—Acts i. 8. (same word in the Greek as testimony)."

"Must one be ordained to be a witness with us."—Acts i. 22.

"God raised him up, whereof we are witnesses."—Acts ii. 32.

"Raised from the dead, whereof we are witnesses."—Acts iii. 13.

"Not to all the peoples, but unto witnesses."—Acts x. 41.

"With great power gave the Apostles their testimony to the resurrection of the Lord Jesus."—Acts iv. 33.

"And they overcame him because of the blood of the Lamb and the word of their testimony."—Rev. xii. 11.

The New Testament read in the light of these passages shows very clearly that the remarkable story which it recounts is the story of a testimony. It remains for us to ask what this testimony was. To clear the way for the positive answer we must say something as to what this "testimony" was not.

I. "The Testimony of Jesus" was not a teaching!

There is nothing in the whole story upon which to rest an argument or affirmation that the Apostles went out to the world with "The teaching of Jesus." They were not propagating new doctrines or a system of truth. The teaching resulted from the acceptance of the testimony, the expounding of its content, and was kept for believers only. It was a result not a cause. The most they ever did was to substantiate their testimony from the scriptures.

II. "The Testimony of Jesus" was not a new religion!

"Christianity" was not set over against or along side of other religions and made "comparative." It was some time before some of the Apostles themselves realised the implications of their testimony in the matter of their being emancipated from Judaism. Great as the change was they did not realise that they had changed their religion. They found themselves out and committed against their own prejudices, and had to do their thinking and discussing after the thing had become a fact in embarrassing experience. See Peter in the house of Cornelius, and the events of Acts x., xi., xv., etc.

III. "The Testimony of Jesus" was not a new "movement"!

No plans were laid. There was no policy. Organisation was entirely absent, and any which subsequently had to be admitted was forced upon them by the embarrassment of the very vitality of things, and then it was of the simplest.

A thought-out campaign did not exist. To set up, launch, form, bring into being, or found a new society, sect, "church," community was not in mind. They did not set out for such, and although their testimony gave distinctiveness to all who believed, and outsiders labelled them and misinterpreted their motive and purpose the distinguishing feature was life.

What then was "The Testimony of Jesus"?

All-inclusively it was the proclamation and affirmation of a fact. That fact was—and is—

The Universal Sovereignty and Lordship of Jesus Christ as the Son of God established and vindicated by the resurrection from the dead.

This testimony had two sides. The objective and historic fact, of which they had had many infallible proofs, had become demonstrated in the power of that resurrection by the Holy Spirit in "The Church which is His Body"—in all its members and in all its activities. That life which in Him had conquered sin, death, hell and Satan, and carried Him from "The lowest part" to the "far above all heavens" had been implanted in them by the Holy Ghost sent down from heaven.

The testimony of Jesus then is that Jesus lives triumphant universally, and the Church is the "Pillar" (or monument) of that truth.

It is His resurrection Body possessed of His risen life and administered by the Holy Ghost as the Custodian of that life.

The testimony of Jesus is a life—His life. Not a mode of life, but a vital infinite force, indestructible, irresistible, incorruptible: a vital force mediated to the dead wherever there is a readiness and willingness to believe on the Lord Jesus.

It burst the old moulds, "wine-skins" of tradition, worn out systems, man-made orders and forms.

It sets aside even those things which were once raised up and greatly used by God, but which have ceased to be living, and are only past history. Even Judaism ceases to count here. It liberates captives, and a word spoken by its power is as an irresistible challenge to "let my people go." Lazarus must come forth when He, "The Resurrection and the Life," commands through His Church. This life issuing forth from the Risen Lord as within "The Body" by the Eternal Spirit is the compelling power to the world-mission and testimony of Jesus.

There is no precedent in the New Testament for appealing for workers or missionaries. This is at best a sorry alternative or necessity. When the Holy Spirit is really in possession and the life is manifested then He takes the initiative in all work and workers, saying "Separate me...unto the work whereto I have called them."

Great emphasis is laid in the New Testament upon receiving the Holy Spirit. The Holy Spirit is the Spirit of the universally Sovereign Lord—"The Heir of all things." His mission is world-wide, cosmic. To have Him Lord within must inevitably result at once in world-vision, world-passion, world-vocation. It cannot be otherwise. Then what is the matter that this thing is not spontaneous with so many? Why don't the Lord's people spread the Testimony by simply talking out of a full heart? Is this also the indictment of Acts xix. 2-5?

Is the cost a deterrent by which the Spirit is quenched? *It will cost.* To no place did the New Testament witnesses go with the "Testimony" but what the enemy—the dragon-made war. It was up to him to do so then for he stood to be a very great loser. It was the battle for dominion. This was his unwilling compliment, his unintentional con-

gratulation. They represented something and possessed something which made hell angry and afraid.

The Lord's purpose and method in this age is to bring into resurrection union with Himself two or three in every place and "add unto them such as are being saved." It is an accretion of *life*, not enticement, "attraction," advertisement. Here again the Holy Spirit takes the initiative when a true testimony is borne.

The greatest need of the hour is a revitalising

of the Lord's people with His Risen Life by the Holy Spirit. May they soon see it and come to the place where everything—tradition, system, common acceptances, forms and moulds, prejudices, personal interests, reputation, prestige, compromise, the opinions of others, policy, etc. will be sacrificed, if needs be, for LIFE, and the true and living

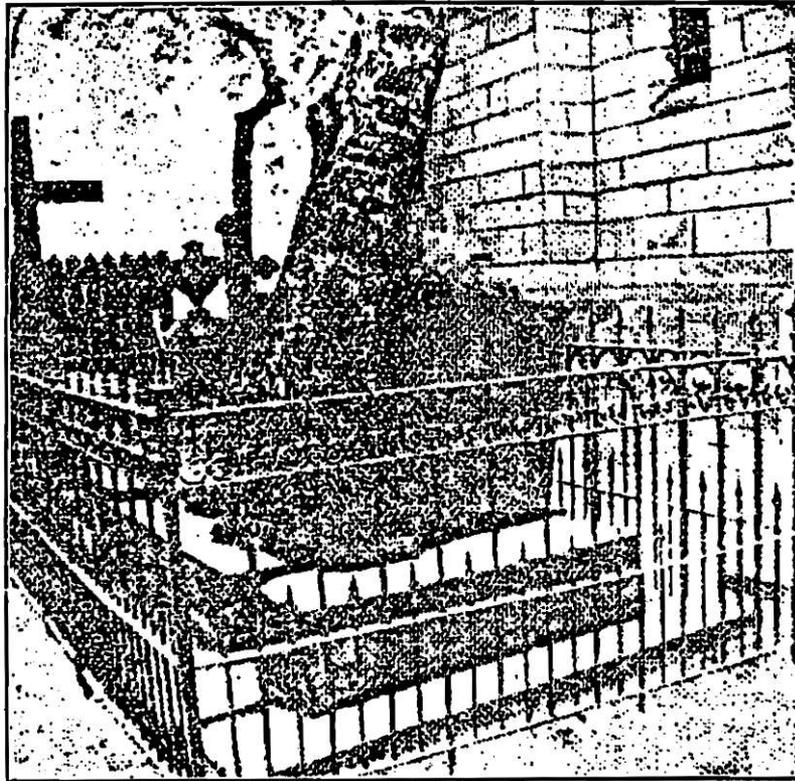
Testimony of Jesus.

So shall He find His release again and scatter the fire anew.

"The Power of His Resurrection"

An Illustration

In the year 1782 there passed away in the city of Hanover, Germany, a lady well known for her infidel teaching. She had in her lifetime directly set forth her unbelief in all that was supernatural, and denied all possibility of the Resurrection. By the terms of her will she provided that her unbelief should be expressed in her burial, and that her tomb should stand as a perpetual witness to atheism. She ordered that her



grave should be covered with large stone slabs, which were to be bound together by iron clasps, and on the tomb itself, in addition to the usual inscription, the following was to be carved: "This sepulchre, purchased for all eternity, is not permitted to be opened." We are reminded of the words of one of old who wrote that when the "peoples were imagining a vain thing." "He that sitteth in the heavens shall laugh."

But for the sadness of the thought of this soul dying in darkness, one could well-nigh laugh at the simple way in which the God that sitteth in the heavens met the atheistic challenge of this lady. We do not know just how it happened, but somehow a little beech seed got into the grave and one day a little green twig pushed its way through a slight crevice in the granite slabs. little by little it burst the iron bands, pushed

back the immense granite block that sealed the top and opened the tomb which was "sealed to all eternity."

('Evangelical Christian,' 1912.)

Meetings are arranged for Newcastle
(Connaught Hall)

February 22nd, 3 and 7.30 p.m.

“Nor the Smell of Fire”

“And the princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men, upon whose bodies the fire had had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.”—Dan. iii. 27.

A Message to all in the Fiery Furnace

Why this minuteness of reference to the bodies, hair, and coats of these men? Why this closing remark that even the smell of fire was not upon them? Why, in addition, the obvious fact, that while they and their garments were absolutely intact, the cords which had bound them when thrown into the furnace were burned up—nay, more, the very men who threw them in were themselves burned to death?

High in rank and honour was the Babylonian god Iz-bar, the god of fire. Before the eyes of king and prince, governor, captains, and counsellors, this god must be defeated. The king had challenged the defeat by his own action. And now the defeat is overwhelming. On their own ground, Jehovah has met these ardent believers in the god of fire, and they find that He is present, not as a tribal God in Palestine merely, but as the God of heaven and earth in Babylon also, as able and willing to deliver only three of His children as to help thirty thousand if need were. Let us suppose for a moment that the three men had come out with the marks of fire partially upon them, or even with the smell of it; that here and there the fire had singed either body or raiment, and what would have been the attitude of the fire-worshippers?

The smell of Fire.

Something like this, “Ah, well, it is true Iz-bar has not been able to destroy them, but he has at least left his mark upon them. They will wear these clothes no more. Their friends will scarcely recognise them as the men they once were. The smell of the furnace will not soon leave them. They have not come out scatheless. Our Iz-bar is still a god to be reckoned with. They will not be so ready to disobey the king’s mandate another time. They will not come out of the furnace, it may be, a second time as easily as they have done this first time.”

And so the whole moral effect of the protest

of these three Hebrews would have been discounted. The dexterity of the world in evading direct issues of this kind is marvellous. But in this case evasion was impossible. Not one loophole of escape was left them. In dumbfounderment and awe they had to admit that Jehovah had conquered: that the miracle was perfect and unquestionable; and that “the smell of fire had not passed upon” the three brave followers of the Most High.

From this story many valuable lessons can be learned, but we deal with only one: There are furnaces which are heated *only for God’s children*.

The awful forty days in the wilderness; the deepening, hellish malignity of the Jewish rulers; Gethsemane and Calvary, were reserved for our Lord alone. The fires of these furnaces would never have been kindled—if He had never been. They were meant only for Him. Indeed, in a sense they were compelled by Him, just as Nebuchadnezzar’s furnace was compelled by the challenge of the three children. Hell brooks no challenge. Its fires are always ready for those who defy its power. And since God’s children must always defy its power, they get their furnace. God did not prevent the furnace for His three servants. He allowed it to be heated even “seven times more than it was want to be heated.” He did not lessen the forty days; nor the hate of the Jews, nor the awful anguish of Gethsemane and Calvary, for Our Lord. It was a “burning, fiery furnace raging” devouring, greedy, fierce, with nothing to restrain its mad and hissing leap upon the helpless Victim.

Christ’s Fiery Furnace.

But how did He come out of the furnace?—the furnace prepared by hell specially for Him? Without so much as “the smell of fire” upon Him. Hell’s defeat was final and disastrous. So triumphant was his exit from the furnace, that He had no complaint, no reproach, no reminiscences, no calls for vengeance, no

gloom, no sadness, no protest to the world against injustice, no garrulous pouring into other ears of the story of His suffering. Without "the smell of fire!" How differently the world would have judged Him if He had come out of the furnace with even "the smell" upon Him! How eager to show that after all He was not scatheless! How ready to detract from the miracle of His resurrection, if only it had been obscured by His complaints about the Cross and the grave!

And it is just here that many of God's children need to be warned. They have had their furnace. It has not been anybody's furnace but *their own*. The reality and loyalty of their Christian life has made the furnace a necessity. Nor have they hesitated to enter it. They have not been careful to answer the enemy in this matter. Furnace or no furnace, they meant to obey and follow Christ. And to their wonder and delight they found "One like the Son of Man" nearer to them than ever before, so that the furnace was a promenade of light, and its flames the ministering angels of God.

And yet, how have they come out of it? Alas! so often with "the smell of fire" upon them. They go back themselves, and they take their friends with them, to the furnace door, and say: "There! that is the awful place. How would you like to have been there? And see, here are some of the ropes left over after we were bound. And yonder are the houses of *the men who accused us* to the king, and they are holding their heads as high as ever"; and so on.

They hug their sorrow. They call for sympathy. They clamour for judgment upon their enemies, they forget the completeness of their deliverance; and all who meet them know that "the smell of fire" is upon them. Both saints and sinners shun them. Their testimony is marred. God's character and dealings misrepresented. Christ's ideal missed. The enemy jubilant. He has at least singed them. Their failure is a calamity for both themselves and the world.

"He opened not His mouth."

How different it is with others! They, too, have gone into their furnace without hesitation, without anxiety, with silent looking to God, and with no complaint against men. For them also the furnace has been more of heaven than

any place they ever knew. Oh, how blessed it all was! They could have wished to remain there if only the Son of God had remained with them! But that could not be. The world must see the miracle. It must learn through them that God is stronger than Satan. It must see what a perfect deliverance God gives to His children. And He brings them out as calm, nay calmer, than they went in—*a new joy irradiating their faces; a new peace keeping their hearts; a new sweetness permeating their walk and conversation; a new benediction falling from their lips on young and old; a new testimony to the presence and power of their Lord in the day of need; a new love and pity for the very men who were the instruments in the devil's hands of all their troubles. So silent about themselves, so eloquent about their Lord, so thankful for the past, so hopeful and sure about the future—they win men, and bind them to themselves with the silken fetters of gentleness and Christlikeness. Their triumph is one of the greatest that earth knows. The Church and the world alike realise that sorrow has not soured them, the furnace has not scorched them, but that they have come out, like the three children, without so much as the "smell" of fire upon them.* W. D. M.

Acknowledgments

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Resurrection and Glory

ROMANS iv. 19.—“Without being weakened in faith he considered his own body as good as dead.” This is the correct translation, and not as in the Authorised Version, “He considered not his body now as good as dead.” That is, he looked the facts right in the face. He did not ignore them as the Authorised Version would suggest, “He considered his body as good as dead...he wavered not through unbelief, but waxed strong through faith, giving glory to God, being fully assured that what He had promised He was able to perform.”

II Corinthians i. 8-10.—“Weighed down exceedingly beyond our power insomuch that we despaired even of life: yea, we had the sentence of death within ourselves that we should not trust in ourselves but in God which raiseth the dead: who delivered us out of so great a death, and will also still deliver.”

Ephesians iii. 20.—“Now unto Him who is able to do exceedingly abundantly above all that we ask or think according to the power that worketh in us, unto Him be the glory.”

Ephesians i. 19.—“What is the exceeding greatness of His power to usward who believe according to the working of the strength of His might which He wrought in Christ when He raised Him from the dead.”

1 Timothy iii. 16.—“And confessedly, great is the mystery of godliness; He who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.”

It has never yet been decided, I think, as to how the first word of this statement should be translated. In the Greek it is a most mystifying thing. In different manuscripts different signs are found which indicate different things. There is no “He” at all in the manuscripts. It starts with, “Who was manifested in the flesh.” It is thought to be a fragment of an apostolic hymn, and that there was something like this that led up to it; “Now let us praise Him, or Jesus (and then) Who was manifest in the flesh, justified in the Spirit”; and so on. But John supplies the missing link, 1 John i. 12.

“THE LIFE was manifested, and we have seen and bear witness, and declare unto you

the Life which was with the Father and was manifested unto us.”

“The Life was manifested in the flesh, justified in the Spirit, seen of angels, and so forth.

Now this comprehensive statement of Paul in his letter to Timothy represents, as we shall see, the two-fold phase of the testimony of Jesus.

The Life Manifested.

Here you have the statement as regards Himself personally as the Life, and it begins with the incarnation of the Life. The Life was manifested in the flesh; that God's Eternal Purpose was to embody His Eternal Life and manifest in flesh that Eternal Life. Incarnation is the incarnation of Him Who is Eternal Life, the “I AM, the Life.” The counterpart of that is that Resurrection Body of the Lord Jesus with all the members “baptised by one Spirit into one Body” to be the continued incarnation of the Life. The main object and purpose and thought and intent of the church is to be Christ continuing in the world as the manifestation of the Life. The manifestation of the Life was that, and what could be said of Him “We have seen the Life” has got to be said of the church, and of its several members. We have seen the Life, and the Life is manifested in the flesh. It is not necessary, of course, for me to take you over the ground that proves that. We are familiar with a mass of scripture which bears that out beyond any question and doubt that the Church's purpose in this wonderful designation, so familiar that it has lost its strength of meaning, the Body of Christ is the continuation of the manifestation of the Life in flesh, the Life incarnate taking this instrument for its manifestation. Now test all your conceptions and ideas of the church by that, and see if our designation of church and church membership and churchmanship really comes up to that divine thought and intention—a manifestation of the Life. And then recognise, beloved, that the only justification of any talk, or claim, or profession to belong to the Body of Christ is in that the Life is manifested, and that any mental conception, or any system of teaching, or any claim whatever in this matter breaks down until the Life is manifested and unless the Life is manifested. God, Who has in the

Resurrection of the Lord Jesus, by so great an act of His power brought into being at least the nucleus of that Body, and has secured the ultimate of that Body, is going to demonstrate the Life thereby, and, as we have so often said, *God's necessity is that as the age wears on, and the time gets nearer, when death is to be swallowed up in victory, that a testimony must be raised within the church to the church that its existence is only justified upon the ground that the Life is manifested, because it is in the church and by the church that that consummation is to be brought about when death is swallowed up in victory.*

Now that is what it means to be a church member. That is what you are moving toward. But are you? The Life was manifested in the flesh in Him personally, and now the declaration is the Life is manifested in the flesh, that is, in Him inclusively.

The Life Vindicated.

"The Life was manifested in the flesh, justified in the Spirit," I prefer the alternative word "Vindicated in the Spirit." He was manifested in the flesh. O, but did they recognise him? He was not recognised. They thought of him as one of themselves, a peasant, "We know this man whom He is, whence He is"—we know His father, His mother, and they thought other and worse things of Him, and they were far far wide of the mark, but they knew Him not. "He was in the world, the world knew Him not," but He laid claim to being the Life. He declared that He was the Life. How was He vindicated? Well, of course, all the way through He was being vindicated on the side of the Spirit. That would be an important phase of any thorough consideration of this matter, to see how in the Spirit all the time He was vindicated. His claims were vindicated by reason of His relation to the Father. In the Spirit there was being manifested the power of this Life. "The works that I do, I do not out from Myself," but by the Spirit, on the side of the Spirit, this spiritual fellowship and communion with God, "these," says He, "testify of Me that what I claim is true." On that side, all the way through in the Spirit He was being vindicated. But, beloved, the supreme act of the Spirit in His vindication is in His Resurrection. "If the Spirit of Him that raised up Jesus from the dead"—there you see the fact as to Himself and the counterpart as to ourselves. "If the Spirit of Him that raised up Jesus from the

dead be in you, He that raised Christ from the dead shall quicken your mortal bodies by that Spirit which dwelleth in you." And it was in that supreme energy of the Spirit in raising Him from the dead that all His claims were vindicated, justified, established, proved. He was vindicated in the Spirit, and everything circles around that. His testimony concerning Himself required that God should come in by the Eternal Spirit and raise Him from the dead, in order that that testimony might be universally established, and that His claims might be proved and that He should be vindicated. Paul lays everything open when he says, "If Christ be not risen then our preaching is vain, your faith is vain." Everything breaks down; all His claims have gone, not one of them is established if he be not risen. "And we are of all men the most miserable." You have a little picture of that on the way to Emmaus—of all men the most miserable were those two who went to Emmaus and said, "It is now the third day since all these things happened, and we had trusted that it had been He that should have redeemed Israel." There were no more miserable people in Jerusalem than these because to them He was dead. It was the end; there was no hope, no prospect, no light, no joy, everything had gone out. All their expectation had been blighted, of course, because of their blindness, not in reality, but there it was. Now the vindication of all His claims to all that He said He was and of what He was in reality comes by that exercise of the Spirit of God in His Resurrection. Justified, vindicated in the Spirit: and, beloved, that is the abiding ground of the vindication of Christ, the abiding basis of His justification. Jesus is not vindicated unless His members vindicate Him by the Life of His Resurrection manifested. He waits for that. He depends upon that; and all the claims concerning Jesus, all the things said of Him, preached about Him still wait for the manifestation of the Life by the operation of the Holy Spirit before any one of them is established. That is why the Apostles always preached Jesus and the Resurrection, and it was that thing that brought the impact all the time. It was that thing that stirred hell to its depths. Look at any testimony concerning the Resurrection of Jesus and see what the effect is! There is a certain liveliness springs up at once. Resurrection! "And when they heard of Jesus and the Resurrection some mocked"—every time! I would

like to go through that subject, but we cannot stay with it now Lazarus—"And they sought to kill Lazarus because by him many believed." Here is the murderer out to try and establish himself, to vindicate himself. He who was a murderer from the beginning wants to keep his testimony intact. You go out with this gospel of the Resurrection, and you will find, if there is any reality in your testimony at all, that you are in a realm of active death and opposition. The enemy does not care about people who talk about the Resurrection of Jesus just as a creed, or a theological proposition, but let the "Body" get out with a living testimony and they discover that at any rate their testimony has got to be established beyond the human realm, and unless it is, there is a breakdown. Justified—vindicated in the Spirit. The ground of resurrection; that is central to everything.

Now you see that was true of Him and, as the whole Word reveals, that has got to be true of Him in the church.

The Universal Interest.

The Life vindicated by the Spirit, "*seen of angels.*" I confess to you that I do not know all that that means, but I can see that it means a lot, or I can see a lot of what it means. I can see this, that angels were looking upon something that they had never seen before. They had never seen God Incarnate before, and they had never seen the exercise of the infinite power of God in this way before, and they were beholding something which to them was new. "Seen of angels." O, I do not think it just means the several occasions in which you find angels related to Him in the days of His flesh. It means something far bigger than that, and I think the declaration allows of the two-fold application and interpretation. He was seen of the angels of God who looked and wondered and worshipped and glorified God, and were amazed, but I think there were other angels who were looking on, and they saw, and I think the Word bears that out very very clearly. If you just take that thought up again you will find that this thing that God is doing is a testimony far beyond flesh and blood; that this testimony of Jesus in Risen Life—vindicated by the Spirit—is a thing which reaches out into hierarchies that man has never yet seen, nor conceived of, but they are mentioned, and I believe, beloved, that Paul touches both of these hierarchies. I think this is where we have

made a little mistake in not being altogether clear, but he touches both, he touches the principalities and powers which are satanic, and he also touches the principalities and powers which are divine. I should only suggest it, but I am not sure whether he did not mean the divine principalities and powers when he said concerning Christ in the church in Ephesians iii. : "That now unto the principalities and powers in the heavenly might be made known through the church the manifold wisdom of God." I do not, personally, see the point why the satanic principalities and powers should be the objects of a Divine instruction altogether. It is necessary that they should see and know to come to their ultimate destruction, if they are not already condemned beyond repair, but I think that these principalities and powers which are divine, celestial are being instructed in a new thing, so that when He bringeth again His only-begotten into the world He said, Now let all the angels of God worship Him. He was seen of angels. This thing that God did, incarnating the Life of Himself, Christ as the Life incarnate, manifest in the flesh and vindicated in the Spirit is reaching out to these ranges and realms not merely cosmic, but super-cosmic. Seen of angels of the two orders, but that is not only true concerning Him personally, but here is the word emphatically stating that the thing has its counterpart in the church. "That now (not later on), unto the principalities and powers should be revealed the manifold wisdom of God in the church." The testimony of Jesus is the testimony of the Life vindicated unto the principalities and powers. See the range of the church's ministry! See what we are called to! Is that what we are seeing? But, beloved, what I am so anxious to make clear is this, that it is not just the range of teaching and truth. The principalities and powers submit only on the ground of the demonstration of Life. Principalities and powers take no notice of teaching when it is just teaching about all this: the creeds, the dogmas, the philosophies of Christianity do not count for anything amongst principalities and powers. I think angels weep when that empty form is there. There is "a form of godliness, and a denial of the power thereof," but the thing which is touching the principalities and powers, affecting them, registering itself upon them, producing something in them unto the glory of God in the higher realms there, and unto the very acknowledgment down there,

because in the Name of Jesus every knee has to bow, things in the heaven, things in the earth, things sub-earthly, and that is brought about, not by what we say, but by the manifestation of the Life. That is Christ vindicated by Resurrection Life manifested in the church.

The World Testimony.

Then the next brings you to the immediate testimony—"Preached among the nations." It is interesting to notice as we pass that this word "preached" is not "evangelise." It is the other word here, proclamation, the heralding of a fact. This was heralded, proclaimed, declared as a fact, announced in the nations. The other follows, because you never evangelise until you stand clearly upon a fact and declare it. The apostolic order was to declare the fact and to work upon the fact. We proclaim, we announce, we herald Jesus Christ as Lord, and that precipitates the issue, and then you get on with the evangelising after that. You see that it is, this manifestation and this vindication of the Life is to be announced in the nations. In His case it was, and that is the abiding vocation of the church. To evangelise, strictly, means to bring into actual relationship with facts or persons made known.

World-Commission upon a Basis of Resurrection.

A world commission is always upon the basis of resurrection. In the Old Testament, whoever is going to be used of God in any way relative to His Eternal Purpose has got to be brought on to a basis and ground of Resurrection, and so He smites His prophets wholesale, in order to get them there. Here is Moses living by the power of a mighty soul-life, self-life. That is cut off. One day, for the work of God, smiting the Egyptian, and God smites Moses in that realm of resource, and for forty years takes him out of action, buries him in the wilderness, and then raises him from the dead and gives him a commission where he knows he cannot—"I cannot speak."

What is the meaning of the burning bush, or the non-burning bush? Is it not that Resurrection Life, Life triumphant over death, Life which goes on and on, and marvellously possessed? The Living Lord Himself in a frail shrub. A frail thing that ought to yield up any moment and be consumed, but which still retains the Fire, the Life, and goes on. It is the parable of Resurrection Life, "And

we have this treasure in a vessel of fragile clay that the excellency of the power might be of God, and not of ourselves." "We have the sentence of death in ourselves that we should not trust in ourselves, but in God Who raiseth the dead," and that is what God is saying to Moses. "I have slain you, but now My Risen Life shall be manifested in you as a broken one." These vessels broken that the Life and the Light may pass our way, the way through. Is it not so with every man that God takes up? And with Israel, their life and testimony were based upon the parabolic act of Resurrection all the way through; and you have no apostolic commission until Resurrection. "All authority has just been given unto Me in the heaven and in earth, go ye, therefore." No world commission until Resurrection, and then, out from that point all the time it is on the ground of Resurrection. The apostolic band had to be composed of men who had been eye-witnesses of the Resurrection in the first place, and the man who was added to that band, and transcended it in some senses, was the man who was able to say, "He appeared unto me also." "Have I not seen the Lord." Resurrection all the time. Beloved, no one can preach Jesus amongst the nations with any hope of a spiritual triumph, unless they know Him in the power of His Resurrection. He is vindicated in, or preached in the Spirit which raised up Jesus from the dead. All preaching must be in that power, and can be in that power. O, would to God that it were! There it was, and here it must be preached among the nations. What is the Lord keeping you back for? Why this staying, this smiting of your life, and winding up your ambitions? He is bringing you in all this to death, and alongside of it I trust He is succeeding in doing the other thing, and showing you this great truth of His resurrection. You cannot work, you cannot speak, you cannot bear testimony, you can do nothing only by the energy of His Risen Life, that it must be the Lord, the Life Who does it all. Beloved, He is not keeping you back, He is not bringing you to death just because He delights in that. He is desperately anxious for you to get out, but He knows that it is terribly dangerous and perilous for you to get out until you are there, not in theory and mental consent, but that you are there in actuality, Life. And have not some of us learned that immediately we get out even with these great truths into a realm of theory and speculation and visionariness

and abstractness, the death of our ministry sets in. It will not be long before we are out of it, and glad to be out of it! It is only as His Life is given to us dare we go on in ministry at all. The justification and the vindication amongst the nations is that He, the Life, is manifested still in the flesh.

The Faith found in the Earth.

"Vindicated in the Spirit, preached among the nations, believed on in the world."

He was believed on in the world. He gathered out of the world those first members who believed on Him. But turn to John xvii. How does it begin?

"Father, the hour is come, glorify Thy Son." The resurrection and the glory of this is in the face of the Cross. He is about to die, and in the face of the Cross, which is all shame, ignominy, failure, weakness, helplessness, disaster from the human side, He says, "Glorify Thy Son." How is it going to be done? The rest of the prayer is a prospect, it is a looking on, and what is it looking on to? His vindication! And then He says, "Neither pray I for these alone, but for them who shall believe because of their word." And what is that based upon? "Father, that they all may be one." What is that? "The Body," and then the "Body" witness in the world. "And they who believe on Me through their word." The testimony in and through the Body in the power of the Resurrection. Being believed on in the world—Jesus being believed on in the church. Are there not to-day all too many who do not believe on Jesus because of the church, so-called? Oh, the pathos and the tragedy of

these things that are being written in our daily papers. This morning one read that no business man now has any ground of confidence in the things of God, because of the church. The church has wrecked the faith of the average business man. Oh, but that is not the church, beloved. This thing in Life—"believed on in the world" "because of their word"—has got to be just as true of the church as it was of Him when many left Him, and He turned to the remnant and said, "Will ye also go away?" And one said to Him, "To whom shall we go, Thou hast the word of Eternal Life." And it is the word of their testimony, Eternal Life. The Life was manifested.

Is the Word-Life in us? Oh, the challenge is that we are constantly brought to the tomb of some Lazarus. Is there power, Life that effectually cries with a loud voice? Lazarus come forth! That is to be the voice of the church as it was the voice of the Son of Man—the word of Life in the church. Believed on in the world, "received up"—not into glory, that is not what it says, but—received up *in* glory. The glory is all this, the end of it, the consummation of it all. The glory of the Lord is just this: manifested as the Life in the flesh, vindicated in the Spirit, preached among the nations, believed on in the world. The glory is the effectual testimony. Consummation in glory is the Life demonstrated in all these ways amongst angels of two orders, amongst man.

What is our prayer? My prayer is that the Lord will keep me in the way of Life and circumvent every movement, and destroy all that is not Life. And beyond the personal, the larger burden that all that is called the testimony in word may be the testimony in Life.

"The Word which Liveth"

The Holy Spirit's Fruits in Missions.

THE Apostle Peter in describing that great transaction which we call regeneration uses these striking words: "Born again, not of corruptible seed, but of *incorruptible*, by the *Word of God*, which liveth and abideth forever." And James uses almost identical language, saying, "Of His own will begat He us *with the Word of truth*." Upon this passage Alford truly remarks that the "Word of God is not the begetting principle itself, but only that by

which the principle works, being, as it were, the grain or kernel which enfolds the mysterious germinating power." The germinating power itself is the Spirit of God, which is the vital principle of Scripture. "The words which I speak unto you," says Jesus, "they are spirit, and they are life." And the same we hold to be true of the other parts of Holy Writ. "All Scripture is *θεόπνευστος*—divinely in-breathed." We maintain not only that the

Scriptures *were* inspired, but that they *are* inspired ; that the Spirit of God lives and moves in their words as the blood pulsates in the human body. It is this indwelling Spirit which gives to Scripture its vivifying principle ; so that as certainly as the seed cast into the ground brings forth a harvest, so certainly does the Word of God, which liveth and abideth forever, when received into the believing heart bring forth the fruits of righteousness and true holiness in the human character. If any of you have read the reports of experiments made a few years since in the "Dynamic Power of Seeds," you must have been astonished at the results. A tiny seed sprouting under a side walk and lifting a flagstone completely out of its place is a marvellous illustration of the irresistible might of nature's hidden life. Such is one of many recorded illustrations of the germinating power of seeds.

I have been deeply interested in studying the dynamic power of the incorruptible seed of the Word. It is no exaggeration to say that the greatest revolutions of history have been upheaved by single texts of Scripture. Augustine, long the helpless victim of his evil passions, sighing for release indeed, but sighing and striving in vain, found instant deliverance, he tells us, when reclining one day under a Numidian fig-tree. As a transient breeze might waft a seed into the open soil, so the Spirit of God bore into his heart this word of Scripture : "Not in chambering and wantonness, not in strife and envying : but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." All that Augustine subsequently became, as the saint of flaming heart and the theologian of matchless genius, grew out of the new begetting that came to him on that memorable day, and out of that single seed of truth.*

Thomas Bilney, who may be called the Father of the English Reformation, since he was the spiritual father of Latimer and others of its chief promoters, tells the pathetic story of the first seed-sowing of Scripture in his heart while in Cambridge University. From Erasmus's translation of the New Testament this word fell into his heart : "This is a faithful saying, and worthy of all acceptance, that

* "Jesus had conquered, and the grand career of Augustine, the holiest of the Fathers, thus begun—A passage of God's Word had kindled that glorious luminary who was to enlighten the Church for ten centuries, and whose beams gladden her even to the present day."—*Gaussen*.

Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. i. 15). "This one sentence," he says, "through God's instruction and inward working, did so exhilarate my heart, which before was wounded with the guilt of my sins and almost in despair, that immediately I found wonderful comfort and quietness in my soul, so that my bruised bones leaped for joy." Considering all that this reformer wrought from that hour till the day when he yielded up his life at the stake, we may see a convincing example of the dynamic power of the seed of Scripture. Who does not know the story of Luther's conversion, as, climbing Pilate's staircase at Rome, Christ, the great Seed-sower of the world, dropped into his ear that text, "The just shall live by faith" ? And time would fail me to tell of the miracles wrought by that golden text of the gospel, John iii. 16. To what thousands receiving with meekness this implanted word, and mixing it with faith, has new life come ! and from what thousands so receiving has unspeakable blessing gone forth ! The point of leverage for moving the world, which the philosopher wanted, God has found, not without but within—in the individual soul. Through the word of truth lodged in the heart God's Spirit begins an uplift which from the will reaches the life, and from the life reaches society, and from society reaches the world. The Word of God carried by the man of God is the simplest statement of the missionary method. Not the Word without the man, which were like seed without a sower to plant and nourish and develop it ; not the man without the Word, which were like the sower without the seed. But the true method followed means nothing else than putting the divine life into the race for its elevation and transformation.

Now, because regeneration imparts the life of Christ to the human soul, it is inevitable that the likeness of Christ should appear in the character resulting therefrom. A son does not resemble his father because he patiently and laboriously copies that father's features. The ancestral likeness is the result of the ancestral life. So spiritually : the rapidity and persistency with which Christlike traits appear in converts from heathendom form a deeply interesting study. What the sculpturing of education carried on for years has failed to do the seed of the Word implanted in the heart has accomplished with astonishing rapidity. Recall the story of pioneer missions in

Greenland for a striking illustration of this fact. Hans Egede, who went from Denmark to that country in 1721 in order that he might kindle the fire of the gospel amid its eternal snows, deserves the reverence of the whole Church of God for the heroism and Christlike self-denial which he exhibited in his noble undertaking. But it is deeply instructive to know the defective theory of missions under which he wrought, and to mark the result. His conception is thus stated in his own words: "It is a matter which cannot be questioned," he says, "that if you will make a Christian out of a mere savage and wild man, you must first make him a reasonable man, and the next step will be easier.... The first care taken in the conversion of heathens is to remove out of the way all obstacles which hinder their conversion and *render them unfit to receive the Christian doctrine*, before anything can be successfully undertaken on their behalf. In other words, it is necessary to prepare the untilled ground where a new Church is to be planted. Else it would be the same imprudence as to throw good seed into thorns and briers, which would choke the seed."

Noble and heroic missionary, who, amid the comforts of his rural pastorate in Norway, used to dream of Greenland and hear its dark crowds of heathen crying, "*O man whom God has blessed, pity us!*" and who was not disobedient to the heavenly vision, but, counting all things but loss for Christ's sake, went forth to carry to them the news of redemption! What a pity he had not better understood the principle of grace—that salvation comes first, and improvement afterwards. Hans Egede toiled nobly for fifteen years amid the frozen regions of the north. But he saw no fruit, and left the field in bitter disappointment.

(To be continued.)

preaching a farewell sermon from the words of the prophet: "*I have labored in vain, I have spent my strength for naught; yet my judgment is with the Lord, and my work with my God.*" Surely his work was with the Lord, however imperfect; for, two years later, the Moravian missionary John Beck, who succeeded Egede, found the true secret of success. One seed of Scripture from his lips—the story of the Saviour's agony in the garden—fell into the heart of a savage by the name of Kajarnak; into a heart all overgrown and choked with the thorns of barbarism, and immediately it germinated and brought forth fruit. The stolid savage became a disciple: the disciple became an evangelist. His dull heart kindled with an astonishing glow, while with flowing tears and resistless pathos he recited to his countrymen the story of the cross. This was the beginning of success in that field: and Kajarnak is counted among the miracles of grace in modern missions. How pathetic the story! Dr. Kane tells us that once, in his dreary journey through polar ice, he was so overcome by a trivial incident that he wept in spite of himself. It was when, after months of wandering amid awful frozen desolations, he came suddenly upon a little violet blooming at the base of an iceberg—one burst of beautiful life amid eternal solitary death. Such is Kajarnak, the first blossom of the rose of Sharon appearing in the frozen fields of Greenland. And to the praise of the glory of the grace of God be it told, this flower sprung from a single grain of the Word falling into a savage heart. No culture could have produced it; no art could have imitated it. It was the life of God producing the likeness of God.

A. J. GORDON.

For Girls and Boys

Exodus xxviii. 31, 32. Numbers xv. 38.

In the London shops just now blue "favours" in many forms may be seen for sale—rosettes, monkeys, feathers, boats, &c.—and soon they will be worn in the streets by men and women, boys and girls, horses and dogs. Then the battle of the blues and all is passed for another year. There is an old order which has almost passed away now. It was known as "The blue ribband brigade." Its members wore a

piece of blue in their buttonhole to announce to all that they totally abstained from such evils as intoxicating drink, tobacco, &c.

If you could suddenly be picked up and carried back several thousands of years and set down in the wilderness with the Children of Israel, while you would see a good deal of several colours, the colour of which you would see most would be blue.

(Continued on page 20.)

The Fulness of Life in Jesus Christ

A Vital Secret.

WE are going to speak of that which is the all-inclusive and most vital secret of this superlative life. Everything will stand or fall according to our apprehension of the truth now to be considered, and a right understanding and application of it is calculated to revolutionise and transform our entire outlook and experience. It is necessary that we appear to be a little technical, but really it amounts to a re-study of familiar passages of Scripture. When we speak of the Christo-centric Life, we mean the life which has Christ right at its very centre as a living, vital reality. This will be explained as we proceed.

Now, this Christo-centric Life is an eternal truth born within those who come really into right relationship with God. In a phrase, it is "Christ in you." This truth, all its power and glory, is repeatedly spoken of in the New Testament as a "mystery." Not something beyond knowledge, but something kept from knowledge until a certain time. Thus we have such passages as these:—

"The *mystery* which hath been hid from all ages and generations....which is Christ in you" (Col. i. 26-27).

"This *mystery* is great....we are members of His Body" (Ephes. v. 30-32).

"That God may open a door....to speak the *mystery* of Christ" (Col. iv. 3).

The truth was *hid* in Christ from the foundation of the world, but with the revelation of the Son of God it was made known unto those that received Him as Lord and Saviour. Thus we may now go on to study it as revealed truth. Firstly, consider Christ's own teaching on the matter:—

John xv. 1-7: "I am the Vine—every branch *in Me*."

John xiv. 20: "In that day ye shall know—that ye are in Me and *I in you*." (This concerning the post-resurrection days, when the Holy Spirit is sent. See context.)

When Christ is in Possession.

John xiv. 23: "If a man love Me, he will keep My word, and My Father will love him, and Wo will come unto him and make *Our abode in him*."

John xvii. 23: "*I in them* and Thou in me."
Matt. xxviii. 20: "And lo, I am with you *always*."

Rev. iii. 20: "If any man will hear My voice, and open the door, *I will come in to him*."

Now, if the Holy Spirit was to continue the work of revealing Divine Truth as Christ said He would, we must expect to see that those who received Him continued to teach others this wonderful and all-inclusive secret of Christian fulness. Therefore, we will gather up references made to it by the Apostles. Here are just a few of Paul's phrases in this connection:—

Rom. viii. 10: "If *Christ is in you*—the body is dead."

Gal. iv. 19: "Until Christ be formed *in you*."

Eph. iii. 17: "That Christ may dwell *in your hearts*."

2 Cor. xiii. 5: "Jesus Christ is *in you*."

Phil. i. 21: "For me to live is Christ."

Gal. ii. 20: "I have been crucified with Christ, yet I live, and yet no longer I, but Christ liveth *in me*."

John seems to have caught this significance and entered into its meaning. His Gospel record is particularly rich with the Christo-centric truth, and, naturally, he would refer to it in his epistles also. Thus we have in 1 John iii. 24: "He that keepeth His commandments abideth in Him, and *He in Him*."

1 John iv. 4: "Greater is He that is *in you* than he that is in the world." And in the 12th verse: "If we love one another, God abideth *in us*."

Truths that are Overlooked.

There are numerous other passages bearing upon the subject, and in view of its importance we urge careful study with a good reference Bible.

One of the most remarkable things is that, although these things have been so familiar as Scripture to numerous Christians for many years, the true significance, the glory and the power, have not "dawned upon" them often for a great time.

Many earnest and devoted souls have endured years of that up and down, struggling oft-defeated, ineffective life, until the whole thing has become an anguish almost unto despair.

Thus, in some quiet way, like the gentle dew, a soft stealing ray of light has illumined the familiar phrase, and it has appeared to them in its true significance, and for ever the fret and care, the striving and the anguish, have died away, and peace with power and ecstatic joy has flooded their whole hearts.

The Way of Deliverance.

So wrote Dr. Trumbull in relating the secret of the great change in his life and work: "I realised for the first time that the many references in the New Testament to 'Christ in you,' 'Christ our Life,' 'Abiding in Christ,' are literal, actual, blessed facts, and not figures of speech. I had always known that Christ was my Saviour; but I had looked upon Him as an external Saviour, one who did a saving work for me from the outside, helping me in all that I needed, giving me power and strength and salvation. But now I know something better than that. At last I realised that Jesus Christ was actually and literally *within* me; that He had constituted Himself my whole life."

We may also quote from the experience of soul-anguish through which Mr. Hudson Taylor passed even after many years of Christian life and service, and of how deliverance came to him.

"As I thought of the Vine and the branches, what light the blessed Spirit poured direct into my soul! How great seemed my mistake in having wished to get the sap, the fulness *out* of Him! I saw not only that Jesus would never leave me, but that I was a member of His body, of His flesh, and of His bones. The Vine now I see is not the root merely, but all—root, stem, branches, twigs, leaves, flowers, fruit; and Jesus is not only that: He is soil and sunshine, air and showers, and ten thousand times more than we have ever dreamed, wished for, or needed. Oh, the joy of seeing this truth!"

A careful consideration of this matter will make clear some fundamental differences, and some important discriminations will be necessary. The whole centre of gravity is changed. Instead of Christ being objective, He is subjective. He is the inward dynamic and life, and not an outward pattern or

example to be copied or imitated. The Christian life is not a theory or a creed, not a ritual or a morality; it is experimental, the spontaneous manifestation of a divine nature.

It is not the Church, not even the Book, but it is the living Christ: Christ *within* God *within* Heaven *within*. We can only understand the teaching of the New Testament as we have this conception. If the *mind* of Christ is *in* us, and the mind is the seat of unity, wisdom, understanding, control, direction; then a higher type and standard of life is both possible and inevitable than that which is the mere outcome of blindly and weakly struggling to discover and imitate an outward example. Think further of all the boundless resources of such a truth:—

"That ye may be filled with all the fulness of God" (Eph. iii. 19).

"In Him dwelleth all the fulness of the Godhead, and in Him ye are made full" (Col. ii. 9, 10).

"In Him should all fulness dwell" (Col. i. 19).

"All authority is given unto Me in heaven and in earth. . . . and lo, I am with you alway" (Matt. xxviii. 18, 20).

That such a Christ is really within us, and that we are a corporate part of Him gives almost unthinkable possibilities to our lives, and should—as it can—dismiss all fear, doubt, despair, and misgivings. We should be filled with hope and confidence, and the song of victory, actual and anticipated, should be more often in our mouths. There is one thing which we must interpret here. We have noticed that the people who have really come to see and know this wonderful secret and fulness of life have almost invariably been such as have been characterised by a desperate earnestness in matters of spiritual life; they have been men of prayer, and have jealously preserved time for *meditation* (not only reading) upon the Word of God. The careless, superficial and casual will never know these secrets of the Lord; they are the rich harvest of the quiet hour and the single eye.

In concluding, it is necessary to point out that Christ dwells in us in order that we may be conformed to His likeness. It is a progressive work of fashioning us after His image. This is the predestined purpose of God. "Foreordained to be conformed to the image of His Son" (Rom. viii. 29).

(Continued on page 19.)

Draw Nigh, O God.

A. A. P.

C. A. DUNLAP.

p *Slowly with reverence.*



1. Draw nigh, O God, to me I pray Thee, In mercy and a - bounding grace ;
2. The eye of man hath not discerned it— The path that leadeth up to God ;
3. Yet, with the contrite and the hum - ble Thou still dost love to dwell and walk ;
4. High o - ver all Thou art ex - alt - ed Where seraphim adoring stand ;
5. Like amber flame Thy form is glow ing ; Like gleaming sapphires is Thy throne ;



As, through the blood rent veil of Cal - v'ry, I en - ter now the Holy Place.
 And nature's proudest strength hath ne ver That shining hidden pathway trod.
 And face to face with Thy redeemed ones, In rapturous communion, talk.
 With covered face and feet they worship, And swiftly fly at Thy command.
 But none may see Thee in Thy beauty Who draw not nigh through Christ alone.



CHORUS.



Draw nigh, draw nigh, as Thou hast promised When I in faith draw nigh to Thee!



Ritard.



Re - veal Thy glory to my vi - sion, Thou King of all e - ter - ni - ty!



THE VISUALISED BIBLE

The Gospel of the Grace of God. The Letter to the Romans.

Introduction.	The Tide of Condemnation.	The Tide of Justification.	Sanctification for all who believe.	Service, the purpose of Sanctification.
<p>I. Greeting. <i>I. 1-7.</i></p> <p>II. Personal Expression. <i>8-15.</i></p> <p>III. Thesis. <i>16-17</i></p>	<p>I. Gentle apostasy. <i>a Nature's Revelation of God. I. 19-20.</i> <i>b The apostasy in detail 21-23</i> <i>c The outcome of the apostasy. 24-32.</i> <i>d The teachers of morality no better. II. 1-16.</i></p> <p>II. The Jews. <i>a Condemned by "The Law." II. 17-29.</i> <i>b Jewish advantages intensify condemnation. III. 1-8.</i></p> <p>III. The Logical conclusion. <i>"All have sinned." III. 9-20</i></p>	<p>I. The Justifying means—Christ.</p> <p>II. The Justifying method—Faith. <i>III. 21-28.</i></p> <p>III. The Justifying extent 29-30.</p> <p>IV. Two figures—Abraham, David. <i>IV. 1-8.</i></p> <p>V. What Justification does not depend upon. <i>a Ordinances. b Law. 9-25.</i></p> <p>VI. The blessing of justification. <i>V. 1-11.</i></p>	<p>Introductory:— A new man, a new race. <i>V. 11-21.</i></p> <p>I. The power of sin broken. <i>VI. 1, VIII. 3.</i></p> <p><i>a</i> By union with Christ in death and resurrection. <i>b</i> By work of the Holy Spirit.</p> <p>II. The blessings of sanctification. <i>VIII. 14-30.</i></p> <p>III. Interposition. A discussion of Israel's position. <i>IX., XI. 30.</i></p>	<p>I. Consecration. <i>XII.</i></p> <p>II. The Christian and the World. <i>XIII.</i></p> <p>III. The Christian and doubtful things. <i>XIV., XV. 4</i></p> <p>IV. Unity in Christ of Jew and Gentile. <i>XVI. 4-13.</i></p> <p>V. The Apostle on his ministry. <i>XVII. 14-33</i></p> <p>VI. Matters of local concern. <i>XVII. 1-23.</i></p> <p>VII. Benediction. <i>XVII. 24-27.</i></p>

T. AUSTIN-SPARKS.

The Fulness of Jesus Christ

(Continued from page 17.)

"Until we attain unto the measure of the stature of the fulness of Christ" (Eph. iv. 13., *(This in relation to all the members of His Body.)*)

The inevitable sequence of the indwelling Christ is, *if we yield and submit to Him*, that more of His nature and likeness, spirit and mind, will be seen and manifest in us as the days come and go, until at length we shall awake in His likeness.

It may seem to some that all that we have said, while being obviously the teaching of

Scripture, does, however, clash with many other passages which speak of Christ as seated at the right hand of God. Spiritual geography is beyond finite comprehension, and omniscience, omnipresence, and omnipotence, have all to be admitted into our consideration. He is the *all-pervading*, but in a special sense He is with and in those who consciously open their hearts to Him, and enthrone Him as Lord of their lives. We look for His coming in person, for to us He has already come in spirit and power.

The Honor Oak Christian Fellowship Centre, HONOR OAK ROAD, LONDON, S.E.23.

Meetings for Spiritual Edification, the Proclamation of the Gospel, Prayer and Fellowship

SUNDAYS at 10 A.M., 11 A.M., 3 P.M. (Young People), 6.30 P.M.
MONDAYS at 7.30 P.M. TUESDAYS at 8 P.M. (Young People).
WEDNESDAYS at 8 P.M. SATURDAYS at 7.30 P.M.

Conferences are held at the beginning of each month, this fixed by the first Sunday. (Friday or Monday evenings, inclusive.) All particulars may be obtained from G. Paterson, Honor Oak Christian Fellowship Centre, Honor Oak Road, S.E.23.

The Guest House is open to receive guests for the period of the conferences or at other times as the Lord leads.

Telegrams : "Syndesmos, Forest, London."

Telephone : Sydenham 5216.
Cables : "Syndesmos, London."

Editorial communications with regard to this paper should be addressed to Mr. Austin-Sparks for the time being.

"A Witness and a Testimony"

Issued bi-monthly.

No Subscription, but maintained by the gifts of the Lord's people.

For Girls and Boys

(Continued from page 15.)

Right in the centre you would see one man wearing one long robe all of blue. Then you would see that every man, woman, and child throughout all the camp—thousands and thousands—was wearing a bit of that same blue on their clothes. If you asked why, you would be told that they always did it all their lives, every day. You would have explained to you that blue in God's thought is the heavenly colour, and that it was worn to show that this was a heavenly people. They belonged to God. They were not of this world, but were "pilgrims and strangers here." Each boy and girl in infancy was regarded as belonging to God, and had the blue sown on their little garments as a token. Whenever they had to have new clothes because they were growing up they never let the blue go, but kept it always to the fore. Wherever they went the blue said "we belong to the Lord," and they never covered

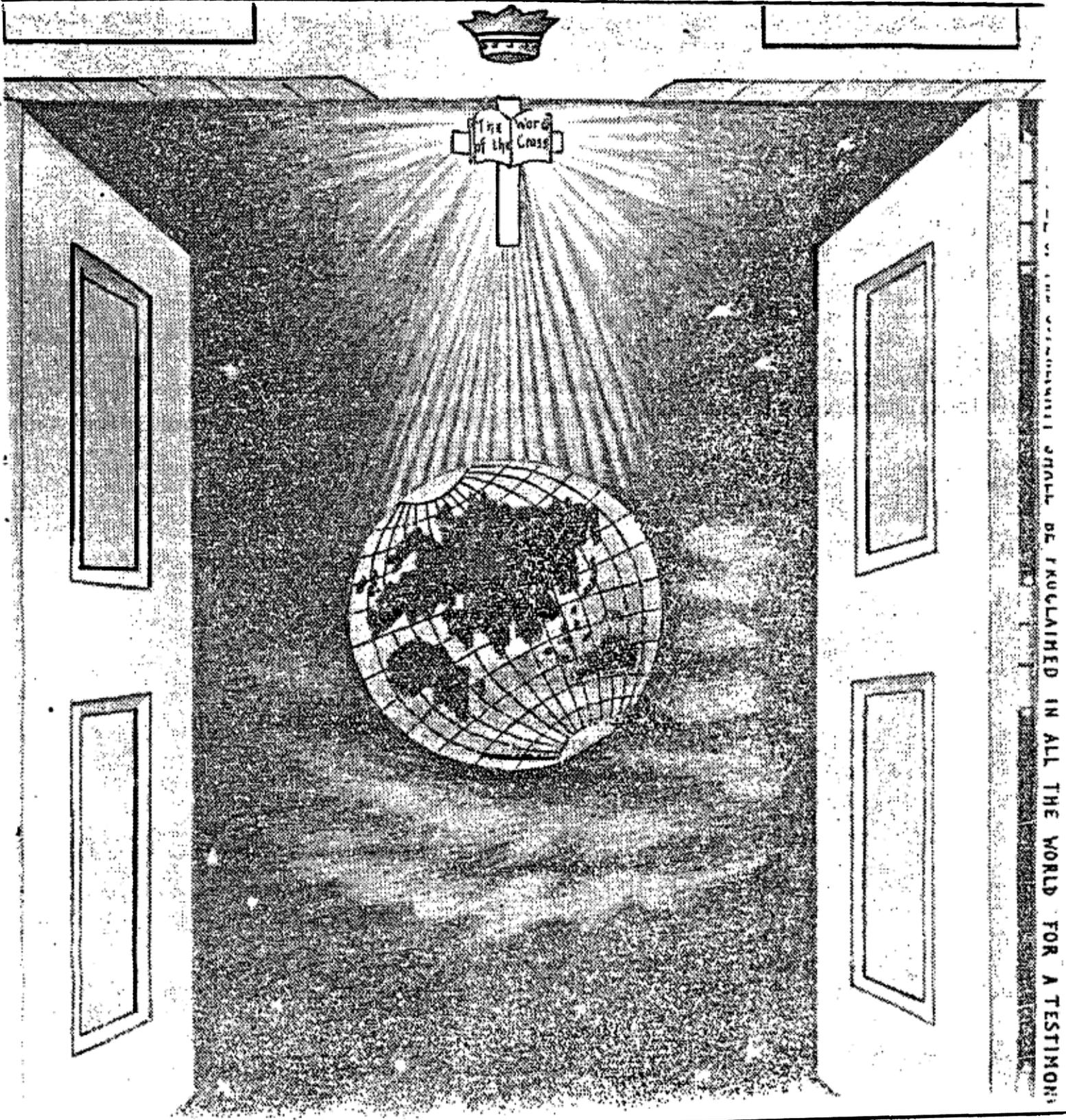
or hid their colour.

Boys and girls, are you wearing the blue? Not a ribband in your coat or on your dress, but first of all have you given yourself altogether to the Lord Jesus? Then are you letting it be known wherever you go; proud to say of Him as the Apostle Paul was "Whose I am, and Whom I serve." Do you every morning ask Him to help you to let everyone see something of the blue in your life and character that day? Are you as His ambassador wearing the blue badge in a foreign land, standing to represent Him and serve Him here as a citizen and ambassador of the heavenly kingdom? If you really are His, and truly seeking His life to be lived in you, the blue will appear; but it may bring persecution and laughter. If it does, remember He has said that you are "blessed" when it is so. Do not hide your blue, and do not put it off as you grow up.

Witness and a Testimony

MAR.—APRIL, 1929

VOL. 7. No. 2



THE WORD OF THE CROSS SHALL BE PROCLAIMED IN ALL THE WORLD FOR A TESTIMONY

Retrospect and Prospect

Past Conferences.

THE longer time between this issue and the last covers a good deal of ground as to the events and experiences. There have been two conferences in the meantime at Honor Oak, both of which have been times of spiritual strength and fruitfulness.

At the February conference the Lord led us to consider the twofold aspect of union with Himself as revealed by the terms "In Christ" and "Christ in you." At the March conference the theme was "The Cross and the way of life."

In the former the subject was traced in and through the "Acts" and the letters of Paul, and its value and virtue seen in the spiritual background of those writings; that is, in the lives and conditions of the believers and churches.

In the latter the theme was traced as follows in the successive gatherings:—

- I. The Cross in the Epistles.
- II. The Cross and the Holy Spirit.
- III. The Death of the Cross.
- IV. The Cross and the natural man.
- V. The Cross and the reproach of Christ.
- VI. The Cross and the World.
- VII. The abiding fellowship of the Cross.
- VIII. The Power of the Cross.

The gatherings were largely attended in spite of much prevailing sickness and very rigorous weather, and the spirit of the meetings was clear and strong, especially in the latter conference.

Miss Gow.

Our sister, Miss Gow, left us for India on February 9th, and characteristic letters of witness for the Lord have reached us posted en route.

Sister Florence.

Sister Florence has gone to take up the work at Oakwelgate Mission, Newcastle, for a time.

Newcastle.

The last two monthly conferences in Newcastle have been particularly strong and encouraging. The gatherings have been larger and a sense of solidity has become more manifest. We have moved from the Connaught Hall to

the "Church Institute," and we feel very happy in what we hope will be our home for some time. The April meetings will be held (D.V.) on Thursday 11th and Friday 12th.

Mr. Jeffreys.

As many are making enquiry we feel that we should let friends know that our brother, Mr. Jeffreys, has felt it necessary to withdraw from us. This is a matter of no little regret to us and we have done everything in our power to make it otherwise, but without avail. Our brother continues to have a place in our hearts and prayers.

Mr. and Mrs. Douty.

Our brother and sister Douty returned to the United States on February 16th after a six months' sojourn with us. It has been a great joy to have our dear friends with us, and a strong link has been formed between the friends here and the work at Hephzibah House, New York, where our friends fulfil their ministry.

Holiday Conferences

We mentioned this in our last issue and promised further information. There is a development, and we have decided—God willing—to hold a

West of Scotland

conference at Dunoon from September 6th to 13th, commencing on the Friday evening and closing on the following Friday morning. A certain amount of accommodation for guests has been secured, but it is limited, and *applications should be made at once*. This particular accommodation which will bring a company of the Lord's people together into the same place of residence will be ten shillings per day inclusive, but we could also advise concerning separate apartments at possibly a cheaper rate. As far as possible we should like the conference to be in house-parties in order to secure fellowship.

The Release of the Lord

"I am come to scatter fire on the earth; and what is my desire? O that it were already kindled. But I have a baptism to be baptised with; and how am I straightened [pent up] till it be accomplished."—Luke xii. 49-50.

No. II. The starting-place of the testimony in every nation.

IN our former consideration of this subject our particular emphasis was upon the nature of "The Testimony of Jesus," which, in a word, is this; that the great objective and historic fact that Jesus was risen from among the dead and was in the place of supreme sovereignty and glory; which fact had been manifested by many infallible proofs, had also a subjective counterpart within the "witnesses." That same Lord Jesus had become an inward reality by the Holy Spirit, and the nature of the manifestation of that inward fact was a life, "eternal life," resurrection life, life triumphant over death, Divine life in all its energy, spontaneousness, might, persistence, holiness, and fruitfulness; the life which the Lord Jesus is in Person. (1 John i. 2, v. 9-13, 20, R.V.; Acts i. 8, 22, ii. 32, 36, iii. 15, iv. 33, v. 30, 32, x. 40-42, xiii. 30-37; Rom. i. 4, R.V.) The testimony to the Person of Jesus is the power of His life in and through His "members" by the Holy Spirit.

Our present course will be to show something more of what this means in experience and service, especially in connection with the age-purpose of a witness to the nations. If comparisons and contrasts are made and disorders pointed out, it is not in a spirit of criticism, far less of censoriousness. Neither is it want of appreciation or estimation of the work being so honestly and sacrificially done. God forbid that any word of ours should bring a blight upon any activity which counts even a little for Him. We have a burden, a sometimes overwhelming burden, and the acuteness is occasioned by both comparative and complete ineffectiveness; to say nothing of the confusion, and manifest misconception of Divine ends and methods so widely existent. It is the more immediate, direct, and absolute *spiritual* effectiveness that governs the persuance of this subject.

Let us again state the main and all-inclusive basis and background of all true and victorious life and service. *It is the revelation of the*

Person of Christ Crucified in the Godhead and in the throne of absolute sovereignty, and this objective fact becoming by the Holy Spirit a power in the life and a passion in the heart.

It is the effect of this that lies behind all that great record of conquests in many regions through many instruments. This goes behind all advocacy of foreign or any other missions and makes such advocacy unnecessary. Not that advocacy has been fruitless, for God has come through it; but its strenuousness and its costliness are the marks of spiritual decline and the characteristics of a system which speaks of a bondage in which the Lord is involved. We shall best explain what we mean if we illustrated from history.

Some Notable Examples.

We have before us the records of movements and men that have been especially effectual and fruitful in the world testimony of the Lord Jesus.

Here is the amazing story of those great days of Moravian missions. *In the first twenty years they actually sent out more missionaries than the whole Protestant Church had done in two hundred years.* Of the closed lands entered, the sufferings gladly endured, the range covered, the lives lived and laid down, the grace of God manifested, it stirs wonders and shame to read. Someone has said that "if members of the Protestant churches went out as missionaries in corresponding numbers there would be a force of 400,000 foreign workers, which is vastly more than the number estimated as necessary to achieve the evangelisation of the world."

Only for want of space do we reluctantly refrain from giving pages from this tremendous story, but what lay behind it?

In the first place the Cross had been deeply wrought into the very being of this people. Their country was made a field of blood by massacre. They were driven from their homes. From three million to one million population

they were reduced by persecution. Indeed it sometimes appeared as if they would be entirely extinguished. Out of this fire of affliction there arose a company purified by the fire and with another fire burning in their bones. It was the fire of a passionate love for the Lord Jesus. The meetings of these brethren when later possible breathe the atmosphere of "The upper room." Covenants were made that self in all its forms should be entirely banished; self-will, self-love, self-interest, self-seeking. To be poor in spirit would be their quest, and everyone would give himself to be taught by the Holy Spirit. A prayer-watch was set up which should burn day and night, and in relays an entire twenty-four hours was occupied in seeking the Lord. "To win for the Lamb that was slain the reward of His sufferings," was their adopted motto. All this is its own argument. Here a deep inwrought work of the Cross issued in a mighty personal love for the Lord Jesus. Personal considerations were lost, and no persuasion was necessary. Shall we not say the truth when we say that souls languish by the million in darkness and death for want of a deep baptism of the Church—a company of saved ones—into the passion and love of God in Christ.

It is not a little significant that the most fruitful field in general of truly effectual and spiritual (which is essentially the same thing) world-wide service has been that of the convention "movement."

If the China Inland Mission is a monument to anything as to God's methods, it is supremely such to the living reality of union with Christ. With all his vision and passion for inland China, it is well known that as he went from place to place addressing gatherings of Christians in this and other countries, Mr. Hudson Taylor said very little about China, often nothing at all. He poured out his spiritual message to bring the Lord's people to the fuller knowledge of what their union with Him meant. The central and supreme thing in this fellowship with the Lord was *the universal efficacy of Prayer*.

Listen to him: "In the study of that Divine Word I learned that to obtain successful workers, not elaborate appeals for help, but earnest prayer to God...and the deepening of the spiritual life of the Church, so that men should be unable to stay at home, were what was needed."

Were we to put the inner history of this work—the original spiritual background—into a few

words we should say that it was not by organisation, advocacy, propaganda, appeals, or advertisement; but a man with a deep knowledge of God born of the Cross being deeply inwrought, with a living spiritual message for the Lord's people as to their fullest life in Him and the practical outworking of such a life through prayer. Mr. Hudson Taylor was no teacher in the sense of presenting truth in a systematised form. He was not one of the great Bible teachers in the more particular sense of that term. His was a message which immediately led to two issues. One the relationship of the believer to the Lord, and then the practical outworking of that in prayer and other forms of service to bring the gospel to those who had no chance of receiving it only by such special endeavour to reach them. Mr. Hudson Taylor's life—and we must therefore think that the history of the mission—turned at a given point upon a deeper realisation of what oneness with the Lord really means. This is revealed in a letter to his sister which is printed in the second volume of his "Life."

Not only in Africa by means of the South Africa General Mission, with its 115 white, and nearly 300 African missionaries, bearing testimony in a dozen languages or dialects, including a much blessed work among 100,000 Indians, but in all parts of the world the ministry of Dr. Andrew Murray has been wondrously rich in its fruits. Not, again, by advocacy or propaganda, but purely by spiritual teaching, a ministry almost exclusively to the Lord's people, a message concerning *practical holiness, the ministry of intercession, and the power of the Holy Spirit*, has this fruit been born.

We could add at great length to the evidence, pointing to the influence of such lives, and the power of the movement for "the deepening of spiritual life"; pages from the missionary issues of "Keswick's" great men and messages in those early days; pages from that monumental "history" of the C.M.S. by Dr. Eugene Stock. >

The Basic Reality.

The evidence is overwhelming that from "Pentecost" onward the basis of the fullest, richest, and most effectual world-testimony of Jesus is "a holiness movement from heaven," a heart-changing, life-revolutionising, whole-being-captivation realisation of Who Jesus is and What Jesus is; the first as to His Sovereignty in the Throne of Deity, and the second as to

His sovereignty in the life on all points. To be filled with the Holy Spirit is to be filled with Holiness, Love, Humility, Joy, and a passion for securing unto the "Beloved" the fruit of His travail in every nation. No "spiritual" movement, convention, teaching, is valid without the hall-mark of spontaneous concern for the eternal well-being of others. Far too often intensive movements result in morbid introspection. There is nothing more paralyzing than this. The reaction from this is just as perilous. Enthusiasm, interest, high spirits, "personality," education, enterprise, harnessed to a more or less dated "decision for Christ" are frequently the points of emphasis in this reaction.

The cost to a New Testament convert was too great to permit of anything superficial or merely a matter of romance or enthusiasm. The balance must be of a very real and deep knowledge of the Lord and an ardent passion for His satisfaction in the nations.

What Pentecost Was.

We have failed far too terribly to realise exactly what "Pentecost" really was. The cumulative and external effects have obscured the deeper elements. We have interpreted it in terms of activity, signs, waves of emotion, excitability, &c.

Our supreme need is to know just exactly what the "Baptism of the Holy Spirit" is. All-inclusively it is *The enthronement of the Lord Jesus as absolute Sovereign without reservation or rival in the entire life in all its interests and activities.* Within this compass there are numerous specific things just one or two of which we may point out.

Firstly "The Baptism of the Holy Spirit." is a baptism into the holiness of the Lord. Pentecost was a holiness movement from heaven. This was the significance of the terrible incident with Ananias and Sapphira. It is a baptism with *fire*, which must be interpreted primarily, not as zest, but as purification. This holiness of the Lord established by the *Holy Spirit* has to be carried into every phase and department of life: spirit, mind, body; relationships, transactions, methods, means. Doubtfulness, questionableness, equivocation, and such -like elements are a contradiction and an antagonism to the Spirit of Holiness. It is unfortunate that it should be necessary to even mention this in the realm of the work of the Lord, but that necessity is laid upon us.

Secondly, the "Baptism of the Holy Spirit" is a baptism into the Love of Christ. This is another element in the "Fire." It need hardly be said that this love is something more and other than temperamental, large-nature, natural warm-heartedness, generosity, sentiment and nice words. It is love which "suffers long, envies not, knows no jealousy, makes no parade, gives itself no airs, is not puffed up, never rejoices in self-vindication when opponents are proved wrong, is always slow to expose, always eager to believe the best, never seeks its own ends or interests. This love knows how to be abased, to have its interests crossed, to be set aside, to be outshone, to persist when forsaken; and much more. Only the Holy Spirit can impart and maintain this love.

Thirdly, the "Baptism of the Holy Spirit" is the baptism into the war of the ages. Not into a religious playground or sports field, but into the grim, terrific, bloody conflict with "Principalities and Powers," &c.

Immediately upon His baptism the Spirit came upon our Lord and He was there and then brought by the act of the Spirit into awful contact with the leader of the opposing hierarchy. So it was with the Church. So it is with every one baptised into Christ. Thank God, the victory has been secured and the issue settled at Calvary, but the fight continues. It will take the mighty energising of the Spirit of the Lord of Hosts—"Strengthened with all might by His Spirit into the inner man"—in all the efficacy of the Precious Blood to accomplish the deepest work of God in this age. There will be times when we are not able to work, or preach, or do anything but "stand and withstand." Many are contented while they can be active and do something. This can be a real snare. It is spiritual vitality which counts, not much business. We are compelled to break off here for the time being, but will just append a paragraph from the story of Uganda which carries its own significance.

A Typical Instance.

In the early days of the Church in Uganda a boy who had been baptised came to Pilkington and told him of his failure to be true to Christ in the pathetic words, "I sin as much as ever I did." Pilkington was cut to the quick, and the desire for fresh spiritual power was deepened in his heart. Shortly afterwards he went apart on to one of the islands in the Victoria Nyanza that he might wait upon God and receive fresh power from Him. His prayers were answered, and later

he could write to Bishop Tucker, "I want to tell you that we (mission and people) are in the midst of a time of great blessing. God has enabled several of us to see that for a long time past we have been working in our own strength, and that consequently there has been no power in our lives, and very little blessing. We have, however, been brought to see that the command 'be filled with the Spirit' is as much laid upon us as upon the Ephesians, and that power for effectual service is placed at our disposal if we will but appropriate it. I cannot tell you the difference it has made to us in our lives as well as in our work. Now we are full of joy, whereas a little while ago (I am speaking of myself in this) the depression was almost unbearable. As for our work God is now using us, and a wonderful wave of blessing is passing over the land." T. A. S.

Free literature Fund.

Quite spontaneously there has come into being a small fund which will make it possible for us to make free grants of the books and booklets, &c., which are published by us, to such friends as would find them especially useful to pass on to others.

We shall be delighted to send such on receipt of a card or letter stating what is desired, and if any other friends desire to make such a ministry increasingly extensive they know now that such a fund is open to augmentation.

The Fulness of Life in Jesus Christ

The Young Christian's Page

The God-Glorifying Life.

"And they glorified God in me."—Gal i. 24.

NOT initially or finally for our own enjoyment, or peace, or influence, or power; not for the fulfilment of our best and deepest convictions; neither for the good of other people, must we surrender ourselves without reserve to God, seek the fulness of the Spirit's indwelling, and crave the life of victory, love, and fruitfulness; but from first to last that He may be glorified.

The Motive of Service.

In a missionary training class the leader once asked the students to give their reasons for going as missionaries into the foreign field. Some gave their reason as being their personal experience of salvation, making them wish to lead others to the same. Others were going out of obedience to the command of Christ, and the conviction that it was His will that the world should be evangelised; but although these and many other reasons were all splendid and true, there can be no doubt that the highest level was reached by one who said that it was purely that "He might see of the travail of His soul and be satisfied." There are numerous motives behind our Christian lives and service—e.g., fear, strong

conviction, high ideals, interest, admiration, duty, and many others, and there are some which are much less worthy, savouring of personal interests and selfish ends, but we reach the highest point of Christian character when all other elements are lost in the transcendent and all-absorbing desire that in and through everything the name of our Lord should be glorified.

This was Paul's supreme aim. Everyone who is truly alive has one dominating objective in life.

Paul was a most ambitious man, but not in the direction of the limelight for himself; not to impress others with his own ability, importance, and significance. He lived, laboured, studied, and endured with the one object of commending the Christ of his Gospel and the Gospel of his Christ. Every man is known for some peculiarity of nature, habit, interest, or aim. To mention people's names is usually to bring at once into mind something with which they are closely associated.

A Mirror Reflecting God.

Now, if we are to take the true significance of the words at the head of this article, and

many other such allusions, we are to understand that Paul was never thought of by some people apart from God. That is, to mention Paul in certain circles was at once to conjure up in the minds of those people the Grace of God. They saw the Grace God in him. His life and presence made God real to them. Their faith was strengthened their lives enriched, God came very near to them when Paul was there. They glorified God in him.

This was the dominating ambition of his life, and there is no greater or higher. It was not always thus. In the same verse he tells us that he had once been known as the man who persecuted and made havoc of the Church. To have mentioned his name at one time would have suggested very different ideas and created very different feelings. It was the contrast—read the context—which underpinned this glorifying of God on Paul's account, and we must very carefully bear in mind that God can be glorified in us first of all by the difference that His grace makes. We have heard people blame their peculiar temperament and make-up for certain things which were not very honouring to their Lord. Others have excused certain distinct faults—such as rashness of speech, hasteness of temper, impetuosity of spirit or impulsiveness of action, on the grounds that they were like Simon Peter, with whom the Lord was very patient. Now this sort of thing will not do. Simon Peter was a very different man after the Cross and Pentecost, so was every other disciple, and let us repeat, it was the contrast made by grace in Paul that made men give glory to Paul's Lord.

We shall arrest men and make them remark upon the wonders of grace when they see patience where there was once impetuosity love where there was once cruelty, intolerance, or bitterness; quietness where bluster and rage prevailed; generosity and magnanimity in the place of meanness, bigotry, and selfishness, and so on.

From the Divine Standpoint.

It is a pleasure to be able to say that there are some known to us who really do, by contact with them, make us feel nearer God, who do give us more hope in Him and infect us with His joy and love.

For them we cannot help thanking God, and we pray that we, too, may be the means of some glorifying God in us.

This principle of God's glory is the key with which we can unlock the doors of mysterious experiences. It was the custom of the Jews to account for suffering and death by the sin of the afflicted, and the disciples, seeing a man born blind, made it quite clear that they were not exceptions to such a narrow judgment. They said, "Who did sin, this man or his parents?" Whereupon Christ exploded their theory by introducing another which it is very difficult for people of weak faith to accept. He gave as the reason for the man's blindness "That the works of God should be manifest in him." Something quite similar was said about the sickness and death of Lazarus, and many other things which occurred during those days can fairly truthfully be interpreted in the same light. It is certain that Paul viewed things thus. Said he: "The things which happened unto us have fallen out for the furtherance of the Gospel." Many difficulties might have been prevented, many *apparent* calamities have been averted, many episodes of extreme gravity might never have been inculcated into the apostolic programme, were it not that they were serving a purpose to the glory of God which could not have been served without them. It does seem—as we read both Old and New Testaments—that very often God either raises up difficulties or permits them to arise in order that by their very destruction or removal He may be glorified. God give us the love for His glory which shall create in us a faith which interprets every sorrow, disappointment, reverse, temptation, and conflict, in the light of a possible contribution to His honour, either by the grace given us to bear it, or by the actual removal of it, or by the method of its removal, or by what it may achieve in someone else.

A Broad Guiding Principle.

"God worketh in all things good to those that love Him and are the called according to His purpose," but His activity is not primarily for *their* good, but for the manifestation unto the world of His own power, love, and wisdom.

Then, again, this principle should be the governing motive of Christian conduct. We are always hearing discussions upon questionable or doubtful things, lawfulness and expediency. For those who are unreservedly out-and-out for Christ, the last word in all

matters of this kind is "can this thing really contribute to the supreme end for which I have a being and have dedicated myself—i.e., the glory of God, and that Christ may be all in all?"

We lay it down as a broad guiding principle. Our lives must be of a positive character, having not a single negative or neutral element in them. We cannot live on the bulk-head principle, shutting physical, mental, and spiritual into watertight compartments. Our unity is so absolute that unhealthiness in the least member has an effect upon the whole constitution. It is a grand thing when every sphere of life is made to definitely contribute to the glory of God, but we must remember that there are element in life which are totally foreign to any such idea. We are sure that no

greater epitaph could be inscribed to any man's memory than that "they glorified God in me," and we write with one object only—that there may be more who, by the high principle of their lives, and the regulation of all other matters, the way in which they regard the things that happen unto them, the pure and joyful disinterestedness of sacrifice and service, reveal to the darkened minds and shadowed lives around them the glory of Him Whose they are and Whom they serve.

"Now unto Him who is able to keep you from falling, and to present you before His presence without spot, in exceeding joy; to the only God our Saviour, be glory, honour, dominion, and power, through all time, now and for evermore. Amen."

Sovereign Head

The Unveiling of the Lord Jesus Christ.

(Continued.)

Jesus—the "I Am" in Incarnation

THE key word to these studies is the great utterance of the Apostle Paul: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death." (Philippians iii. 10), a quest which commenced in the startling revelation to him on his way to persecute unto the death the Lord Jesus in the form of the members of His Body in Damascus, and that Lord, uniting Himself with those members in their suffering said, "I am Jesus Whom thou persecutest." We have been coming to see through—what shall I say—the eyes of the apostle, by the same Spirit Who has opened his eyes, how far-reaching that was, that the Jesus of the New Testament is the "I AM" not only of the Old Testament but of eternity. The Incarnation has two aspects, one which relates to the fallen creation, the disordered and disrupted system through what is all too inadequately termed and understood as the "Fall." The Incarnation comes in there on the one side, and God Incarnate in Christ becomes Representative of that system in death to abolish that system entirely and wipe it out of existence.

We shall not go over that ground now, but

we shall begin on the other side. The other aspect of the Incarnation is that it was retrospective to the pre-Fall purpose. It went back before times eternal and took up the thought and intent and design in the mind and the will of God in eternity, and continued out from eternity the realisation of that design, so that in the Incarnation Jesus becomes the Representative in Life, but that Eternal Life, the Ageless Life of that original race which transcends the Fall in the power of a Life which does not know death, which would have been ultimately but for the fall, and thus He becomes the Representative Man of that conception and idea and thought of God when He projected His design, His plan, His intention, into the universe.

Now we have to see what the nature of that man is and what are the laws of that Life; and here, of course, we become very practical, and we come right home to what we call our everyday life. Why did Paul say with regard to His knowledge of Christ that He would not know Christ after the flesh, but that he would know Him after the Spirit? It was because on the one hand we have to look to the Resurrection Life, the Man on the Resurrection piano to see what was in the mind of God when He

said, "Let us make man in our own image." The man that you meet in the ordinary walk of life is not that man, and Adam before the Fall had not attained unto the full measure of the stature of the man that God intended when He commenced—through Christ—that creative work (Heb. i. 2). The type, the kind that God intended is the Man Whom you see on the mountain peak transfigured there, an anticipation of what was to be and what is to be, the Representative of that race; glorified humanity, humanity clothed with the glory of God. That is the presentation. That is realised only on Resurrection ground and by Resurrection Life, but it is a very blessed thing that the Lord has broken through in that one glorious manifestation. He broke through again for Paul. It seems perhaps that Stephen caught a glimpse of Him, but there He stands, and there is a peculiar significance attached to the time of the transfiguration, and that peculiar significance is to give tremendous emphasis to the necessity of the Cross, for Moses and Elijah were found speaking to Him of the exodus which He was about to accomplish, and the exodus was out from a system into another by the Cross; it was the way through. That is why, for one reason he refuses to know Jesus any longer according to the flesh. The other reason, of course, is very patent, that to know Jesus as He is to be known unto that tremendous realisation and consummation, you can and must only know Him in the Spirit; you have got to be there with spiritual senses and perception and discernment and capacities for receiving revelation before you can know Jesus in this marvellous sense. Beloved, the point of such tremendous importance is this, that there are a very very few who really know Jesus.

Lest anyone should misunderstand the implications of what we are saying it may be as well to strongly emphasise that we are not touching that uniqueness and exclusiveness of the Lord Jesus in the very Godhead. We are not called to that, neither can we ever share that. Deification is not our goal. Glorified humanity is not deified humanity—that is the doctrine of antichrist. May we be saved from a suspicion of such teaching. In His Divine Person, the Lord Jesus stands for ever apart from us. It is only in His representative capacity as Son of Man that we are joined with Him.

Now this next thing that Paul came to see in the Spirit was that the laws of the earthly life of Jesus the Christ were the laws by which and upon which alone the heavenly Man was to be attained unto. That is coming back, of course, to that great word of Eternal Purpose that when He, the Son, was chosen of the Father before the world was, "we were chosen in Him" and "fore-ordained (or predestinated) to be conformed to the image of that Son." Now in order to arrive at that conformity you have got to know the laws and principles of that Son's life upon which we alone can arrive at that; and O, how wonderfully does the Spirit corroborate Himself in all those who are led by Him. One of the very strong elements, the living elements in a meditation of this kind is that if we know anything about the Holy Spirit's dealings with us inwardly we are simply corroborating the experience of the apostle, and the apostle is interpreting for us our own experience, and the life and the law of the Spirit is one in all those who are the sons of God, "having received the 'Spirit of His Son whereby they cry, Abba, Father'; and it is these laws and principles of the Life of the Son of Man which Paul saw to be the principles and the laws by which there was going to be an arriving at the full measure of the stature of that man in Christ. How shall it be that we are conformed as sons to the image of His Son for which we were predestinated by grace. Well the answer comes out of the very life of the Lord Jesus Himself when here on earth. Here He is living a life according to certain laws governed by certain principles and therefore arriving at a certain standard. And what a standard! What a standard of triumph! What a standard of effectiveness! What a standard of beauty! How is that to be realised by us? O, beloved, you may try and imitate Jesus as much as you can, you will never get there. The imitation of Christ is a heart-breaking thing, and it is a very very poor kind of apprehension of the Christ ideal to try by human resource, however exhaustive, to bring about the standard of the divine conception of life. There is no impact in it; it does not reach out to anything like the dimensions of the Eternal Purpose of God. It is not universal in its significance. It is not fraught with the terrific impact of Almighty God to shatter and nullify the forces of evil in the universe. It is a mere empty imitation. Now how is it to be? O, you see

it is to be on the resurrection principle. He must die, and He must be raised again by the operation of the exceeding greatness of the power of God, and then transmute those principles into a corporate being called "His Body" of "many members," even that Body of those who have been brought into resurrection union with Him. There, and there alone, can you live, or hope ever to live according to the Divine Idea from before the foundation of the world. Now Paul has one word which explains all that. "The mystery...which is Christ in you, the hope of glory." He is going to do it all over again. How? By ceasing to have an individual personal isolated existence and, like a corn of wheat falling into the ground and dying, He has risen, not an isolated corn, but one corporate whole of many members living out the same principle that He lived Himself. "Christ in you the hope of glory," and there is no hope only according to that law; but there is the hope. There you have the hope of justification which gives you standing in the presence of God. There you have the hope by identification which gives you acceptance with God. There you have the hope of resurrection which means sonship of God. There you have the hope of union which is power, sharing His power. There you have the hope which is by sanctification, which is the hope of glory. You notice that five-fold hope. (1) The hope of justification—standing, (2) The hope of identification—acceptance, (3) The hope of resurrection—sonship, (4) The hope of union—power, (5) The hope of sanctification—glory.

(Here again we must break in to say emphatically that this last statement does not relate to our Lord's bodily physical resurrection. That remains a thing by itself, and we believe in it absolutely. The Lord Jesus rose from the dead in His personal physical body, and so He remains !)

Now, then, that being the all-inclusive principle and basis of our attaining unto a conformity to this Representative Heavenly Man, this Arche-Typal Man, let us see some of those laws of life by which there is to be an attainment to the heavenly life of the Son of Man, and the first is that law of *an essential heavenly* ORIGIN.

The Heavenly Origin.

Paul does make this so very clear and with such strong emphasis because he, more than we, has

realised the significance of this. "The first man was of the earth, earthly: the second Man is the Lord out of heaven," and we are no longer out of the first man we are now in and of the second Man, and all the way through he is saying that again and again, trying to remind the Lord's people that they have no relationship whatever to the earth and to the earthlies. Their relation to the earth will be manifest later on, when they govern it, but at present, the death of the Lord Jesus has cut them right off from their earthly origin and earthly ancestry, and all their earthly connection, and the resurrection of the Lord Jesus has brought to light the fact that God's Eternal conception of His Man is that his origin should be heavenly, and you do not now date back to Adam, you date back to the Son before Adam was created. In your essential being, in the central reality of what you are in Christ you have ceased to be a child of Adam and of the earth, earthy. There is a part of us we know that will go there, but that is not the essential part. We have received the seed corn of a heavenly body; when that shall be "earth to earth and ashes to ashes" this other contradicts and works against that, not of the earth, earthy; not ashes to ashes, but glory to eternal glory.

That one first law of the Life of the Heavenly Man is enough to keep us for a long time, to see how all that works out, because, as we said at the beginning the Holy Spirit operates in all the sons in the Son in the same way, and we shall find our heavenly origin by the Holy Spirit is being forced home upon our spiritual consciousness more and more, and that the demands of that origin will be laid upon us to cut every link with the earthlies, and we shall find that we are being almost imperceptibly and unconsciously at times swung out from the earthlies. In the matter of relationships, the law of the Heavenly Life is that we find that the earthly relationships take a second place to spiritual fellowships! So we come to the state, and it sounds brutal even to our earthly relationships which have not come into the realm of the Spirit—"Who is my mother, who are my brethren?" That is, we have come into another set of relationships which has transcended those, and we find that the law of the Heavenly Life has demonstrated itself by the unity of the members of the Body of Christ. Now I want you to notice, my dear young friends in the faith especially, that one of the marks of the truth of your heavenly

relationship to the Lord Jesus Christ is your love of the fellowship of the Lord's people ; that you want the fellowship of the Lord's people more than you want anybody's fellowship. That is very simple you may say, but it is very important. To some who profess to be the Lord's children the company of the Lord's people is boredom, and they are glad to get away—they have not come to their own company, there is a reversion to type. In the spiritual realm the Lord's children gravitate towards the Lord's children always, if they are truly the Lord's children. That is a simple law, but here is the law in the Master's Life, "Who is my mother?" "And who are my brethren?" "These are my mother and my brethren that do the will of my father," and it is that principle that is at the heart of these seemingly very harsh sayings of His. "Except a man hate father and mother, sister and brother for my sake." It is a thing which demonstrates as a working principle almost imperceptibly that those who are of blood kinship on the earth (but who are still of the world) are very often the most distant from us, and the most difficult to get on with, and we are glad when their visit to us comes to an end and they go home. On the other hand, when we meet with the Lord's people, though we may never have met them on earth before, we enter into something we have in common. This thing springs up in the most unexpected ways and places, and it comes out if only you leave it as a matter of Life. Immediately you get into the mental realm you find you have differences, but leave it as a matter of Life, and it is a reality. Keep the human element out, that is, the fallen human element, and the thing is beautiful, it is Life. That is one of the things we have to learn. If we all abide in the Spirit the fellowship would be unbroken. It is when we get into that other realm from which we have really been severed in the resurrection that all the things come in to destroy, or interfere with the fundamental unity. It is not our business to create a unity, it is our business to keep it. He has created it. Now you see that one of the involved principles of Christ as Head of the Body is unity of Life. It is there you have to find it, and you find that the origin of that thing is heavenly, and it is always making you to gravitate toward your spring, toward heavenly things : that you are losing all the time appetite in the things earthly, and you are becoming more and more conscious of the "stranger" spirit ; that we are

pilgrims and strangers in a very intense way. Our at-homeness is somewhere else, and that for us for the time being is a spiritual somewhere else, and not a geographical somewhere else. We are there, we are not going there. We are there in the heavenlies in Christ. Violate that law, and you at once interrupt the progress of conformity to His image. Touch the things of earth voluntarily, choose the things of earth voluntarily, and you arrest your own progress to His image. That is, you put a check upon the eternal intention of God concerning your own life, and the enemy's scheme is all the time to try and divert you from the way of the upward calling in Christ and to get you on to things which, clothed in the most orthodox phraseology, gripped in the vision of ultra-spirituality, are nevertheless side-tracks, by-paths and not in the direct route, and they are calculated to get you out into a realm of mental spirituality which arrests your conformity to the likeness of His Son.

Well now, we see that that is the first law, the law of a heavenly origin. Now the Son of Man has declared, "I came out from God," "I am come down from heaven." Jesus, the I AM down from heaven, out from God. The Representative and the Inclusive One of all those who are chosen in Him before the foundation of the world and predestinated to be conformed to His image, out from God, down from heaven. You remember that picturesque little Psalm lxxxvii., the viewing as it were of the pageant of the nations, and the boasts and vaunts of those who were born in Tyre and Babylon, &c., saying, "I was horn there! Look at great and glorious Babylon, I was born there! Look at Tyre, and all her stately majesty, I was born there!" But the Psalmist snaps his fingers at that and says, "But what of Zion? The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God, and in that day it shall be said, This one and that one was born there." And the Psalm closes, "All my well springs are in thee." That is the place from which I derive my life. Babylon, Tyre, Ethiopia! My word, not to be compared with Zion, and I was born there! My well-springs are there! Now I wonder if this comes not only as a testimony, but as a test. Do you know truly that your relationship to the earth has ceased and your relationship to the heaven has commenced. All your life is
(Continued on next page.)

For Girls and Boys

Stinging Things.

Deuteronomy vii. 20.

We had a wasps' nest in our garden last summer and several of us were stung more than once. What I don't like about wasps is that they are no respecters of persons nor places. They sting anybody and in any place. Now if they would only sting the people who I think really deserve it, or if they would only sting where it doesn't hurt or wasn't inconvenient, they would be possible. As it is they are quite impossible. If wasps are so nasty, what must hornets be like? If you read the passage of Scripture above mentioned you will see that while Joshua mobilised his army of men to fight the Canaanites in the open field, God mobilised an army of hornets. What a strange army! But it was not to fight in open warfare that the hornets were marshalled. It was like this. God had said that *all* the Canaanites had got to be slain. They were servants of His great enemy Satan, so they must die. Joshua would go forward and slay them as they came out into the open, and then perhaps think that all was done. But God saw that many of the enemy would get under cover, hide themselves, and seek to hold on in secret. So in order that Joshua should not be deceived and His own will should be fully done He sent

these little stingers with their little way of finding you out, getting into unseen corners and secret places, and when the hiding Canaanites heard the hornets buzzing round they soon ran out into the open. They were stung to show themselves. Joshua could do the rest.

There are many stinging things which come our way. Things that hurt, wound, upset, annoy, irritate, and trouble. We know all about the big sins which are out in the open and we have handed them over to our great Joshua—Jesus—to deal with. But there are many hidden evils and we have got to have everything that serves the enemy put to death. These stinging things are the servants of our Lord and they do just find us out, and as they find out our bad temper, our rudeness, our impatience, our unloveliness, our sulkiness, and what not, we must just hand these secret but, now uncovered servants of Satan over to Him and ask that by the power of His Cross He will destroy them or give us the victory over them.

Stinging things are not always bad things, but when they are under the Lord's control they can bring forth good fruit. See Hebrews xii. 11.

(Continued from previous page.)

there and derived from there, and all your interests are there. Is it true of you that all your heart is drawn above, and that you need not to be exhorted to seek those things which are above, for you know that your treasure is there, and where your treasure is there your heart is?

(To be continued.)

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allegiance from God, withdraw our faithfulness, become bitter Godward, and any of these simply give ourselves into the hands of the enemy and give him a hold upon us. When he has done that he has robbed us of the dominion, of our joint heritage with the Heir of all things. You see what we are called into, and you see

how the enemy does it. This dominion is upon a basis of undivided loyalty established at the utmost extremity of trial.

In closing let us point out that this testing and proving was the basis of the great work which Christ came to do. He did an unique thing in which we can and need have no share, but there is a work out from that into which He calls us. Every bit of God's work in union with Christ is upon the same basis, and the most deeply proved will always be the most greatly used. There is that in the Sonship of the Lord Jesus which is exclusive in the Godhead, to which we cannot attain; but there is that in the begetting of God which makes us vitally one with Christ in a common life and fellowship unto the eternal purpose.

"God dealeth with us as with Sons."

“The Word which Liveth”

BY A. J. GORDON.

The Holy Spirit's Fruits in Missions.

(Continued.)

Pass from the icy fields of Greenland to the torrid plains of the Dark Continent. Kajarnak has his literal counterpart in Africaner—Moffat's wonderful trophy of redeeming grace. It was said of him that he was such an incarnate fiend that he actually made a virtue of cruelty and a diversion of murder, killing men in order to make drum-heads of their skins and drinking-cups of their skulls. The audacity of his crimes created a reign of terror throughout the country where he dwelt, and neither savage chiefs nor colonial governments had found out any way to tame him. But Robert Moffat went to him in spite of the most earnest warnings to the contrary. He conquered him, not with carnal weapons, but with the living Word. The germ-principle of that Word being implanted in his heart, a whole harvest of sweet and Christlike virtues sprung up. The demon of cruelty became a meek disciple of Christ, and such a disciple that Moffat was able to say of him, concerning the whole time of his association with him after his conversion, “I do not once remember having occasion to be grieved with him or to complain of any part of his conduct: his very faults seemed to lean to virtue's side.”

“Do men gather grapes of thorns and figs of thistles?” asks Jesus. Yea, O Son of God, through the ingrafting of Thine own divine life even this miracle is possible! See the fruits of the Spirit hanging in richest clusters where once only the thorns of hate and cruelty abounded! Forgiveness, that rarest and divinest grace, springing up spontaneously in the heart of the manslayer and cannibal! This is indeed the crowning miracle of redemption. It was this grace in lively exercise in the heart of a once savage New Zealander which explained his singular behaviour in rushing away from the communion-table and then suddenly returning to receive the sacred emblems. Mr. Taylor, the missionary, observing this action of his convert, asked an explanation. The islander replied: “When I approached I did not know beside whom I should have to kneel; then I suddenly found myself close to the man who slew my father and

drunk his blood, and whom I swore to kill the first time I should see him. The old revenge seized me, and I rushed away from the table. But just then I seemed to hear a voice: ‘*Thereby shall all men know that ye are My disciples, if ye have love one to another.*’ That made a deep impression upon me, and at the same time I thought I saw another sight—a cross, and a Man nailed thereon—and I heard Him say ‘*Father, forgive them, they know not what they do.*’ Then I went back to the altar.”

Christians well versed in the history of missions have ceased to be astonished at such transformations as this wrought by the gospel. As for mission-critics, even their hostility breaks down at this point. So that one of the most acrid of these, Dr. Buchner, in noting the changes which the gospel has effected in these Pacific Islands, in replacing despotism and cannibalism by brotherly kindness and charity, volunteers this surly concession: “Since hypocrisy makes these people happier, why should hypocrisy be reproached as an evil thing?”

Again, consider the divine instinct to suffer for Christ that so constantly appears among the birth traits of regenerated heathen. Lord Bacon, in naming the fruits of Christianity, speaks of “the miracle of martyrdom.” Doubtless the common impression is that this miracle can only be expected to appear as the outcome of the maturest Christian experience, and in the lives of venerable and long-disciplined saints like Polycarp and Cranmer.

What a thrilling testimony, therefore, it is to the power of divine heredity that children and youth freshly converted from heathendom are found producing this fruit. “*The Church is born crucified,*” said the eloquent French preacher Lacordaire. That is, cross-bearing is a natal instinct of the true disciple; and it is amazing how quickly it develops when occasion requires. The martyrs of Uganda do not belong to the first century, but to the latter part of the nineteenth century. They are not aged saints, but young converts from heathenism, some of them boys of tender age. Yet they go into the fire

with as undaunted courage as Latimer and Ridley exhibited at the stake in Oxford, saying, as the wood is kindled, "I am a follower of Jesus: I am not ashamed to confess Him," and singing, as the flames roll up, "*Killasiku tunsifer*"—"Daily, daily sing His praises." Rasalama, the first martyr of Madagascar—yesterday an idolater, to-day a Christian—approaches her execution with all the calm dignity and fortitude with which Perpetua met her fate in the third century, praising God that she is counted worthy to suffer affliction for believing in Jesus.

When two confessors of Christ in the Niger Mission, under Bishop Crowther, were put to the torture to induce them to recant, both stood firm; and their leader, though but recently converted from the grossest heathenism, uttered a refusal worthy to be ranked with Martin Luther's famous, "Here I stand: I can do no other; so help me God." For to his persecutor he sent this word: "Tell the master I thank him for his kindness: . . . but as to turning back to heathen worship, that is out of my power, for Jesus has taken charge of my heart and locked it. The key is with Him: so you see it is impossible for me to open it without Him."

Such precocity in the school of suffering for Christ may well surprise us, unless we have understood the mystery that martyrs are born, not made, begotten from above as the nearest of kin to "the Lamb that was slain."

If from dying sacrifices we pass to living sacrifices for Christ, we may find illustrations which will fill us with profound admiration. The devotion of certain Moravian Brethren in selling themselves into slavery in order to reach the bondmen with the gospel has been much celebrated in missionary literature. It is probable that though some stood ready to do so, no such case of voluntary enslavement actually occurred in their history. But it has occurred in recent days.

Some twelve years since Lough Fook, a Chinese Christian, moved with compassion for the coolies in the South American mines, sold himself for a term of five years as a coolie slave, and was transported to Demarara, that he might carry the gospel to his countrymen working there. He toiled in the mines with them and preached Jesus while he toiled, till he had scores of whom he could speak as Paul of Onesimus, "whom I have begotten in my bonds." Noble example of the possible spiritual power of "these from the land of Sinim." Lough Fook died about two years since; but

not until he had won to the Saviour nearly two hundred disciples, whom he left behind in membership with the Christian Church. Where in the centuries has that lowliest feature in the condescension of the Man of Sorrows—"He took upon Him the form of a slave"—been so literally reproduced as here? Among all nations have been found those who have borne the Saviour's cross in martyrdom; but to a Christian Chinaman belongs, so far as we know, the unique honour of wearing the Saviour's bonds in voluntary servitude.

Would that we had time to run through the whole circle of Christian virtues and to show how the regeneration of the Spirit has developed these in the lives of those once destitute of them.

"The greatest of these is charity," writes the Apostle, in discoursing upon divine graces. Uhlhorn, in his instructive work upon charity in the early Church, declares that this attribute was unknown to ancient heathendom; that it came into the world as a warm life-tide from the heart of Christ. Yes! and as certainly as the family features appear in the face of the child, so invariably has this grace appeared in the sons of God begotten anew by the Holy Ghost. "Educate men to give" is wise counsel. "Regenerate men to give" is the lesson of universal missionary experience. Fifty years out of heathenism, and the poor Karens of Burmah outrank their Baptist brethren of every State in the American Union save two as contributors to their missionary society. In 1881 the twelve hundred church-members belonging to the mission of the United Presbyterian Board in Egypt—most of them extremely poor—contributed £4,546, or more than *seventeen dollars apiece*, for the support of churches and schools. Two years ago the Chinese Baptist Church in Portland, Ore., consisting of eighty members, sent *six hundred dollars* to China for the support of missions among their countrymen, averaging *seven dollars and a half per member*, while the *per capita* contributions of American Christians to the same object was not over fifty cents. They love much to whom much is forgiven; they bestow much who know themselves much blessed. The gospel gives new hands and new faces as well as new hearts to those who lovingly believe it. The implanting of the divine life inevitably results in the imaging of the divine likeness in act and feature and example.

(To be continued.)

Romans Six

BY NORMAN F. DOUTY.

THE basic truth of the New Testament is the twofold fact that Christ died and rose again. One-third of the Gospel record is devoted to it, and the book of Acts emphasises it as the ground of salvation for sinful man. Then we come to the Epistles with their instruction for believers, and here too Christ's death and resurrection are forever thrust into our vision.

The first Epistle, that to the Romans, needs special attention. In the first two chapters we see the state of Gentile and Jew—both are brought under the judgment of God. The best as well as the worst of men are short of the divine standard and therefore sentenced to death. Fallen man is a convicted criminal awaiting execution. In the very nature of the case good intentions and resolutions are of no avail.

In the midst of this condition comes the announcement in chapter three that God Almighty has provided full satisfaction for His own law through the Cross. On Calvary our Lord Jesus Christ took into His experience the judgment due Gentile and Jew, thus enduring the agony of the Divine forsaking.

But something more is needed, and that is the personal acceptance of the Redeemer; in a word, faith. So in chapter four this idea is set forth, being illustrated from the stories of Abraham and David.

Then in the first part of chapter five we observe the result; justification now and forever. The Judge, on the basis of Calvary, formally acquits the believing sinner. He goes forth out of the Supreme Court of the Universe declared innocent and positively righteous.

Now we reach the very heart of the Epistle, the root from which all else comes (v. 12-21). Here the Apostle presents Adam and Christ as the two racial heads. By the first birth we become partakers of the fallen nature of Adam; by the second birth we become heirs to the holy nature of Christ. These two organic unions bind all the previous ideas into a wonderful system of truth. Let us glance back over chapters one to five with this knowledge.

The Gentile and Jew of the first two chapters are both in organic connection with Adam. When he fell in Eden, they fell, for they are

members of him. And so the race is lost in virtue of being one with Adam.

Then the Eternal Son of God voluntarily became a member of the race. Not that He assumed our fallen nature (He did not) but that He assumed our nature itself (spirit, soul and body). The Incarnation made God the Son one with a condemned race so that He, personally perfect, was legally under the curse of God. On calvary He died under that curse. By His death He made His own legal peace with God. The resurrection of our Lord therefore means, primarily, that He Himself was justified from sin. This is chapter three.

Now the instant a sinner exercises faith in Christ as Redeemer, he is made one with Him as truly as he has been one with Adam. Thus joined to Christ he possesses His nature; and possessing His nature, shares in his justification. In short, as organic union with Adam is the root of condemnation, so organic union with Christ is the root of justification: condemned in Adam, justified in Christ. By Incarnation our Lord involved Himself in our guilt; by incorporation through faith in Him as our Redeemer, we involve ourself in His perfect standing. In the beautiful paraphrase of Luther (on 2 Cor. v. 21):—

Thou, Lord Jesus, art my rightness; I am Thy sin.

Thou hast taken what was mine and hast given me what was Thine;

What Thou wast not Thou didst become that I might become what I was not.

The Christian therefore possess two natures. He has in him the evil heredity of the first birth and the holy heredity of the new birth. He has the fallen nature transmitted by Adam and the pure nature transmitted by Christ. These are termed in Scripture "the flesh" and "the spirit" respectively. They are contradictory and mutually antagonistic. Adam is under the curse, Christ under the benediction of God.

And so the first problem of the believer is this: How can I live out of the old heredity and only in the new? The sixth chapter is the answer. It declares the Christian to be DEAD to sin and ALIVE to God. Death is

between every Christian and sin. Life links every Christian to God. How? By the death and resurrection of Christ.

Christ's death is the primary truth of this chapter. It is set forth seven times. And that death of His was a death UNTO sin (v. 1). Identification of Christ with sin through Incarnation was ended at Calvary. Paying the debt, He was severed from it. His death has come in as a bridgeless gulf between Himself and any sin-connection. He is dead to sin. But the Christian is in Christ, one with Him; and so, as His member, shares in being dead to sin (v. 2).

The second great idea of Romans six is that Christ is risen. This is set forth five times. In that resurrection our Lord is alive unto God (v. 10). And again, as His members we, believers, all believers, are alive unto God for evermore.

In both instances it is Christ's experience—ours only by union with Him. We partake of Him. In Christ then, all saints are both dead to sin and alive to God. That is the position and the position becomes experience by three steps:

1. Knowledge (v. 3, 6, 9). Know your position as a member of Christ; that in Him you are now and always dead to sin and alive to God. See Calvary as the execution of your evil self in the person of your substitute. Know you are risen in Christ.

2. Assertion (v. 11). Knowing your position, assert it constantly. Be always reckoning (viewing, regarding) yourself dead to sin and alive to God because you are "in Christ Jesus" (R.V.). Speak it out to your soul over and over again. Declare yourself to be what you are. Never cease doing so. Then it will become a habit of thought grounded in your subconsciousness and a mighty advantage for the future.

3. Action (v. 12-13). Logically, then, when

sin comes to allure, you refuse it, turn it down, repudiate it, deny its authority to reign. In brief, you act in line with your attitude which now is in line with your position. You stand on your rights as one in Christ. Sin is on that side, you on this, of Christ's death. To ally yourself with sin is to deny Calvary. But the action, like the knowledge and assertion, is twofold; so on the other hand, you yield yourself unto God as a limb of the Risen Lord and your members in particular, as weapons for His use. You never lose sight of the positive truth of resurrection and the living perpetually unto God.

Now what is the result of this knowledge of the mind, assertion of the spirit, and action of the will? This: sin shall not (a divine certainty) lord it over you (v. 14). All the power of God is behind you now to vindicate you: rather to vindicate Calvary whose freedom you claim. That power of God is in the Person of the Spirit. He, the eternal Spirit who led Christ through death to resurrection, will lead you likewise. First death, then resurrection; if death, then resurrection (v. 4, 5, 8). Christ's death has resurrection attached to it. In resurrection, death was swallowed up in life. Death was strong but Life was stronger. And so the Spirit's principle (life in Christ Jesus) sets one experimentally free from Satan's principle (death in Adam) Rom. viii. 2. The life comes out of holiness as the death comes out of sin. And so the "much more" of Romans v, is the secret: there is much more life in Christ than there is death in Adam.

One thing more. Twice (v. 4, 9) we are shown Christ to have been ACTED UPON in resurrection. If we deliberately go to death, God will see to it that we come out in resurrection power. "It is a faithful saying: If we be dead with Him we shall" (note the blessed declaration) "also live with Him" 2 Tim. ii. 11.

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1 Pet. ii. 9 : "Ye are a royal priesthood." This is mediation linked with sovereignty, a sovereign intercession. Priesthood applies to all who are members of the body of Christ, all who are in Christ in this age, a priesthood of all born again believers.

Priesthood is representative (1) before God for man, (2) before man for God. Your business in Christ is to stand before man in behalf of God to make known the mind and will of God to man, and to lay before God the needs of man. The classic illustration of this in all scripture is John xvii., which is full of "Father, these, these, these," revealing the thoughts and intentions of God concerning them. "Royal priesthood" suggests the cross and mediation, and links with John xvii.

The effectiveness of the cross is in a three-fold realm. (1) It deals with the *world*, Gal. vi. 14, which has to be ruled out before you can pray in that way or dominate world situations ; (2) It deals with the *flesh*, which is the life principle of the entire nature of man as he is joined to his first parent Adam. When God said, "He has become flesh" it was to say that he was no longer pre-eminently spirit. God being spirit, only spirit can get in to worship God, "in *me*—my natural life—dwelleth no good thing." The cross deals with all that natural life. There is no effective prayer until we get clear through and operate in the spirit. (3) It deals with the *devil*. Prayer that is based on the cross has its application there.

All this was anticipated in the Old Testament. God's principles are the same in all ages, e.g., the truth of the body of Christ underlies the whole Word of God. Paul only gives full illumination and explanation of what lies in the earlier scriptures—the tabernacle, the temple building, the truth set forth in John vi. and xv.—Paul brings these types and parables with their *hidden* meaning before us as now spiritual realities.

Job sets the drama of the ages for the rest of the dispensations, and gives the spiritual background of what is going on through *all* the ages. It is up to date with the prison epistles and at home in Romans. It's scene is the sphere of the principalities and powers. The instrument through which God is to meet Satan's challenge is a Man here on earth. The earth is the centre of the universe in the battle of God with the hierarchy of Satan. "Through the church," Eph. iii. 10, is to be found there in Job. It is the story of the transition of a man from natural fulness to all things out from God, *through death*—which is a sphere the devil cannot touch. He is put beyond Satan's power or reach *through death*. His natural *faith* gives out. "Though He slay me yet will I trust Him," was not *Job's* saying. It was the cry of victory of the faith of God wrought in Job, a spiritual faith, not natural. So he becomes the instrument by which God deals with the forces of the devil and breaks his lie. We in our praying are in so small a circle of things, personal interests, blessings, good things, deliverances. But here we get back behind into super-cosmic conditions.

But this has to be practical, so see Daniel. *Why* the lions' den, and all the rest? Because he threw up his windows three times a day and prayed. Through prayer he was given to see all down the ages. When a man like Daniel prays, he sets the principalities and powers in motion. The cross was in his life working as in Job's.

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Abraham in Gen. xv. was so in touch with the cross in the presence of God in the spirit that Satan became exceedingly active to try to frustrate the divine purpose of the coming up out of Egypt as there revealed. Note that Satan seeks to frustrate revelation to keep you from lighting on the *truth*. "Ye shall know the truth and the truth shall set you free." If you get the key to the situation, Satan has no chance further. By keeping you uncertain he has you in his power. He is out to stop revelation as well as transaction. This "horror of great darkness" was to keep Abraham from knowing the future revelation.

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The central factor was a scar upon his frame, the flesh put out of action, forever crippled by God. If he was to be a prince with God, his flesh must be slain forever. In Gethsemane the disciples did not find through the flesh in the triumph of their spirit.

You know how the world, the flesh and the devil continue to prevent prayer in the Holy Spirit, and the fight we have to put up. Does the word, "Shall not God avenge His own elect who cry unto Him day and night?" enunciate a law of God? It means either spiritual ascendancy and triumph or going under.

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The Testing of the Son and the Sons

Matthew iv. ; Deuteronomy viii.

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No one will imagine that there is a contradiction in those statements for the second one swallows the first. While the first refers to the bread which is transient and passing, temporal and of the earth, and is not the sole basis of man's life as life is according to the mind of God, not what man calls life, the Lord Jesus is the Bread which is that Life, and is Himself as the Bread, and as the Life, the Word, the living Word by which man shall live.

Now this wonderful account of the Lord's temptation in the wilderness is constructed upon that basic fact. You notice that He has come up out of Jordan, symbolically He has died, been buried, and raised from the dead. That is set at the outset of His ministry, and upon that everything proceeds, and out of *that* everything arises in life, in word, and in deed. We know that He is specifically "declared to be the Son of God with power by the resurrection from the dead"; that that resurrection in His baptism symbolized, typified, and foreshadowed, is the ground upon which the heavens are opened and the voice of the Father is heard announcing "This is my Beloved Son," the sonship on the ground of Resurrection, and the principle of that sonship the Resurrection Life which has proved triumphant over death; that Life resident within Himself as the Son

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to become the basis of all future triumphs, and that Life to be imparted as Bread to all who are in that faith union with Him of which He speaks: "He that believeth into Me shall never hunger. He that is believeth shall never thirst." That is the background or the foundation of this thing. It is well to be perfectly clear as to what it is that is behind this temptation in the wilderness. Now it is a remarkable thing and full of significance that this has been foreshadowed in every detail in the life of Israel in the wilderness. You break up the eighth chapter of Deuteronomy and the fourth chapter of Matthew and what have you. In the second verse of the former you have, "Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness."

In the chapter of Matthew—

"Forty days and forty nights in the wilderness."

In the former, 3rd verse—

"He suffered thee to hunger."

In the latter, 2nd verse—

"Afterward, He hungered."

In the former, 2nd verse,

"To prove thee."

In the latter, 2nd verse—

"To be tempted (or tried, or proved, the same word) of the devil."

In the former, 5th verse—

"Thou shalt consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee."

In the latter, 3rd verse—

"If thou be the Son of God, command that these stones become bread."

In the former, 3rd verse—

"He fed thee with manna."

In the latter, 11th verse—

"Angels ministered unto Him."

Life-Union with the Lord.

Now you see the relationship of these two things. It is only a study of marginal references so far as the material is concerned, the inner secret the Lord must unfold. You see the principles lying behind both these accounts are the same. Israel has come out by the mighty hand of God from Egypt through the Red Sea—"baptised into Moses in the cloud and in the sea," and raised as from the dead—Israel now called Son. Exodus iv. 22-23; Hosea xi. 1. Israel now "Son" on the ground of Resurrection. Israel now in Life Union with the Lord

of Life in victory over the lord of death who was defeated by the sprinkled blood, and robbed of his prey. Israel delivered from the destroyer—out on resurrection ground, sharing typically and *in figure* (not actually) that Life triumphant over death in sonship, and on that basis Israel tested, tried, proved. "He suffered thee to hunger—He tried (proved) thee that He might make thee know what was in thine heart whether thou wouldest keep his commandments" (His word). "That He might make thee know that man shall not live by bread alone, but by every word (the living word) that proceedeth out of the mouth of the Lord shall man (not exist), but live." This life, you see, is going to prove itself through testing; this life is going to manifest its marvellous properties as the thing which is triumphant in the presence of a deep trial. Israel on that basis, and then the spiritual administration of divine sustenance in a wilderness, God coming in in the barrenness by—shall I use the word? I am afraid of it—a mystic Life, a secret Life in the manna. "What is it?" The mystery of their sustenance: "what is it?" they said, when they saw the manna, that mystic sustenance, the basis of their survival in temptation.

Now forty years in the wilderness. Forty a compound of five and eight. Five—Grace. Eight—Resurrection. Forty always in the Bible the number of testing and triumph; chastisement, discipline, and glory resultant. Israel there forty years. In the case of the Son, on Resurrection ground, possessing the Divine Life—"Though He was a Son yet learned He obedience by the things which He suffered." He suffered being tempted." Here is probation; here is Son-training, Son-discipline, Son-testing, but all that that secret thing, that Life, that mystic Life, which is not drawn from earth, but drawn from above might be demonstrated through faith in the universe in the power of this mighty triumph.

Now take these three temptations, and you will find that they have their illustration in Israel's history here. In Deut. viii you have the first temptation: "He suffered thee to hunger."

"Afterward He hungered. Then the tempter came and said if thou be the Son of God command that these stones become bread." He answered, quoting from this scripture, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv.).

Faith, Sonship, and Sense.

What is the nature of this temptation in Israel and in Christ? "He suffered thee to hunger"—"He hungered." He is in the wilderness; they were in the wilderness; cut off absolutely from every earthly resource, bereft of everything upon which to place any fleshly confidence. Think, forty days and forty nights in the wilderness, undoubtedly in a state of severe spiritual pressure, a time of real spiritual anguish, and anguish which was of this character I am quite sure—"you are left alone. God has left you, everything else has dried up. God is not with you; there are no evidences whatever, no proofs, no demonstrations, you are alone, you are forsaken." Everything outside spoke of desolation, and that desolation was seeking to envelop His spirit. He was cut off; He was deliberately led of the Spirit into the wilderness to be tempted. You know Israel's temptation all along that line—"you have been trapped, ensnared into this wilderness, you have been ensnared out here, and now you are left with nothing: you were fairly safe when you were in Egypt, you could see where your next meal was coming from. However difficult it may have been, there—at any rate—were all the apparent resources of sustenance and maintenance, a world of sense" Out here there is nothing, and everything around Israel shouted desolation, and everything around the Son of God was shouting desolation, forsakenness, nothingness. Now what is the basis of triumph? The devil gets right at it, he disputes the innermost reality, the sonship. He challenges that and disputes that—"If thou be the Son of God." "This does not look very much like your being a beloved Son, does it?" He is trying to throw doubt upon that. What is the answer? The answer which brings defeat to the enemy on that count is the answer of faith in the inner reality. There is something more than external demonstration, something infinitely superior to that. The fact of sonship exists when everything outside has dried up. The Life remains within, even in a wilderness, in the desert, cut off; all demonstrations, all proofs, all feeling, or sight, everything that would give some assurance to the flesh cut off. And then the devil comes down and says in the presence of all that death and desolation, "You are not the child of God. God has given you up. If you were the child of God do

you think He would allow this? Do you think He would let you suffer like this?" You see the cruelty: but the victory comes by taking up the position upon a bedrock fact which exists in spite of no feelings and no appearances, "I have been raised together with Him, having been crucified with Christ." "Joined with Him in the likeness of His death, I have been raised together with Him." I am on Resurrection ground, a child, a son on the basis of that Life. It is deeper than feeling, deeper than outward sense and proofs and demonstrations: it is a thing which exists deeper than my own soul. This is the effect of it. "It is written that my life as Son of God is not the life which depends upon this temporal bread of outward sense, My Life exists upon the basis of a life union with God which is obedient by faith when there is no outward sign to encourage that obedience, or strengthen that faith." That is the ground of triumph. Sonship, Life on Resurrection ground by Resurrection union, but deeper than all our sense. If, beloved, our life consists in the bread which satisfies our emotions and our reason, our lust for activity and enterprise and work and service, the devil will score sooner or later, for the works will come to an end. The heats of our emotions will die, our minds will get to an end of everything, then the test of sonship will arise, and the enemy will come in upon us. What have you been living on? Have you been living upon religious excitability and been kept going by the many activities of religious life and work? If you have been upheld by the stimuli of religious emotions and atmospheres they are destined to be brought to an end, and the enemy will come in on that point and say, "God has given you up." Mark you. God sees to that. "Then was He led up of the Spirit." God takes the initiative in this thing to lay the foundation of His great eternal mission, and that foundation is laid in His spirit in a Sonship which is deeper than all the rest. Now you follow that through His life. If Christ for the accomplishment of His eternal work in the 3½ years had been dependent upon the popular applause, the outward success, the signs and demonstrations, He would have had a very chequered career, and when that day came when the shouting and applauding gave place to another which said, "Away with Him, crucify Him"; when the disciples forsook Him, walked no more with Him; when the innermost circle slumbered in

the hour of His deepest need of fellowship ; if He had been living upon that, He would never have got through, but He had a deeper basis than that which carried Him through when everything outside fell away. He triumphed on that thing and got through to the end, right through the Cross, and although the dark moment came of necessity with Him when He had to cry, "My God, why hast thou forsaken Me." He got through that and finished up, "Father, into Thy hands I commit My spirit." There is triumph in the end because the Spirit of Sonship was the basis of everything, but He was tested on that. "To try thee, to prove thee whether thou wouldest keep His commandment, or no."

Faith, Sonship, and Divine Non-intervention.

The second temptation. Satan taketh Him up to the holy city and setteth Him upon the wing of the temple. "If Thou art the Son of God cast Thyself down, for it is written, 'He shall give His angels charge concerning thee : and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone.'" Jesus said unto him, "Again it is written, Thou shalt not tempt the Lord thy God." Where is it written ? It is written in the 6th chapter of Deuteronomy, 16th verse, "Ye shall not tempt the Lord thy God as ye tempted Him in Massah," and that takes you back to Massah in Exodus xvii. :—

"And the Lord said unto Moses, Pass on before the people, and take with thee of the elders of Israel : and thy rod wherewith thou smotest the river, take in thine hand and go. Behold, I will stand before thee there upon the rock in Horeb : and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the striving of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not ?"

"It is written, Thou shalt not tempt the Lord thy God," quoting from Deuteronomy and Exodus. What is this temptation ? "Is the Lord among us, or not ?" You see the similarity of this thing, what the enemy is after in this wilderness, in this desolation, this apparent aloneness, this apparent God-forsakenness. The battle of the Cross is being pre-fought, and what the enemy is after is to get Him to act in a way that calls God into question,

as to whether God is with Him, to involve the Lord by an act of unbelief. If He did this it would be acting to test whether the Lord was with Him, moving out to put it to the test whether the Lord was with Him : and that puts up a big question, is the Lord with us, or is He not ? Here is the test of the basic Sonship, basic life. O, my dear friends, the Lord does want to get us well grounded on this thing, the nature of our union with Him, the only kind of relationship that is going to be triumphant. Is Christ in you, the hope of glory ? Is the Lord amongst us, or no ? Have you a faith in the fact that if you are really born of God, born from above, joined to the Lord, one Spirit, the Lord is in you. He is not external to you, He is in you, and that fact has got ultimately to be demonstrated in the midst of death. Why does the Lord take us into a wilderness, into barrenness, into death, into desolation, down where it seems that nothing will survive ? Just to demonstrate the principle of survival when there seems to have been an engulfing of death that He, Who is the Life, the Bread of Life has been taken into the very constitution of this New Man, and though the outward man perish that inward man is being renewed day by day, and God is allowing us, nay, causing us by His Spirit to go down into the wilderness, and to have everything cut off of our natural life and natural resource in order to raise up in the midst of death the testimony of His Resurrection. Now that has got to be true in spiritual experience. You see He was pre-fighting the battle of Calvary, because in Calvary He had got to descend into Hades. It is not simply the laying of His body in a tomb—"He went and preached to the spirits in prison which were sometime disobedient." "He descended into the lower parts" : He became wrapped about by all the powers of darkness, the hosts of evil they swirled upon Him. O, but the testimony of Jesus is that God raised Him from the dead : that He survived hell ; He survived the whole Satanic hierarchy ; He survived the whole range and realm and power of universal sin from Adam onward. How ? By that Sonship with the Divine life which could not be holden of death. That is the Testimony of Jesus. We shall never have to go to that depth, and to that extent, but we shall share that kind of suffering. These are the sufferings that we may share. That is why Paul puts the spiritual order thus, "That I may know Him, and the power of

His Resurrection, and the fellowship of His sufferings, being made conformable to His death."—The fellowship of His sufferings on the ground of the power of His Resurrection. The Lord may take away everything in which we trust as men; the Lord may take us in our natural man right into the realm of death; the Lord may allow our spirit to be wrapped around by death and something of hell and the powers of darkness, in order that, there in death, the testimony of the power of His Resurrection might be established. That battle was fought out in the wilderness in the case of the Lord Jesus. Beloved, we are called to share in the "forties" in that testing unto that victory. We never get into the forties until we have got out on to Resurrection ground, thank God! Forty days; the Church's probation was after His Resurrection: forty days of the Lord's probation was after His symbolic Resurrection from Jordan; forty years of Israel was after their emergence from the Red Sea. Forties follow the Resurrection, and the Resurrection is demonstrated through the forties, the probation and testing time, always issuing in the glory. The issue is certain because already the thing has been done. When did the Lord give Canaan into the hand of Israel? Long before ever they put a foot inside of Canaan it was done. "I have given, Go in and possess." Potentially the Lord has got it all a long way ahead. The conclusion is the proof of what has already been done, and the demonstration of faith in a thing that has happened.

Well now, the enemy is seeking to raise a question in the presence of death. The Lord is seeking to raise a testimony, as we have put it, that, in the midst of death we are in Life.

Faith, Sonship, and World-Dominion.

Third temptation. "The devil taketh Him up unto an exceeding high mountain and sheweth Him all the kingdoms of the world and the glory of them: and he said unto Him. All these things will I give thee, if thou wilt fall down and worship me." And the answer: "Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him; and behold angels came and ministered unto him."

"It is written." Where does that throw you back to? Deut. vi., 12, 19. "Then beware lest thou forget the Lord which brought thee forth

out of the land of Egypt, out of the house of bondage. Thou shalt fear the Lord thy God, and Him shalt thou serve, and shall swear by His Name. Ye shall not go after other gods, of the gods of the peoples which are round about you; for the Lord thy God in the midst of thee, is a jealous God; lest the anger of the Lord thy God be kindled against thee, and he destroy thee from off the face of the earth.... That thou mayest go in and possess the landwhich the Lord sware....to thrust out all thine enemies."

You see what the enemy was after. Well what is the meaning of this? World dominion! Yes, that is Christ's quest. That is what He has come for. He has come for the kingdoms of this world, and the devil knows it. It is the Son's. The devil knows quite well, "Whom He appointed Heir of all things. By Whom He made the worlds"; and He knows the Son is the Heir, and He has said, "Here is the Heir, let us kill Him." How can we do it? Get Him to compromise and to worship in another direction and God will be compelled to destroy Him. That is what Deuteronomy says, "Thou shalt not worship the gods of the other peoples, lest the anger of the Lord be kindled and He destroy thee." The Lord destroyed all the nations because they would persist in their allegiance to false gods; not to idols, they were only the outward expression of the spiritual system behind. The system behind here is the "other god" and if the Lord Jesus can by any means be switched over to divide His allegiance with God and to just recognise the "other god" and the other gods, God will be compelled to destroy Him. He will not get the kingdoms of the world. So what is the lesson? It is this world dominion on a basis of utter, absolute allegiance to God demonstrated under the fiercest trial. "Not unto the angels did He subject the inhabited earth to come whereof we speak, but one in a certain place has testified saying, What is man that thou shouldest make mention of him, or the son of man that thou shouldest put him in charge." We are called to share the dominion, the sovereignty. Called to share the throne of the Son; "if we suffer with Him, we shall reign with Him." "He that overcometh, I will give to sit down with me in my throne, as I also overcame and sat down with my Father in His throne." You see we are called into the partnership of world dominion. The enemy is launching his fiercest attacks upon us to get

some compromise, some acceptance of his bait, some doubt in us about God; and the Lord allows us to come into the wilderness where we are subject to that in order that we might learn how to reign, and when you have learned to reign in Life by the One Man Jesus Christ you have attained to the state to reign over the inhabited earth to come.

Now His temptation is our temptation—we

share that in a limited sense. The enemy, beloved, is out to rob us of the kingdom, the dominion, and in times of trial the Lord does not prevent the enemy from coming with all his cruelty trying to press the thing beyond the measure of endurance, so that in some way we shall cry out against God; deny God, question God, doubt God, take back our

(Continued on page 32)

Pressed!

Pressed out of measure, and pressed to all length;
 Pressed so intensely it seems beyond strength
 Pressed in the body and pressed in the soul;
 Pressed in the mind till the dark surges roll:
 Pressure by foes, and pressure by friends;
 Pressure on pressure till life nearly ends:

Pressed into knowing; no helper but God;
 Pressed into loving the staff and the rod:
 Pressed into liberty where nothing clings;
 Pressed into faith for impossible things:
 Pressed into living a life in the Lord;
 Pressed into living a Christ-life outpoured.

Author Unknown.

The Honor Oak Christian Fellowship Centre, HONOR OAK ROAD, LONDON, S.E.23.

Meetings for Spiritual Edification, the Proclamation of the Gospel, Prayer and Fellowship

SUNDAYS at 10 A.M., 11 A.M., 3 P.M. (Young People), 6.30 P.M.

MONDAYS at 7.30 P.M. TUESDAYS at 8 P.M. (Young People).

WEDNESDAYS at 8 P.M. SATURDAYS at 7.30 P.M.

Conferences are held at the beginning of each month, this fixed by the first Sunday. (Friday to Monday evenings, inclusive.) All particulars may be obtained from G. Paterson, Honor Oak Christian Fellowship Centre, Honor Oak Road, S.E.23.

The Guest House is open to receive guests for the period of the conferences or at other times as the Lord leads.

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DUNOON—Sept. 6th-13th

A limited amount of accommodation has been secured; application should be made *immediately*. Particulars from G. PATERSON, Christian Fellowship Centre, Honor Oak Road, London, S.E.23.

Witness and a Testimony

MAY—JUNE, 1929

VOL. 7. No. 3

'In Pressure Hast Thou Enlarged Me.' PSALM iv. 1. (DARBY.)

THE LAW OF THE GRAIN OF WHEAT. JOHN xii. 24.

LIFE
OUT
OF
DEATH

MUCH
OUT
OF
LITTLE



THE PRISONER OF THE LORD

Retrospect and Prospect

Conference at "The Centre."

We are now looking back upon two conferences which, by reason of their being held on the occasion of public holidays, are bigger in the sense of numbers attending and the ground covered. These two, however, we feel to have been bigger in more vital ways than any we remember. They seem to have been the complement of each other also. The one dealing especially with spiritual condition and state, and the other with outlook and action. Well ahead of the Easter conference all the available accommodation was engaged, and when the time came a number of friends had to be "billeted" in different houses.

The theme to which we were led was 'The Cross and the Victory of God in Christ.' The victory was unfolded from hour to hour as the victory of the Will of God; the victory of Truth; the victory of Love; the victory of Life; the victory of Holiness; the victory of Faith. The supreme element in both the ministry, the fellowship, and the atmosphere of this conference was Holiness. Indeed it is still spoken of as "the holiness" conference.

It was very clear that in this solemn time, with the true hush of God upon everything, preparation was being made for a new work from above. We do not remember a time when love, joy and peace, more pervaded and abounded.

This conference set the standard of prayer right on to

Whitsun.

Again as we faced this latter season it was manifest that accommodation would be well taxed. And so it proved, for when the time arrived some of the young men had to take to canvas, and local facilities had to be drawn upon considerably. The expectation in our hearts that this conference would register something new in the world-testimony found its answer in the first instance in the personnel of the house party.

Here were representatives of the Lord's work in India, China, Africa, Syria, South America, Serbia, France, Italy; and workers from many parts of this country. It was also a special joy

to have with us several brethren in the ministry from Scotland. As at Easter the weather at the last moment was made favourable to the meetings being in the tent, and the grounds provided for that personal fellowship which is a real value to such seasons. The theme this time was

"The Cross and the Heavenly Vision and Vocation of the People of God."

As we have said, we were at this time occupied with the active purpose and method of God in the world, and we were challenged with many of the practical implications of the Heavenly Vision.

The Sunday afternoon was, as usual, given up to the "missionary" outlook in the particular sense, and the Lord spoke to our hearts through our sister Miss Ruth Rogers of Lebanon, and our brother, Mr. Gallimore of the Spezzia Mission, Italy.

On the Monday evening brief messages and personal testimonies were given by our three brethren in the ministry in the North: H. Lockyer of Hawick, J. Elder Watson of Dunoon, and J. McKay of Glasgow.

* * *

Since our last issue ministries have been given at North Berwick, Swansea, Newcastle, Eastbourne, Bognor, Hengoed, Leeds. These all having been conventions, added to which there have been various outgoings for single meetings.

* * *

On Saturday, May 25th, a goodly company of the friends most intimately associated with the work gathered for special fellowship and conference. After tea and a time of definite prayer we faced the whole matter of our vision, the nature of this "Testimony," the nature and purpose of the "Centre," the doctrinal foundation, and world challenge. As we reached this latter part a deep solemnity and awe fell upon us, which was almost over-powering. To many of us this was the most solemn hour in our history, and we felt that a crisis of a momentous nature had been reached. The proceedings will be published in full in due course.

A good many open doors for ministry are before us in the immediate future. These include :—

Bognor, monthly conferences, June 6th (Thursday).

Newcastle, Friday and Saturday, June 7th 8th

Bognor, holiday conference, June 15th to 22nd.

Honor Oak conference, June 22nd to 24th.

Bognor, holiday conference, June 29th to July 6th.

Syria.—July—Aug.

Hawick.—August

Dunoon, Scotland, September 6th to 13th.

Mazamet, France, September 16th to 20th.

* * *

One of the vital matters considered at the conference on May 25th was the definite spiritual preparation of workers for the whole world testimony as the Lord leads. This is now accepted as a part of our obligation, and will be duly put into operation.

Holiday Conferences

We have still a few vacancies for both the Bognor weeks in our house party. Applications should be made at once.

The dates are June 15 to 22.

June 29 to July 6.

The Primitive Methodist Church has been placed at our service for all the meetings.

A site has been granted by the authorities for daily services on the sands.

There will be two indoor conference meetings daily, and one on the sands.

During the conference our local address will be 'Hurlingham.'

Particulars of accommodation, &c., from Mr. G. Paterson at Honor Oak.

West of Scotland, "Dunoon" Conference.

We have now secured the whole accommodation of a large and most delightful Boarding House near Hunter's Quay. It is an exquisite spot and provides all that could be wished for, in relation to this week with the Lord. The cost will be less than at first announced, namely £3 for the week—Friday to Friday, September 6 to 13.

The place of the gatherings will be midway between Dunoon and Hunter's Quay, and conveyances will be available from all three points. Already half the accommodation is booked, so that we urge early application.

Honor Oak Conferences

June 22-24

August 2-5

Bognor

June 29 to July 6

"THOU WILT KEEP HIM IN PERFECT PEACE
WHOSE MIND IS STAYED ON THEE BECAUSE
HE TRUSTETH IN THEE." ISA. XXVI. 3.

"A STEADFAST MIND THOU WILT KEEP IN PERFECT
PEACE, BECAUSE IT TRUSTETH IN THEE. TRUST YE
IN JEHOVAH FOR EVER, FOR IN JEHOVAH IS
A ROCK OF AGES." (R.V. marg.)

The Release of the Lord

"I am come to scatter fire on the earth; and what is my desire? O that it were already kindled. But I have a baptism to be baptised with; and how am I straightened [pent up] till it be accomplished."—Luke xii. 49-50.

No. III.

THAT enlargement comes through straightening is an abiding law of the Kingdom of the Heavens in this age is a well-known truth. Its implications are various and its instances are numerous. One of its too oft unrecognised implications is that *efforts* at enlargement in a really spiritual realm only get an artificial inflation with all the weakness, unsatisfactoriness, and instability of what is not spiritually real. True development is not the work of man, his ingenuity, acumen, efficiency, resource, drive, cleverness, or enthusiasm. The very law of which we are speaking has its strength and vindication in the fact that God begins at zero. When, humanly speaking, there has remained no hope, and it has been fully recognised that only God could do the necessary thing, it has too often been proved that that was just the situation that He had been taking pains to bring about. "He hangeth the world upon nothing," is an abiding principle from the standpoint of the natural man. It is always a salutary thing for the Lord's servants to pass their eye over the scriptures and review the zeros of man and the intervention of God at that point. Such a survey must ever lead to a recognition that God is speaking in all ages in the terms of the Cross, and that there all inclusively has been for ever established the Divine law that the "flesh profiteth nothing"; that the "natural" (Gk. *soulical*) man cannot in the things of God; that the Adam species and race has been wound up and finished. That is the comprehensive "Adam" zero, and at that point an entirely new order is instituted, and this is one in which God is personally resident and dominant by His Spirit. Henceforth for all Divine purposes direct the indispensable condition is

"Full of the Holy Ghost and Faith."

It is here that we centre the whole emphasis of these messages. Again may we plead that none will think us merely critical, disparaging, far less sensorious. Surely it is a justifiable

inquiry to make as to whether the above qualification is the one supreme consideration in all choices and appointments in the service of God.

In our missionary Boards and Directorates what has been the basis of membership? Has it been missionary interest on the part of Christian men, plus business ability, financial resource, circle of influence, a name that obtains confidence? In our church councils, committees, &c., has it been by popular vote governed by any one or more of human considerations? In our methods has it been thought that an efficient organisation, machinery, plant, "interest," would secure the end?

Or has it honestly and truly been that, all other things given a secondary place, the Lord needs first of all such as being full of the Holy Ghost and faith known above all things what "prayer and fasting" mean? When in the primitive and free method of the first days the Spirit said "Separate me Barnabas and Saul unto the work whereto I have called them," it is a blessed thing to realise that it was not said to such as were living in comparative ease and comfort or whose occasional or second business it was to attend to these things, but to such as "ministering to the Lord and fasting" were experimentally sharing the great spiritual cost which would fall to those who would be sent forth. It is so easy to issue instructions, give orders, make plans, manipulate lives, pass decisions, when these do not immediately involve those who do so in the spiritual cost and anguish and conflict. We think that no one ought ever to be in such a position who has not gone just as far in the cost and sacrifice, and who is not just as fully abandoned with all that they have as those who go forth "for the sake of the Name." The Lord's ways are equal, and any inequality is unrighteousness, and this ties the hands of blessing. The Holy Spirit is free to take the initiative only in so far as the holy constituents of that Name are the foundation of the purpose,

policy, methods, means, motives and lives of such as are associated with holy things. This is abundantly established in all the scriptures. Sometimes it is seen in the breaking forth of judgment; sometimes in reverses and defects; sometimes in stagnation and arrest; sometimes in the abortion and miscarriage of labours.

Thus we arrive at the point where we have to rediscover or re-establish the great governing concepts of New Testament evangelism. These may be set down as **THE CROSS, THE NAME, THE CHURCH, THE ANOINTING.**

The Power of the Name.

"What 'the Name' meant to the Church at Pentecost is clearly visible in the record of the Acts of the Apostles. The Lord had said to them, as almost His last words ere passing from their view into the heavens: 'It is written, that the Christ should suffer, and rise again from the dead the third day: and that repentance and remission of sins should be preached **IN HIS NAME** unto all the nations' (Luke xxiv. 47, R.V.)—showing Calvary, resurrection, repentance, remission—all linked and bound up in the preaching in His Name.

"Peter on the Day of Pentecost, in his first words to men under conviction of sin, said: 'Repent ye, and be baptised every one of you **IN THE NAME,**' &c. (Acts ii. 38). To the lame man at the Temple gate he said: '**IN THE NAME** of Jesus Christ of Nazareth, rise up and walk' (Acts iii. 6). The power of the Name he emphasised again to the crowd who ran together to see the miracle, for he said it was 'faith in His Name' (v. 16) which had brought about this mighty work. '**IN THE NAME**' of Him 'whom ye crucified' but 'whom God raised'—he told the high priest—did the man stand before them whole! (1) 'Crucified,' (2) 'raised,' (3) 'the Name'; here it is again—Calvary and Resurrection, linked with the power of the Name. 'Speak no more **IN THIS NAME,**' said the council, but in vain. The faith of the Church in the 'all power' of the living Lord at the back of His Name, grew so that WITH PREVAILING FAITH, THEY PLEADED in the face of the opposition of the rulers of this world, that 'signs and wonders' might be done 'through the **NAME** of Jesus (Acts iv. 30).

"'We straitly charged you not to teach in this **NAME,**' said the high priest; and 'they beat them, and charged them not to speak in the Name of Jesus,' but they only rejoiced that they had been 'deemed worthy to suffer disgrace on behalf of the **NAME**' (Acts v. 28, 42—Weymouth). The first stripes had fallen upon martyr souls ready to suffer for the **NAME**: for the Name stood for the Person behind it—the risen, ascended Lord.

"Again, as we trace on in the Acts, we find Philip 'preaching good tidings concerning the Kingdom' and the all-powerful **NAME** (Acts 8, 12), and gladly all who believed were 'baptised into the **NAME**' (v. 16). We find Saul the persecutor changed into Paul the disciple, and the Lord saying of him that he was chosen to bear the **NAME** before the Gentiles, and even kings, and to suffer for the **NAME** (Acts ix. 15); we soon read of him 'preaching boldly in the **NAME** (v. 29).

"All this, and much more, shows how the early Church wielded the Name of Jesus (1) in prayer to God, (2) over Satan's power, and (3) in preaching the Gospel of the Cross.

"But *what is the reason* of the power of the Name? Why should it be so mighty in (1) *heaven—i.e., in prayer*; (2) *over hell—i.e., over the power of Satan*; (3) *over men—i.e., in proclamation of the Message*? The Apostle lifts the veil in his letter to the Philippians, where he says that the Father gave the Son this all prevailing Name on the ground of Calvary!

"**BECOMING OBEDIENT EVEN UNTO DEATH, YEA, THE DEATH OF THE CROSS. WHEREFORE ALSO GOD HIGHLY EXALTED HIM, AND GAVE UNTO HIM THE NAME WHICH IS ABOVE EVERY NAME; THAT IN THE NAME OF JESUS EVERY KNEE SHOULD BOW**' (Phil. iii. 10, R.V.).

"Then comes again the threefold power of the Name in (1) heaven, (2) on earth, and (3) the world below (see Phil. iii. 10, R.V. marg.).

"The Name therefore represents, not only the living Lord on the throne, but **CALVARY**—in His victory over sin and over Satan. It was because He was obedient unto death—even the death of the Cross—carrying through to the bitter end the only way of victory for fallen man over sin and Satan, that God gave Him the 'Name.'

"Jehovah-Jesus He was named at His birth as potential Saviour-Victor, but He had to carry it through in stern reality. He had to reach the final point of the death on the Cross ere the birth-name could become surcharged with all the force and power of His finished work; and God gave Him the Name in which eventually every knee shall bow, 'every tongue confess that Jesus Christ is Lord to the glory of God the Father.'

"'Authority' through the Name of the One Who has all authority in heaven and upon earth is for every servant of God, and authority in three spheres of service seems clearly set forth in the Scriptures, i.e. :—

"*Authority in prayer* (Matt. xxviii. 19, 20).

"'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together **IN MY NAME** there am I in the midst of them.'

"'Whatsoever ye shall ask **IN MY NAME** that will I do...ask Me anything **IN MY NAME,** that will I do' (John xiv. 13, 14).

"It seems clear also from other words spoken by the Lord that the authority of prayer 'in His Name' was connected with the coming of the Holy Ghost at Pentecost. He spoke again and again of 'That Day' and all that it would mean to them. 'In that Day,' He said, 'ye shall ask me no questions.' (John xvi. 23, R.V. marg.), for they would understand in experience what He was now telling them. The Holy Spirit would so reveal to them their union with the Son, that one with Him (John xiv. 20; John xv. 7-16) prayer would be to the Father in His Name, and be the same as Christ Himself asking, and God Himself giving in response to the 'Name' of His Son.

"When the Holy Ghost had come, 'In that Day' (a) *They would ask 'In the Name.'* 'In that day ye shall ask in My Name' (John xvi. 26). (b) *They would ask of the Father in the Name—'Verily verily I say unto you, If ye shall ask anything of the Father, He will give it you in My Name' (John xvi. 23).*

"'Hitherto have ye asked nothing in My Name,' the Lord adds, showing that this 'asking the Father' in the 'Name' of the Son—because united to Him in one life—depended upon the work of the Holy Ghost in them and through them, when He would come at Pentecost. Until then—when the Calvary scene would be over, and the work of redemption accomplished; when the Resurrection triumph over sin and Satan had come to pass—they could not know the authority of prayer to the Father 'in the Name.'

"If we briefly glance at these same disciples after the day had fully come, we shall quickly see the fulfilment of the Master's words. The most concrete example will be found in Acts iv. 29-31, when the assembled company prayed to the Father asking what 'signs and wonders may be done THROUGH THE NAME of Thy Holy Servant, Jesus,' and the response from God was immediate and clear: By the Spirit in them they had asked 'In the Name' of the Father, and the Father had glorified the Son. They had *authority through the Name.*

"*Authority over the forces of evil* (Luke x. 17).—'Lord, even the demons are subject unto us IN THY NAME' (R.V. marg.), said the seventy, and this authority was not withdrawn when the Lord ascended to heaven, but confirmed as possible to all who believe by some of the last words of the

Risen Lord, for He said, 'Making use of My authority they shall expel demons' (Mark xvi. 17—*Weymouth*). This again was proved as true for the Church of Christ, when, after Pentecost, Philip, 'the evangelist,' went down to Samaria, and, whilst he was *proclaiming* Christ, ('with a cry, foul spirits came out of many' (Acts viii. 4-8—*Weymouth*), showing that the authority of the ascended Lord was as truly behind the proclamation of His Name as in the days when He walked the earth.

"Again, in the history of Paul—not one of the 'Twelve' who had personally known and heard the Lord's commission of authority, save as the Risen One who met him on the way to Damascus—we have a specific instance of the authority of the Name in the story of the girl possessed by a SPIRIT OF DIVINATION—just what *spiritualism* to-day means in its actual truth. This lying spirit, crying aloud the *truth* in every word it spoke, could not deceive the Apostle, who, speaking direct to the spirit, said, 'I command you IN THE NAME of Jesus Christ to come out of her' (Acts xvi. 16-18—*Weymouth*) and the spirit had to submit and obey.

"This authority is possible only as the outcome of authority in prayer. The power of the NAME must be proved on high ere the soul can dare to wield it over the dark denizens of the pit. Then, as the outcome of knowledge of authority in both these spheres, *i.e.*, (1) with God in prayer, and (2) over the unseen forces of evil in the air, comes—

"*Authority in preaching to men* (Acts 9, 43).—'Through His NAME every one that believeth on (into) Him shall receive remission of sins.' It was the authority of the NAME, and the Living One behind the NAME, that made the proclamation of remission of sins through Him to carry power to all who heard. In the house of Cornelius 'the Holy Spirit fell on all who were listening to the message,' bearing witness to the proclamation in the Name.

"'Authority!' It is written of Christ, 'He spake as One having *authority*, and not as the scribes' (Mark i. 22). 'Opinions!' Nay, *men* have 'opinions,' 'views,' 'theories'! But an ambassador sent from God with His message has *authority*—the authority of the unseen but Living Lord who stands behind His Name."

(To be continued.)

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The Spiritual Clinic

Spiritual Neurasthenia.

IN the medical world this malady is described as "a condition of weakness and exhaustion of the nervous system, giving rise to various forms of mental and bodily inefficiency. The term covers an ill-defined, motley group of symptoms, which may be either general and the expression of derangement of the entire system, or local, limited to certain organs."

There is an almost appalling amount of this complaint about to-day, and a terrible prevalence amongst Christian workers. This is significant of a number of spiritual faults, to which we shall refer presently.

Before we deal with the spiritual side, it might be well and helpful if we said just a word about the natural in itself. This is one of those troubles which are so closely related to the mind that it forms peculiarly fruitful ground for the enemy.

For instance, apart from any spiritual factors, such as suffer from neurasthenia are subject to much depression, "low-spirits," and despondency. Inability to perform the ordinary amount of mental work; loss of power of fixed attention—thus, a row of figures cannot be added up correctly; the dictating or writing of a few letters is a source of worry; petty details are a painful effort. Sleeplessness is often a characteristic, not always. Sometimes sensations of pain, usually localised, are present—a joint, a muscle, a sinew, a limb, the skin, the eyes, &c., sometimes marked vertigo, almost like meningitis. Certain other peculiar symptoms of this malady are specially interesting as they come so near to what also characterises supernatural or demoniacal cases.

For instance, in some cases there is a malicious delight in making people who are happier uncomfortable or miserable. Then a well-known symptom is the presence of a second something. When the mind is occupied—or straining to be occupied—with one thing, another thing or presence is shadowing the mental consciousness like a spectre. Then again the intrusion of uncontrollable thoughts, thoughts foreign to the normal life—and often the moral make-up—of the patient cause intense distress. The desire to rush away and escape from everyone is very common, and the

tendency to fling oneself down in despair is common in this realm. Indeed the symptoms are legion and vary with the degree or particular form of the complaint. We have only mentioned this much because it is possible to carry into the spiritual realm that which is not specifically spiritual, and either relate to the Lord or to the enemy that which may be just the infirmity of this body of corruption. At least it is as well that we recognise this, and know that our case is in common understanding amongst those who know, and a very general element of this trouble is that the patient always feels that they are completely misunderstood by all.

The Natural—Spiritual Case.

When this distressing condition comes within the circle of God's people the enemy is especially active to give to it spiritual implications. What terrible distress there is abroad because of inability to concentrate the mind in prayer at once! What suffering because of depression which has been interpreted by the "accuser" as being the result of sin, thus setting up a false condemnation! What ravages by reason of that other presence being given a sinister appearance, as though the evil one had been given a right over one! What anguish because of those foreign thoughts! What lost assurance of salvation; sense of being beyond pardon; questioning the whole truth and reality of the Christian faith. &c. &c.!

Where shall we begin to help such afflicted ones?

First of all let us say to all the Lord's people that in this realm we have one of the most serious warnings against living the Christian life in the realm of the soul instead of in the spirit. It would seem that the enemy would facilitate such "Christianity" to a tremendous degree. The mental, emotional, and volitional engrossment in "spiritual" things apart from or beyond a true Holy Spirit energising will bring its own Nemesis, and the end may be despair.

"The mind of the flesh is death; the mind of the spirit life and peace."

Thus we would say that what is truly of the Spirit abides and stands when all the realm of the soul (psychical nature) and body breaks down and contradicts.

Have you been truly born from above? Have you been obedient to the heavenly vision: to the light as you have had it? In failure and fall have you repentantly confessed, and done what could be done to bring forth fruit meet for repentance? Have you appealed to the efficacy of the Blood of Jesus Christ, God's Son? Have you kept short accounts with God when convicted of wrong? Then take your stand in your spirit, even against

your own "soul" and body if needs be, and against all hell. Stand you upon the fact that He in Whom you have put your trust is "greater than our faith."

Then, one word more here. Keep your eyes outside. Refuse introspection, dwelling upon yourself, your condition, your feelings, your symptoms. Look not for hope in yourself. Seek no virtue in your own heart. Cease to expect any good of yourself, but remember that He is your righteousness, your surety, your acceptance with God, your merit, your Intercessor.

(To be continued.)



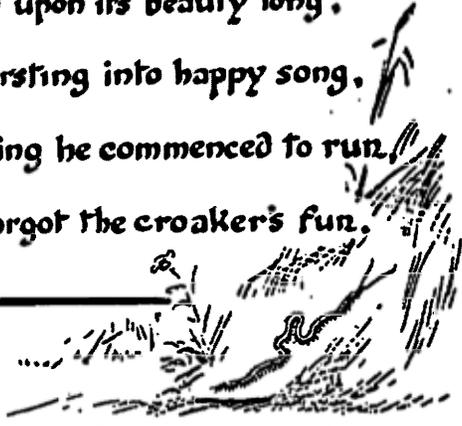
The Centipede, the Toad, and the Sun.

— Subjective —

A Centipede was happy quite,
 Until a Toad in fun,
 Said, "Pray, which leg comes
 after which?
 This brought his mind to such
 a pitch,
 He lay distracted in the ditch
 Considering how to run.

— Objective —

While lying in this sorry plight
 A ray of sunshine caught his sight.
 He gazed upon its beauty long,
 Then bursting into happy song,
 Unthinking he commenced to run,
 And quite forgot the croaker's fun.



Sovereign Head

We have been seeing a very little of how that answer—"I am Jesus" (Acts ix. 5)—that designation and definition was the instrument by which the Apostle Paul was taken right back into the pre-creation times, the "before times eternal" into the counsels of God—the Father and the Son and the Spirit—and how out of those Eternal Counsels, the Son, in a covenant relationship, came forth to project the counsels of God known as "The Eternal Purpose."

We have seen Jesus "I AM" in eternity past before Abraham was and before the world was. We have seen Jesus the "I AM" in His creative activity. We have seen Him, the "I AM" in history, governing and controlling; and we have seen Him, the "I AM" in spiritual experience on a basis of grace. We have still to see much.

One would just like to read one or two other fragments of the Apostle's utterances which

link this up before we come to the specific phase for this moment, but remind ourselves again of his words in Phil. iii. 10 :

“That I may know Him.”

This is the new quest, the new passion, the new outlook, the new direction of this man. If you want to know what the old one was you can put him into the 27th verse of Acts xiii. Undoubtedly he is included here, although he is speaking about others, but they were his set, of which he was a member :—

“For they that dwell at Jerusalem and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, fulfilled them in condemning Him.”

“They knew not Him, nor the voices of the prophets which were read every Sabbath day.” That is a very sweeping and tremendous affirmation, seeing that Jesus was the personification of patriarch and seer and psalmist and prophet ; that He gathered up into His own Person all the spiritual elements of all that had ever been written in Moses and the prophets ; and they knew Moses and the prophets, they were read every Sabbath day, but Him they knew not. The *voices* of the prophets they knew not, they only knew the *words*. It is a tremendous thing, and Paul came to recognise that he was one of those, who knew the prophets but Him he knew not. He came to see just how far *we may have a wonderfully comprehensive knowledge of the letter, and act in absolute contradiction thereto in spirit*. It was was that One whom he was desirous of knowing “**THAT I MAY KNOW HIM.**”

Then you may link with that such words as those which he wrote to the Corinthian brethren, “When I came to you I determined not to know anything among you save Jesus Christ and Him crucified.”

Now if you leave out some of the words you really see the force of that declaration and his determination : “Brethren, when I came to you I determined to know Jesus Christ and Him crucified.” That is the positive side. The negative side is “not to know anything.”

And then further you will remember the familiar words which immediately bring you on to the ground of resurrection, the other side of the Cross :—

“Henceforth know we no man according to the flesh. Yea, though we have known Christ

according to the flesh yet henceforth know we Him so no more.”

His quest and his determination was to know Jesus only after the Spirit. We may see the force of that before we are through, but we are just staying to see this quest for a knowledge of Jesus in a certain realm of a certain kind to a certain end.

We have worked thus far, although we shall have to go back with glances, right up through history into grace, and now Paul's revelation of Jesus in incarnation, and this was for him the door, as it were, of hope through which he saw everything as practically possible, nay, more, practically assured. He had the vision, the revelation of Jesus away back in eternity past, Sovereign through history, as the Instrument and Agent, the Cause and the Consequence of creation, but now how was all this to be brought into the experience and the possession of man. As we have seen, it was to that end ; this was not all for Jesus as an isolated unit as a Member of the Godhead. It was unnecessary from that standpoint, but the Purpose had as its main element and main factor that all this Eternal Purpose, this Divine Design was relative, and man was included in it, the sons in the Son, yet how was it all to be brought into the possession and experience of man ? Or, to put it the other way, how was man to come into it and possess it ? And Paul sees, by the Spirit, that it is on the basis and by the principle and law of incarnation. The incarnation of the Christ is the key to the whole thing, and I would just like to read two or three fragments again in this connection which reveal Jesus as the Heavenly Man. Philippians ii. 8 : “Being found in fashion as a man.”

The “Fashion” and the “Form.”

A simple study of two Greek words will throw much light on this ; *Schema* and *Morphe*. *Schema* relating to the outward form, the fashion ; and *Morphe* relating to the inward reality, and in verses 6 and 7 you have the two : *Morphe*. “Who being in the *form* of God.” That is, the essential reality, the abiding thing, the essence, the form, the *morphe* of God. And then, “Took upon Himself the *form* of a servant.” That is most striking, that He did not just assume the fashion of a servant, but literally entered into the spirit of the servant. That is, He became a servant in reality. He

was not acting a part, as Satan acts a part ; you read that even Satan is transformed into an angel of light. It is the word *schema*, which means an outward form merely, assuming a guise, assuming a fashion. Now Christ never acted a part when He became a servant, He entered into the reality of this thing, so real that He went through death and hell in this thing. It was no mockery matter ; it was the Spirit of service, and that we have to see in relation to obedience presently.

Now we come to "in fashion as a man." Here you have the word *schema*. He is taking an outward form, but there is an inward reality. This outward form, as He assumes it, will change as it did change, and that is the central point of this part of our theme—the change through death and resurrection, not that He ceased to be man, but He changed the form of His manhood, and you see how the key to the Incarnation, the Purpose of the Incarnation was the changing of the form of manhood, and that not only because of "the Fall," but in the purpose of God. When He created man He created him on a principle that he could be changed into another being. Adam as he was in creation before the Fall was not quite as God intended him ultimately to be. Christ is the ultimate, the climax of creation, and it was like unto Him that Adam was to be made. We are anticipating the subject somewhat by saying this, but it comes here, one must say it, and you will bear with the reiteration later when you have to look at man in resurrection to see what was in the mind of God when He said, "Let us make man in our own image." That is where you arrive at the Divine idea and ideal. Now the change in the form of the man is here indicated that He was found in fashion as a man. He took a certain form in which to do something which would produce another form, or make possible the other form, and that is why Paul said we do not know Him any loner according to the flesh, not the historic Jesus, but Jesus Risen is the One we want to know, "That f may know Him, and the power of His resurrection." It is the Risen Christ Who alone can fall in with the Eternal Purpose and be the realisation of that Purpose.

Just link with that those familiar words in Hebrews ii. 16 : "Verily He took not on Him the nature of angels, but He took on Him the seed of Abraham." One's emphasis there is simply this, "Not the nature of angels."

Man higher than Angels.

The suggestion behind those words is this ; that He is assuming something which, in the mind of God, transcends the nature of angels ; that human nature when it reaches its highest level through resurrection power transcends angelic orders. If He had taken the nature of angels He could only have reached to the highest standard of angelic life, but God intends something higher than that for man, and we do not sing about wanting to be angels, we want to be something more than angels. We want to see the tremendous meaning of Incarnation ; we want to see what God really meant when He made a human race to be partakers of His Divine Nature. Beloved, I do not know whether this sounds to you like a very wonderful theory, or conception, to me it carries tremendous values, it has a great spiritual significance of present practical meaning and helpfulness. "He took not upon Himself the nature of angels," no, He took upon Himself the seed of Abraham. "He was found in fashion as a man." "The Word became flesh," in order that humanity might be brought to a position above the angels. That is our goal.

Then this other word that you know so well in 1 Cor. xv. 45 :—

"The first man Adam was made a living soul. The last Adam a quickening (or life-giving) Spirit. . . Verse 47 : "The first man is of the earth, earthy [that is not where the Lord intended him to stay] : the second Man is the Lord from heaven."

Now what we have to do before we are through is to see the nature of the second Man, the last Adam into Whom we are incorporated to share that nature. But now we must just come to this, and note that the Incarnation has a two-fold aspect. On the one hand, it is representation in death—you are familiar with that. "He was made in the likeness," the fashion, not the substance, not the *morphe*, but the *schema*, the likeness, the fashion of sinful flesh, and that implies and carries representation in death, and is retrospective to the Fall, and means abolition ; back to the Fall the abolishing of a system representatively and inclusively. That is one side of the Incarnation, the whole scheme of sacrifice summed up in Him whereby judgment and death bring an end to a system, to a state. On the other hand, it is retrospective to the Eternal Purpose, beyond the Fall, and prospective to the con-

Fold Out

summation of that Eternal Purpose. That is in the Incarnation. It goes right back beyond the Fall. The Incarnation was not merely occasioned by the Fall, something bigger than that is in the Incarnation, but the Fall, and the dealing with all the consequences of the Fall is included in the Incarnation, and the Incarnation is the gathering up of an infinitely higher purpose than redemption, it is the bringing of a race into living likeness to, and union with God which is the final intention of God in creation. In order to do that, redemption becomes incidental by the Fall, but "the Head of all creation," if it is a human creation, that is, the creation of a human race, must be manifest, whether there be a Fall or no Fall, to gather up into Himself. I wonder if you see what I mean. That if in the "before times eternal" Christ was appointed Head of all creation, Heir of all things, that all things were to be gathered up into Him, and that these "all things" were created by Him, and on a human plane, then, as the climax of glorified humanity, He must inevitably be revealed, be manifest in the flesh apart from a Fall. It seems to be a necessary conclusion, and there are distinct traces of this very truth in the revelation that came to Paul as to Who and What Jesus is. Now that other side of Incarnation which leaps over the Fall and all its consequences into the Eternal Purpose of God and takes up the nature of that Purpose so far as man is concerned, and then leaps over the ages to the consummation in Christ at the end of all, is the nature and purpose of the Incarnation. To put it more simply and again in another way. The Incarnation, the Manifestation in flesh, on the part of the Lord Jesus, is that He should be manifestly the Inclusive God-Man, and so Paul, in his quest to KNOW HIM is all the time seeking to know

The Inclusiveness of Jesus.

Now perhaps the most familiar thing amongst us is that little phrase which he uses more than any other, "In Christ Jesus." I wonder if we have exhausted that yet. It is a small key, but it unfastens a mighty door. "In Christ Jesus." All that is there in the Purpose of God from eternity, from a to z, "I am Alpha and Omega, the beginning and the end," the initiation and the consummation of all things, everything in the Eternal Mind and thought and intention of God is there in Christ, and now it is all there in Christ for us, concerning us, and we are concerned in it. So in order to be

in it we must be in Christ, and how do you get into Christ? On the ground of incarnation, that He has become the Inclusive Man, the All-inclusive Man, the Federal Head of this race, the Generic Man, the last Adam, the Second Man, and we become incorporated into Him on the ground of His resurrection, having been planted together with Him in the likeness of His death. But Paul saw that the death side of the Incarnation was only one—it does not minimise the value, but was only in order to make all this other possible and real. It was not an end in itself, it was incidental in the course of the ages. It was not the main thing, it came in because of the Fall, but our incorporation into Christ as this Arch-Type Man, this Federal Head, this Generic Man dates back long past the Fall. "We were chosen in Him before the foundation of the world," before any Fall took place. Now then our union with Him in death is incidental to the main business of God, essential, indispensable, and so Paul saw, but don't stay there, get that settled, get that reckoned with once and for all, and come right out into the main thing. This death is like a ghastly hiatus in the course of God's Eternal Purpose; it is a kink as it were, it is not in the straight line of God's will, but was only to make possible all the other. It had to be, it was a necessity because of what had happened, but resurrection union is the thing that brings us at once right into the heavenly realm, and right into direct alignment with that great eternal thing of God, so by resurrection union we do not become united with Him in the fashion of a man, the likeness of sinful flesh, we become united with Him in that transcendent arrival and achievement of God, the highest realisation of His creative Purpose, and we are no longer of the earth, earthy, we are now of the Lord from heaven. That will be seen when we come to study more closely the nature of this Heavenly Man, and see our nature in Him, the whole constitution.

What Paul saw was the inclusiveness of Christ in His real Person. This Christ of history is not the real Christ in a sense—don't misunderstand me (if that were printed by itself it would lead a lot of people into a fog), but in a sense this is not the real Christ, the real Christ is that which the world did not see. "The world knoweth Him not." "They knew Him not, nor the voices of the prophets." There is this other Christ transcendent in union with the Father
(Continued on page 58.)

Fold Out

The Cross in the Life, Work, and Teaching of the Lord Jesus Christ.

1 BEFORE TIMES ETERNAL.

A "THE ONLY BEGOTTEN."

John: 1.14.18. 3:16.18. 1John: 4.9.

i B "THE FIRST BEGOTTEN."

Col: 1.15.18. Rom: 8.29. Heb: 1.6.
Heb: 12.23. Rev: 1.5.

- a. SEPARATENESS AND EXCLUSIVENESS IN THE GODHEAD.
- b. RELATIONSHIP AND INCLUSIVENESS IN REDEMPTION.

FIRST-BORN: -

1. CONSECRATED ON GROUND OF THE BLOOD.
Exod: 12.13.29. 13.2. John: 17.19.

2. REPRESENTATIVE OF THE WHOLE
CONSECRATED NATION. Exod: 4.21.23.

LEVITES IN PLACE OF FIRST-BORN. Num: 3.40.41.
REDEMPTION MONEY FOR FIRST-BORN. Num: 18.15.

3. BIRTHRIGHT AND INHERITANCE OF FIRST-BORN

- a. CHRIST OBTAINS INHERITANCE THROUGH THE CROSS.
Heb: 1.2. Heb: 9.15.17. Etc. Etc;
- b. We share Inheritance by sharing sufferings.
Rom: 8.17. Etc. Etc;

ii "THE WORD" (LOGOS)

John: 1.1. 1. Cor: 1.18. R.V.
Infinite Wisdom and Infinite Power
in Christ Crucified. see, 1. Cor: chap^s 1-2.

iii THE LAMB

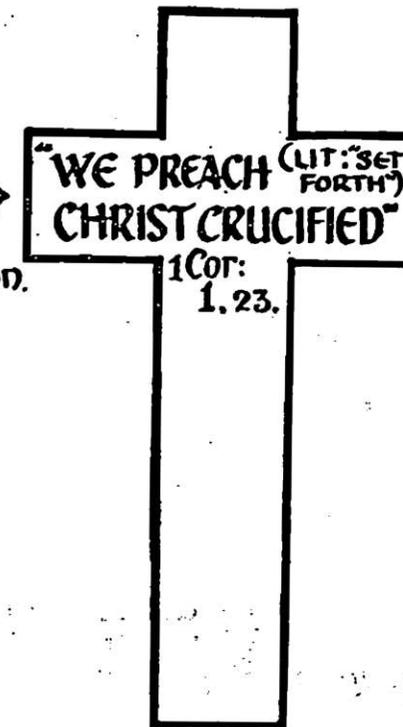
FORE-ORDAINED. 1. Peter: 1.19. 20.
SLAIN. Rev: 13.8.
(John: 1.29.36.)

2 "IN ALL THE SCRIPTURES." Luke: 24. 26. 27. 44. 46.

I. PREFIGURE.
Genesis to Esther.
(HISTORY.)

II. PREVISION.
Job to Songs of Solomon.
(DIDACTIC)

III. PREDICTION.
ISAIAH to MALACHI.
(PROPHESY)



I. THE PERSON.
MATTHEW to Acts
(HISTORY)

II. THE EXPERIENCE.
Acts to Jude.
(DIDACTIC.)

III. THE MANIFESTATION.
(PROPHESY and
REALISATION)

(Continued from page 55.)

Who was manifest only to a few comparatively. Now Paul has seen Him, and that is the real Christ, and the only One to know, but Whom to know is to bring us into the Life of the Ages, the Eternal Life, out of the life of time, out of the historic into the Eternal. The inclusiveness of Christ as He was essentially, and not as man saw Him, that is what he wanted to know, and He saw that the Incarnation was a Way into all that which was included in Christ.

Now you take up Paul with that simple thought—A Way. "By Him we have access, through Him we have access by the new and living Way which He has consecrated for us in His flesh." The Incarnation a Way! Now go back to Genesis iii. 24 (Paul started to study the scriptures all over again when he began to see Jesus, and he knew the scriptures), "So he drove out the man, and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, keeping the way of the tree of life."

Now you see what has happened, "keeping the way of the tree of life," barring the way of the tree of life, judgment was in the way, and therefore, seeing that the tree of life was hedged around and safeguarded, "Eternal Life" was impossible. How? By disobedience. Is that a "Pauline" phrase? A very declaration of Paul! Disobedience and death—the tree of life safe-guarded. Now listen to Paul! "He became obedient unto death, yea, the death of the Cross,"—and when He fulfilled that obedience to the last degree, and there was nothing more of obedience to be fulfilled "He cried with a loud voice, Eli, Eli, lama sabachthani, and the veil of the temple was rent from the top to the bottom." "And hath opened a way for us through the veil, that is to say, His flesh." The Incarnation in the uttermost obedience to God has cancelled death, and opened the way into life. The Tree of Life, which is His real self, is no longer cut off by judgment, because the judgment of the flaming sword lighted upon Him in that assumed likeness of sinful flesh, and in His uttermost obedience He brought Life and Immortality to light, brought a Way into Life, and into all that which is in God from which Adam was excluded, both experimentally and potentially; for Adam never received his full inheritance in God, but Christ received all that by obedience and opens the Way in His flesh into all that:

the full inheritance of the joint-heirs with Him Who has been made Heir of all things.

Now I realise that is all imperfectly stated, and is not as clearly put as one would have like to have presented it, but perhaps the Lord conveys something to you through the words, as one finds it so difficult to explain this. You see the Incarnation of the Lord Jesus deals with the thing that has come in between and brought death, and removes it out of the way, and gets God's Eternal Way open right through, clear, by His obedience, and that Way has been re-opened by the Incarnation—if "re-opened" is the right word to use. God's way has been made clear for Him to go right on to the consummation of that Purpose to realise a perfected and glorified humanity in His Son. Disobedience cut clean across that Way, as it were, or caused this kink, this hiatus, but the obedience of the Son unto death, yea, the death of the Cross issued in a Way being made right into the fulness, and that is what Paul is seeing. He is seeing the fact that Jesus is the Way. Paul got his revelation by the Spirit, not from John. John wrote his many years after the Apostle had laid down his pen for good. Paul got right through in the Spirit and saw Jesus in the Incarnation as the Way, and there is no coming into this Eternal thing only through the Vail of His flesh which has been cleft by God, and not by man from the top to the bottom, not from the bottom to the top.

If you could only see the meaning of that cleaving, that rending, it, in itself, is a marvellous key to the scriptures. There are two sides to a way always, and you will find there were always the two ways of God's coming through. Take the offerings in the book of Leviticus. In the main offerings there were two kinds which represented the two sides of the way. There was the kind which was utterly judged and destroyed from the presence of God, not a saving element; then there were the sweet savour offerings which were acceptable to Him. The other side of the way. The way through to God is that which speaks of destruction from God, and acceptance by God. Take the smaller offerings, and you find that the two elements were in single offerings. Take the scapegoat—two halves of one sacrifice—one goes out into the wilderness to perish under the judgment of sin, destroyed from the presence of the Lord; the other is offered unto the Lord and accepted. Destroyed unto the Lord, and destroyed from the Lord—two sides of the

way. He is the way. When He was made in the likeness of sinful flesh He was destroyed from the presence of the Lord, and that was retrospective to the Fall, but on this other side of the way He represents the eternal conception of God concerning glorified humanity in which God is resident and He is offered to the Lord and fully acceptable. Two sides of the way. A covenant in those old days always had these two sides. A sacrifice was offered, it was parted in the middle, and the two people making the covenant came between the halves and had a meal together. You remember in Genesis xv. the Lord makes a covenant with Abraham. The sacrifice is made and one half is put here and one-half there. It is divided asunder on two sides, and a light passes in between and the Angel of the Lord prepares a meal in between the two, and Abraham enters into that sacred feast with God between the two halves of the sacrifice, and the covenant concerning the redemption of a people from the land of darkness is entered into. You see this is the way through, God coming through and making possible the realisation of His great Purpose, and He hath consecrated this way open, a way through His flesh, and you know the Vail with its four-fold colour and four-fold type—

BLUE.—Heavenly glory and mystery.

PURPLE.—Sovereignty and majesty.

SCARLET.—Sacrifice and passion.

WHITE.—Holiness and righteousness and then worked upon it the **CHERUBIM.** What are the Cherubim?

The figure of the **Lion**—Sovereignty, majesty.

Heavenly glory and mystery.

Ox—Suffering and sacrifice unto service.

Man—Presentation of the Perfect Man

Christ Jesus. Here he is representing humanity. The Incarnation of the Lord Jesus is there, His perfection, and the realisation of that perfection in holiness and purity through sacrifice and suffering into the heavenly glory. It is all there, and then God comes in and through that makes a way—rent from the top to the bottom, and the new and living Way is opened. It is all so rich, beloved, that one simply has to skim the surface. I am breaking here and one ought not to break at this point because immediately emerges in this presentation of Christ Incarnate the laws and rules of the life of the Heavenly Man, and if we are called unto Him we have got to know those laws and rules by which to live is to bring us into the state of glory ultimately.

(To be Continued.)

For Girls and Boys

The Gospel in the Farmyard.

“Christ Jesus....was made unto us....righteousness.”—1 Cor. i. 30.

At a certain farm which I visited during the lambing season there were some lambs that had no mothers to look after them, and some mothers whose lambs had died. The little orphan lambs, hungry and unprotected, would have fared badly but for the attention of the farmer, who took charge of them and fed them. How simple it would have been for the farmer if each mother without a lamb would have taken charge of one of the orphan lambs; but this was by no means easy to bring about, for each mother knew her own lamb and would have nothing to do with a stranger. How the farmer got over this difficulty and in so doing preached the Gospel of the Lord Jesus is what I want to tell you.

The lamb of a certain sheep had died—I saw it lying cold and still in a shed. The mother was in the field, no doubt wondering what had become of her lamb. Presently the farmer arrived and tied a rope round the sheep's neck and endeavoured to lead her away to where the dead lamb lay. Oh, the pulling and pushing necessary to get that sheep to move! But at length she arrived by the side of her lamb, and instantly there was calm: she smelt the lamb and knew it as her own, and stood now beside it content and satisfied. You would have said that lamb was no different from any other in the flock, but the mother knew better—she recognised it as her own, the only one in all the world that could satisfy her mother-

heart; and oh, how thoroughly this one satisfied! If the sheep could have spoken I think she would have said "This is my beloved son." You remember who spoke these same words concerning His Son, don't you? No other one than the Lord Jesus could satisfy His Father's heart—but how perfect was the satisfaction which He gave!

After the mother sheep had stood for a while close beside her dead lamb the farmer took away the lamb to a neighbouring shed, where he skinned it. He then tied the skin securely around the body of one of the living orphan lambs, and carried the new lamb and placed it by the side of the mother. The sheep looked enquiringly at the lamb for a moment, no doubt wondering if this frisky baby was the same as the one which had only a short while before lain so cold and still beside her. She then carefully smelt it. Yes, it was her own lamb: the familiar scent so dear to the mother-heart was there—she could have recognised it anywhere: and she was happy to have her baby running again at her side. . . . And the farmer smiled as he saw his orphan lamb now under the willing care of its foster mother; the two, who ordinarily would have had no part with one another, now reconciled—and all through the death of another lamb. And now the lamb would freely draw its nourishment from its new mother, in a very true sense living by her life, and would enter into all the inheritance proper to the lamb who gave up his life.

Of course, the farmer had played a trick upon the sheep and the lamb in order to bring about such a happy result, and when his ruse had succeeded and the two had become perfectly happy together he removed the skin

coat from the lamb and that was the end of the story. But, boys and girls, do you recognise yourselves as the little lamb, and God as the mother sheep? God cannot receive us for our own sake, however good we may think we are, for we are in reality very sinful and He is so holy. But He *will* receive us if we come to Him in the Lord Jesus Christ, and instead of regarding our sinful state He will see only the merits of His well-beloved Son, and thus we may be "accepted in the beloved." The little lamb of whom I have spoken more than once tried to shake off the skin coat he was wearing—trying to shake off the very thing that covered his own real condition and secured his salvation! Foolish lamb! And yet there are many people doing the same thing by trying to satisfy God by their own works instead of trusting in the righteousness of the Lord Jesus, who alone is acceptable to God because He lived a life that was utterly without sin. And from the moment that we trust Him as Saviour, we become joint heirs of God with Him, and there is available for us the living water of the Holy Spirit, and not only will the righteousness of the Lord Jesus be *upon* us but it will begin to appear *in* us as we live in obedience to Him—until that happy day when "we shall be like Him for we shall see Him as He is."

So many familiar texts from God's word are illustrated by this little story. I have quoted one or two: another which I love very much is: "Unto you that believe is the preciousness" (1 Peter ii. 7 marg.). Can you see the meaning of this? There are so many more—it will help you if you write down and learn as many as you can find.

G. P.

Emptied—Humbled—Raised—Exalted

IN one of the profoundest passages of the Word of God (Phil. ii.) the Apostle Paul, under the inspiration of the Holy Spirit, sets forth two tremendous acts of our Lord when he says, "He emptied Himself. . . . and. . . . He humbled Himself." He emptied Himself at Bethlehem: He humbled Himself at Calvary. The Apostle urges that this mind be in us: that we, in Him, empty ourselves and then humble ourselves: that we, as His members, share in His putting aside of all self-interest and then in His going to the length of a dishonourable death that others may be saved.

In both of these experiences, our Lord was the actor. He Himself acted in the emptying

and in the humiliation. The power by which He did both was the Holy Spirit. By the Spirit He laid aside His pre-incarnate glory (not His Deity) and by the same Spirit He was enabled to go to the Cross. So we shall find our ability in the Holy Spirit to follow in His steps.

The first plain utterance our Lord made concerning His death was in connection with Peter's confession, about six months before Calvary. He made three other explicit declarations concerning the Cross before enduring it. In each of these four instances He links on His resurrection. For Christ's death leads straight to resurrection. It is a death that involves a resurrection.

It is remarkable that in no post-resurrection utterance is the rising attributed to our Lord but to the Father. Twelve times in the Acts we read that *God raised Him from the dead*. In at least nineteen instances the same fact is set forth in Paul's writings. Peter states it once. So in thirty-two passages the New Testament declares that God Almighty was the Actor in the resurrection of our Lord. His agent was, as ever, the Holy Spirit.

From all this we see that if we are actively engaged in the Spirit for the humiliation, God will guarantee to raise us from the dead by the agency of the same Spirit. "If we die with Him (Christ) we shall also live with Him," for His death leads directly to resurrection.

But God did not stop with Christ's resurrection. He went further: He exalted Him. The exaltation means the enthronement of our Lord. The word "exalt" is used in that sense in the Old Testament. Enthronement involves authority. God the Father again is the Actor, now engaged in putting His crucified-risen Son upon the Throne, thus making Him Lord. In scores of instances in the New Testament we read the full name: Lord Jesus Christ. In many more places we find the shorter form: Lord Jesus. The great message of the New Testament is that Jesus Christ is Lord. The Lordship of Christ is put alongside of the Fatherhood of God (in the New Testament sense of the term—God is our Father because through faith in Calvary's redemption we have become joined to His Son) by the Apostle Paul in many passages. Especially in 1 Cor. viii. 6 where he is giving the shortest and the essential creed of the Church. All authority in heaven and on earth in Christ's GIVEN Him by the Father. He is "far aloft above" (so Moule) all powers. Angels and authorities and powers have been made subject unto Him. And to this the Apostle refers in Phil. ii. saying, "Wherefore God also hath highly exalted Him" that at His Name heaven, earth and hell should bow and confess Him Lord. Thereby God gave back to Him all of which He had emptied Himself.

Our Lord humbled Himself, but God exalted Him. Evidently with this in mind, Christ said on three recorded occasions "Whosoever humbleth himself shall be exalted." If we are joined to Him in the former we shall be joined to Him in the latter. Wondrous scope in that "whosoever"! The exalting inevitably succeeds the humbling; the humbling (and that is more than being humiliated) is the gateway to

the exalting. Calvary leads to the Throne. The authority follows the crucifixion "in due time" (1 Pet. v. 6), and in that exaltation we shall find coming back to us all the legitimate things of which we had emptied ourselves.

On the other hand, "whosoever exalteth himSELF shall be (fearful certainty) shall be abased." As our Lord is the pattern of self-humbling, Satan is the pattern of self-exalting. He is the first one to say "I will exalt MY throne (Isa. xiv. 13)—and immediately it is written, "Thou shalt be brought down to hell" (v. 15). The abasement of Satan constantly deepens. God is bringing him lower. First cast down out of heaven into the atmospheric realm; then cast down out of the atmosphere into the earth; next cast down out of the earth into the abyss; and finally cast down forever into the lake of fire. What a terrific descent.

The next great illustration is Adam who exalted himself against the Word of God and was abased by God. From the Garden of the Lord to the dust of the earth. He exalted himSELF—that is Adam's characteristic, distinctive, predominant trait. It is ours as members of him through the first birth. Self. Boasting in our knowledge of Scripture, belittling those who do not measure up to our standard, glorying in our spiritual insight, in our ability to discern the mind of God, revelling in our power to handle difficult situations. And God shall abase even to the dust. He has abased Adam already in consigning him to the cross (the symbol of shame and disgrace) in the Person of our Lord (Rom. vi. 6).

And so we have four acts with two actors. The first two acts—emptied, humbled—are performed by Christ. The other two—raised, exalted—are performed by the Father. In both instances the agent is the Spirit. In the first two our Lord is acting; in the other two He is acted upon.

As the members of Christ we are positionally emptied, humbled, raised and exalted, but the position is in order to the experience. If we by the Spirit deny self (and Christ's "self" was a sinless self) and humble ourselves in the Cross, God Almighty will assuredly raise us up and pour His irresistible authority into us.

What has your Lord's emptying and humbling brought to you? Suppose He had declined. Only God knows what your refusal to "let this mind be in you" will mean to others. He that exalteth himself shall be abased.

N. F. DOUTY.

“The Word which Liveth”

The Holy Spirit's Fruits in Missions.

By A. J. GORDON.

(Continued.)

To recur again to the parabolic teaching of our Lord, let us observe how strikingly missionary history confirms it. The seed of the Word germinating in single hearts, and these renewed hearts in turn becoming the germ principle of a new society—this is the divine order. We cite illustrations from two peoples standing at complete antipodes in the social scale:

Thirty and three years the Moravian missionaries of Labrador had toiled on amid such discouragements that they had begun seriously to consider the abandonment of their principal station at Hopedale. But one day in 1804, as a missionary was preaching from the text, “*The Son of Man is come to seek and to save that which was lost,*” the words took powerful hold of a wretched abandoned woman, so sunk in every vice that she was despised and shunned even by her degraded countrymen. She was filled with the deepest anguish on account of her sins, spent the night in the huts occupied by the dogs, as though unworthy to associate with human beings. The great word of the preacher, however, proved a savor of life to her soul. She entered into sweet peace, and immediately began to praise the Saviour in the most exultant strains for what He had done for her. She became as a live coal in her village, from which the whole community was set on fire. Old and young were brought under powerful conviction. “In every hut the sound of singing and praying was audible, and the churches could not contain the numbers who flocked to hear the message of salvation.”* Those converted were moved at once to become missionaries to their heathen countrymen, and so the work spread throughout the land. This was Labrador's Pentecost; it was kindled by a single text. “Is not my word like as a fire? saith the Lord.”

Pass

From snowy Labrador to sunny Japan and recall the story of the gospel's first entrance into that country. As late as 1854 it is not known that a single soul in that land had justifying

faith in Jesus Christ. Soon after, a copy of the New Testament, dropped from some English or American ship, was found floating in the bay of Yedo, and was picked up by a Japanese gentleman. Curious to know its contents, he sent to Shanghai for a Chinese version of it. As he read he was “filled with admiration, overwhelmed with emotion, and taken captive by the nature and life of Jesus Christ.” He applied to Dr. G. F. Verbeck, the American missionary, to interpret the Word of God to him, and he and two friends were the first Japanese to make public confession of their faith in Christ under a Protestant ministry. All the world knows how the Word of the Lord has grown and multiplied in Japan from that day onward. Are these two stories to be set down among the happy accidents in the history of the Word of God? On the contrary, do we not see history here literally interpreting the parables of our Lord and translating them into real life? Even the long delay in the harvest in the first instance is a part of the divine plan; for in another parable of the seed our Lord tells us of the process of growth: “first the blade, then the ear, after that the full corn in the ear.” As cheering as is the demonstration of the sure germination of the gospel seed, so pathetic is the oft-repeated story of the long waiting of the husbandman for the promised harvest. It was seven years before Carey baptized his first convert in India; it was seven years before Judson won his first disciple in Burmah; Morrison toiled seven years before the first Chinaman was brought to Christ; Moffat declares that he waited seven years to see the first evident moving of the Holy Spirit upon his Bechuanas of Africa; Henry Richards wrought seven years on the Congo before the first convert was gained at Banza Manteka. It has seemed almost as though God had fixed this sacred biblical number as the term of the missionary's apprenticeship, as I have found it recurring again and again in the story of the planting of the gospel. But how rich his reward who has waited patiently till the seed

* Young's 'Light in Lands of Darkness,' pp. 23, 21.

should spring and grow up he knoweth not how ! " *Deus habet horas et moras,*" says the proverb. God has seasons and delays. And glorious indeed are the seasons which often follow His delays ! " We are now *seven years* in this land," wrote Brother Batsch of the Gossner Mission among the Kohls of India, " but through these long years it was but trial of our patience and endurance. . . . Everything seemed to be in vain, and many said the mission was useless. Then the Lord Himself kindled a fire before our eyes ; and it seized not only single souls, but spread from village to village, and from every side the question was borne to us, What shall we do ? How shall we be saved ? " The story continues of the outgrowing of the chapel and the necessity of building a larger house ; of converts coming no longer singly, but by households together, and then by entire villages. And the exulting narrative closes : " Hundreds of Christian Kohls filled the spacious, lighted, pillared church ; seventy candidates stood up to praise and confess God before all ; and *I thought it was no more a heathen land I was in, but a Christian and at home.*"*

The relation of civilisation to the Gospel in transforming heathen society is a question which inevitably recurs at this point. We will concede everything that is reasonable as to the value of the former as an ally of Christianity. With all we have to be ashamed of in the dealings of so-called Christian nations with their heathen neighbours, it cannot be denied that European civilisation has wrought immense good in India and in Japan and in parts of Africa. But we may be very bold and say that civilisation without the gospel cannot effect any permanent uplift in heathen society, while the gospel without civilisation can completely transform and humanise society.

To consider the last proposition first. Civilisation and social amelioration are wrapped up in the gospel in germ, even as the oak is wrapped up in the acorn. Plant a grain of wheat, and it requires no bias or forcing to make it produce wheat rather than oats or barley. The Word of God is the seed-corn of social morality, of material prosperity, and of human civilisation. Let that Word be received into the heart, and all the rest will come inevitably. I have always considered that the experience of David Brainerd among the Indians of North America

* See an admirable account of Gossner and his missions in 'Praying and Working,' by Dr. W. Fleming Stevenson, pp. 250-321.

amounts to a demonstration on this point. Reviewing the remarkable work of grace under his preaching at Crossweeksung, N.J., he describes his preaching as " one continual strain of gospel invitation to sinners," with a plain setting forth of " the peculiar doctrines of grace." He had no time for inculcating reformation of morals, or instructing in the rudiments of civilisation. He simply preached the evangelical truths of the gospel and hastened on. And what was the result ? Let us listen to his own words :*—

" When these truths were felt at heart there was now no vice unreformed, no external duty neglected. Drunkenness, the darling vice, was broken off from, and scarce an instance of it known among my hearers for months together. The abusive practice of husbands and wives in putting away each other and taking others in their stead was quickly reformed ; so that there are three or four couples who have voluntarily dismissed those whom they had wrongfully taken and now live together in love and peace. The same might be said of all other vicious practices. *The reformation was general, and all springing from the internal influence of divine truths upon their hearts, and not from any external restraints, or because they had heard these vices particularly exposed and repeatedly spoken against.* Some of them I never so much as mentioned—particularly that of the parting of men and their wives—till some, having their conscience awakened by God's Word, came and of their own accord confessed themselves guilty in that respect."

" A sower went forth to sow."—Human wisdom would insist that this sower should be heralded or attended by the civiliser and the reformer and the schoolmaster to make his work effectual. God trusts alone in the seed, knowing that it contains in embryo the schoolmaster and reformer and statesman, who will certainly be brought forth as they shall be needed.

In contrast with this illustration of what the gospel can do without education, let us put another of what education can accomplish without the gospel.

At the World's Missionary Conference in London in 1888 I heard recited

The Story of Bishop Colenso's Experiment in civilising Heathen

into the kingdom of heaven. His claim was that the African savages only needed educating

* See Brainerd's 'Memoirs' *in loco*.

and developing under the right influences in order to make good men and women. To prove this, he had a number of Zulu lads bound to him for a certain number of years, so that he could have complete control of them. These he rigidly and patiently educated in the refinements of civilisation and in the requirements of good behaviour, holding religion in the background meantime and contending that this would inevitably be manifested or sought as the result of this preparatory taining. He completed his work, and announced to his wards their freedom, coupled with an invitation to remain for instruction in the higher principles of the Christian faith. The only result was that on receiving their liberty they threw off their civilised dress, kicked up their heels, and ran back to their primitive savagery with all the alacrity with which an uncaged bird flies away to its native skies, and the Latitudinarian Bishop of Natal had frankly to admit the futility of his experiment.

And yet the delusion is persistent and unquerable, and the experiment will be constantly reappearing in some form or other. Even they who believe most evangelically that the Word of God is the "sword of the Spirit" are repeatedly tempted to believe that that sword needs civilisation as the hilt for grasping it and driving it home.* But inexorable experience is ever teaching the contrary. Man is by nature an evolutionist; but experience is a devolutionist. The startling discovery of a wolf-boy has been made in India; a child suckled and brought up by this wild beast of the forest till all traces of the human have been well-nigh obliterated. But the boy-wolf yet remains to be discovered—the beast so humanized as to be almost identical with man in his character and physiognomy. Man easily graduates downward in the school of development, but not upward. When, under the influence of external training, savages have taken on many of the traits of renewed humanity, great hope has been awakened of their permanent elevation; but "being let go,"

* Even so evangelical a missionary as Samuel Marsden, the devoted pioneer of the gospel in New Zealand, at first shared the view of Hans Egede quoted above. "Civilisation must work in preparation for conversion," he wrote. After twenty years' experience he writes again: "Civilisation is not necessary before Christianity. We may give them both simultaneously if we will; but it will always be found that civilisation follows Christianity rather than conversely. If we speak with the poor heathen of his God and the Saviour, he will understand. The rest will come of itself."

alas! they have gone to their own place of primitive barbarism. It will always be so unless the human being can be endowed with an upward gravitation, permanent and more powerful than that which has drawn him downwards. Hongi, the New Zealand chief, was thought to be "civilised" after he had been taken to London and trained under the best influences of European culture and morals. Being sent back to New Zealand, "the first thing he did after a battle in which he was victorious was to tear out and swallow the right eye of his slain enemy and to bite into his still fluttering heart, while he served up hundreds of his foes as food for his victorious army." Thus the wolf that seemed to have lain down with the lamb was found just as ready as ever to ravage and devour the flock. It is a hard conclusion to reach that the savage is incapable of being humanised except as he is first Christianised. But this is the constant lesson of missionary history.* John Williams of Erromanga declared that though the South Sea savages were in daily contact with civilisation for years they showed no interest in it till they began to be converted. They saw European houses constantly before their eyes in Tahiti, but they never thought of constructing such for themselves; they saw missionaries dressed in civilised costume, but they showed no inclination to adopt this attire for themselves till the instincts of the new life began to assert themselves within them. Then they were as eager to accept these innovations as before they had been indifferent to them.

A Striking Contrast.

At one station in South Africa, the Edendale Mission, seventy Christianised Zulus live in houses like Europeans, with furniture in and gardens around them. They have a school and a stone church built by themselves; yet three hundred thousand of their unchristianised neighbours of the same tribe, though in contact with English civilisation for nearly half a century, are yet without a bed to lie on, a chair to sit on, or a table or furniture of any kind.

* "Apart from a few half successful experiments, as perhaps those of the Hajah Brooke in Sarawak, we look in vain in the history of ancient or modern missions for examples of the heathen being slowly prepared to and through culture for the acceptance of Christianity; while conversely there is no lack of examples that the systematic way through civilisation to evangelisation has been not only a circuitous but a wrong way."—Warneck, 'Culture and Missions,' pp. 232, 233.

Dr. J. L. Wilson, writing of missionary operations in western Africa, says: "Something more is needed to civilise the heathen than specimens of civilised life. This would imply that ignorance alone hindered their improvement; whereas there inheres in heathenism an aversion to those activities which are essential to prosperity. We look in vain for any upward tendencies in pagans till their moral natures are quickened."

These testimonies are so explicit as almost to surprise us. For we might expect at least a gradual shading in the boundary lines between paganism and Christianity—some infusion of civilisation into heathen life before Christianization takes place. But no! The line of demarcation is rigidly drawn: regeneration must constitute the root of all true reformation. Professor Drummond, who has lately shown far too much favour to the Christian evolution doctrine, utters a truly noble sentence in a chapter of his earliest book, and one deserving to be held in perpetual remembrance by his admirers. After admitting that experimental science has found a great gulf fixed between inorganic and organic life, which no bridge of natural development can span, he declares that the world of the natural man is staked off from that of the spiritual man by barriers which have never yet been crossed from within; and he then concludes thus: "No organic

change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilisation, can endow any single human soul with the attribute of spiritual life. The spiritual world is guarded from the world next in order beneath it by a law of biogenesis.—Except a man be born again, . . . except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

This we hold to be Scriptural doctrine, and the history of missions constitutes an illuminated exposition thereof; and we know of nothing more inspiring to our faith than simply to listen to the chorus of praise over the triumph of modern missions, as it is sung by men of all schools, Christian and non-Christian alike.

Mr. Darwin, the naturalist, visiting Tierra del Fuego in 1833, wrote: "The Fuegians are in a more miserable state of barbarism than I ever expected to have seen any human being." He thus describes their appearance: "The expression of their faces is inconceivably wild, and their tones and gesticulations are far less intelligible than those of domestic animals." Subsequently, in 1869 and in 1880, he bore astonished testimony to the change wrought in them by the gospel, adding: "I certainly should have predicted that not all the missionaries in the world could have done what has been done."

The Fulness of Life in Jesus Christ

The Victorious Life.

Romans vi. 14, vii. 24-25.

It is not likely that we shall be challenged when we state that the experience of the great majority of Christian people is not that of constant victorious progress. We are compelled to come to this conclusion by listening to their prayers, by watching as those who have to give an account, and by a very widespread ineffectiveness on the part of the Christian Body.

Confessions of Failure.

Many who have afterwards found the way of victory have placed on record the pathetic story of their strenuous quest and conscious failure. Here are one or two typical instances.

"There were great fluctuations in my

spiritual life, in my conscious closeness of fellowship with God. At times God would seem very close and my spiritual life deep; but it would not last. Sometimes by some failure before temptation, sometimes by a gradual downhill process, my best experiences would be lost, and I would find myself on the lower levels. Another conscious lack of my life was in the matter of failure before besetting sins. I had prayed, oh! so earnestly and yet the habitual deliverance had not come. A third conscious lack was in the matter of dynamic, convincing spiritual power, that would work changes in other men's lives. I was doing a lot of Christian work. Once in a great while I would see a little in the way of results of course,

but not much. I comforted myself with the old assurance that it was not for me to see results. But that did not satisfy me, and I was sometimes heartsick over the spiritual barrenness of my Christian service. After a time I began to get intimations that certain men to whom I looked up as conspicuously blessed in their Christian service seemed to have a conception or consciousness of Christ that I did not have; that was beyond any thought of Christ I ever had." We leave the sequel for the moment in order to give another instance of the same kind.

"My mind has been greatly exercised," wrote Hudson Taylor to his sister, "for some months past, feeling the need personally, and for our Mission, of more holiness, life, power in our souls. But personal need stood first and was the greatest. I felt the ingratitude, the danger, the sin, of not living nearer to God. I prayed, agonised, fasted, strove, made resolutions, read the Word diligently, sought more time for retirement and meditation; but all was without effect. Every day, almost every hour, the consciousness of sin oppressed me. I knew that if I could only abide in Christ all would be well, but I COULD NOT. I began the day with prayer, determined not to take my eye from Him for a moment; but pressure of duties, constant interruptions apt to be so wearing, often caused me to forget Him. Then one's nerves get so fretted in this climate that temptations to irritability, hard thoughts, and sometimes unkind words, are all more difficult to control.

A Soul's Agonising Cry.

"Each day brought its register of sin and failure, of lack of power. To will was indeed present with me; but how to perform I found not. Then came the question, 'Is there NO rescue? Must it be thus to the end—constant conflict, and instead of victory, too often defeat?' Instead of growing stronger, I seemed to be getting weaker, and to have less power against sin. I hated myself, I hated my sin. I felt that I *was* a child of God, but to rise to my privileges as a child I was utterly powerless."

As we write we have before us sufficient material of this kind to make a fair-sized volume, and all this only helps to confirm us in the belief that for a great many earnest Christian people the Christian life is for the most part one of strain, reverses, anxiety, uncertainty, and one in which the great and

superlative meaning of "grace," "love," "joy," "peace," and "triumph" have but a doubtful and limited realisation.

Of course, the instrument of this life of defeat is for the most part the Law, and the field is mainly the Flesh. We are obsessed by the "Thou shalt" and "Thou shalt not," and our state is one of constant repression. Thoughts, words, deeds, imaginations, and desires keep us in a state of constant effort and endeavour to check and control them. What are the results? They are just what the enemy wishes for the most successful achievement of his purposes. Fluctuation, undulation, variable-ness, instability, agitation, restlessness, and finally exhaustion. By such means the adversary can cripple and hinder the progress of the truth more than in any other way; and thus he blinds the eyes of so many to the true way of the fulness of life in Christ.

The Way of Deliverance.

Yet, all these anxious and earnest souls are conscious in their heart of hearts that there must be a way of escape and deliverance. They feel sure that there is a superlative life, and in their hearts they have the vision of such a life. The vision is, in the first place, created by the very need. Unless life and our very nature and make up are a colossal mockery, then this vision is not a mere illusion, for our whole nature craves for it, and nothing less than it can ever bring us rest and satisfaction. It is the fulfilment and consummation of our very spiritual constitution. This leads us to point out that, not only is the vision created by the need, but it is revealed in the Word of God.

How many times do such words as "overcome," "overcometh," occur in the New Testament with a present application! Think, again, of such phrases as the following:—

"This is the *victory* that *overcometh* the world, even your faith."

"Greater is He that is in you than he that is in the world."

"Who always causeth us to triumph."

"Who giveth us the victory."

"Sin shall not have dominion over you."

"We are more than conquerors."

It would take a very great deal of space to gather up all the statements in God's Word, which not only imply, but emphatically affirm, that here and now the song of victory may be in our mouths.

There is a third basis for trusting this vision, and it is a very practical one, namely, the experience of others.

We gave the negative side of the experience of two great Christian leaders; let us quote briefly from the sequel:—

“The three great lacks of which I spoke have been miraculously met.

“1. There has been a sustained fellowship with God, utterly different from anything I had ever known in all my life before. Christ has permitted no extended dreary fluctuations in my spiritual life.

From Failure to Triumph.

“2. There has been habitual victory over certain besetting sins, the old ones that used to throttle and wreck me. There is yet much ground to be occupied by Christ; of that I am more painfully aware that I used to be. But many of the old constant and sickening soul-destroying failures are done away with by Him, and, as I have faith to believe, for ever.

“3. And, lastly, the spiritual results in service have given me such a sharing of the joy of heaven as I never knew was possible on earth. Several of my most intimate friends, most of them mature Christians, have had their lives completely revolutionised by Christ, laying hold of Him in this new way, and receiving Him unto all the fulness of God. Life fairly teems with the evidences of what Christ is willing and able to do.”

Then take later lines from Hudson Taylor's letter: “When my agony of soul was at its height, a sentence in a letter from — was used to remove the scales from my eyes, and the Spirit of God revealed the truth of *our oneness* with Jesus as I had never known it before.

“How to get faith strengthened? Not by striving after faith, but by resting in the Faithful One.

“As I read I saw it! ‘If we believe *not*, He abideth faithful.’ I looked to Jesus and saw (and when I saw, Oh, how joy flowed!) that he had said, ‘I will never leave *you*.’ ‘Ah, *there* is rest,’ I thought. ‘I have striven in vain to rest in Him. I'll strive no more. For has He not promised to abide with me—never to leave me—never to fail me?’ The sweetest part if one may speak of one part being sweeter than another, is the *rest*.

“I am no longer anxious about anything. It makes no matter where He places me, or how.”

In these words, which are but typical of the testimony of many others which we should like to give, we have the fact and experience of the victorious life definitely stated. It is not our purpose to deal at length with the secret until the next chapter, but simply to emphasise the reality and describe the nature and basis of this triumphant Christian experience. We shall, therefore, conclude by saying a little about the victory in possession.

Appropriating the Inheritance.

Firstly, we must remember that it will not be our achievement. The victory over sin with all its accompaniments is an already achieved thing. Christ accomplished that Himself, and victory is already completed in heaven. We are not called upon to fight sin to the death. Victory is a gift according to the measure of Christ. “Thanks be unto God Who *giveth* us the victory through our Lord Jesus Christ.”

It is our growing up into Him by surrender, and the activity of the Holy Spirit in the Spirit-filled life. Victory is God's Gift *in* Christ to faith. It is faith appropriating the inheritance of union with Christ.

It is progressive, not a finality in our immediate experience. We *grow* in this Grace. It is not the eradication of sin in a single act, but it is sure progressive triumph over sin. Only as we get nearer to God, to Heaven, and to Christ's likeness do we really understand sin.

This victorious life is expression, not repression. We are no more harassed by the “Thou shalt not,” but we are partakers of the Divine Nature, so that we spontaneously gravitate toward doing the right.

We have said that the Holy Spirit brings this victory, and a short study in two words in Romans vii. and viii. will show how this is so. Romans vii. is the chapter of defeat and failure, and the central word is “I.” That word occurs no fewer than thirty times in that chapter. Chapter viii. is the chapter of victory and deliverance, and the central word is “Spirit,” which word occurs twenty-one times.

Let these two chapters be carefully and prayerfully read, and the inevitable result must be that we shall see that the victorious life is not of our own effort and straining, but the natural result of the Spirit-filled life, and its three-fold element is Faith appropriating, Hope rejoicing, Love living and serving.

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Witness and a Testimon

JULY—AUG., 1929

VOL. 7. No. 4

'In Pressure Hast Thou Enlarged Me.' PSALM iv. 1. (DARBY.)

"STORMY WIND FULFILLING HIS WORD." Psalm cxlviii. 8

YE
EANT
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OOD."

Gen. i., 20.



"THE
LORD
TURNED
THE
CURSE
INTO
A BLESSING."

Deut. xxiii.,

WITH ACKNOWLEDGMENTS TO THE S. S. TIMES (U.S.A.) AND DR. PAGE.

"THE THINGS WHICH HAPPENED... HAVE FALLEN"

Retrospect and Prospect

THE past few weeks, since the Whitsun Conference, have been marked by the goings of God amongst us more than any similar period in our remembrance. It is as though there has been "a sound of marching in the tops of the trees," and this—we are told—betokens the going out of the Lord before us.

There have been the two

Holiday Conferences at Bognor.

The first was for young people, and "Hurlingham" found all its accommodation occupied. We are assured that those present will never forget this time of overflowing joy. Morning and evening every day we gathered in the Primitive Methodist Church (kindly lent for the conference) and the Lord led us systematically along two lines of vital unveiling and challenging. Most of the afternoons were used for rambles to neighbouring villages where open-air meetings were held. The lanes and countryside resounded with the voices of this band of saved and joyous young men and women as they filled the air with Gospel song.

All agreed that it was "a perfect holiday," when spirit, soul and body all gave expression to our delight in the Lord. It is a real testimony to the reality of the Lord when, on their one annual holiday, amidst all the pleasures of the world, young men and women say that they "would not miss the meetings for anything." These meetings were not "light" either, for at the closing testimony meeting in quick succession confessions of having been deeply and drastically dealt with by the Lord were made. The opening hymn of the conference—"Rejoice, rejoice, our King is Coming" fastened itself so much upon us all that everywhere and at all times it could be heard; indoors, out of doors, bathing, tramping, riding, resting, from morn till night; and it goes on yet after several weeks. The watch-word of the members of that party has spontaneously become "STILL REJOICING!"

Although in the matter of years the party at the second conference was not so juvenile, yet here again it was quite clear that the Lord's life is always young. Again the house was full, and again the Lord met us in the double series of daily gatherings. Some have described this week as "a foretaste of the

heavenly fellowship," and truly it was a blessed time of proving the peace and satisfaction of the Lord and "the fellowship of kindred minds."

For the most part the afternoons were spent quietly on the sands, but one or two outings to Arundel and Selsca were enjoyed.

These conferences were undoubtedly in the blessing of the Lord.

The Honor Oak Monthly Conference.

came in between the above, and it was a season of going on with the Lord in His life and revelation.

The Guest House was full and the meetings largely attended. We were—in fresh ways—made to see the nature and method of the Lord's testimony in the earth. During this conference ten friends testified to their identification with the Lord Jesus in death, burial, and resurrection, by baptism.

Valedictory.

ON Wednesday, June 26th, we commended to the Lord a party of our workers who were about to go forth to ministry for the summer. Five of these—our brothers Speedy, Davis, Brignal, Cousins, and our sister, Miss Parlett, left that week for Scotland to divide forces between Dunoon and Govan.

* * *

On Monday, July 8th, our brother, Mr. Oliphant, left for two months' ministry in Shemlan, Lebanon, Syria.

* * *

On Wednesday, July 10th, our sister, Miss Marcovitch, left for Serbia.

* * *

September Conference at Honor Oak, August 31st to September 2nd.

* * *

Dunoon Holiday Conference, Sept. 6th to 13th.

We expect the seal of God upon this season as upon the others, and would urge all who think of joining us to book their accommodation immediately.

* * *

Mazamet, France, September 17 to 20.

Dublin, September 30 to October 4,

Swansea, October 9,

The demands of the work at home and away have delayed this issue for a week or two, which delay makes possible some later reports.

Greystones, Ireland.

The week at Greystones was one concerning which we feel we can truly say "it was well worth-while." We arrived in torrential rain for the first meeting on the Monday night, but the rain did not prevent some eighty people gathering in the tent, some of whom had come a considerable distance. From day to day the number increased and usually the tent was well filled. The Lord met the need in ministry, and once again brought before us the vital matters as to His testimony for the last days.

Here—as we find almost everywhere—a real spiritual hunger was manifest, and a responsiveness of spirit which makes so much possible. The very spiritual starvation so wide-spread to-day seems to be one of those things which the Lord will strategically use for getting His "Overcomers" in a Laodicean age.

Capt. Wallis presided at these meetings and his company of spiritual firebrands from Dublin were a great joy to us. We believe that these young men will go a long way with the Lord. It was a great joy to meet again so many of the friends with whom a spiritual link was formed during our visit to Greystones ("Keswick") Convention several years ago.

(Continued on page 81)

The Release of the Lord

The Victory in the Name

(Continued.)

"Wherefore God hath highly exalted Him and given Him the Name which is above every name, that in the Name of Jesus every knee should bow...."—Phil. ii. 9-11.

(See also John iii. 18 ; v. 43 ; xiv. 13 ; xv. 16 ; xvi. 23, 26. Rev. ii. 13.)

As we continue it is important that we just get clear on one or two matters which may seem to you more or less technical, but which to me (and I think they will be to you) are of very vital importance. This passage in Philippians gives us the key to a very important adjustment. It does not say that *at* the Name of Jesus every knee shall bow, it says *in* the Name of Jesus, and that alteration carries with it much. It does not say again that in the *Name* "Jesus" every knee shall bow, it is the *Name of* Jesus. The simple Name, "Jesus," cannot possibly be meant here, for you note, the bestowal of the Name here referred to is represented as following upon the humiliation and death of the Son of Man. If such had been the meaning, the word would have run like this; not "He bestowed upon Him the Name," but "He exalted the Name borne by Him," and that is not what He did. It says "He gave Him, He bestowed upon Him the Name which is above every name. He does not say "He exalted the Name of Jesus above every name."

Jesus was the Name of His humiliation, and when you get past the Cross on to resurrection and ascension ground you find that a very great change has taken place in the titles which the Lord's people gave to Him. "Jesus" in the gospels occurs a great many times, but it is the name of the story. "Jesus of Nazareth" occurs many times just to single Him out from the multitude of other Jesus's that there were in the country in that day.

After the Cross the term "Jesus of Nazareth" always means the name of the One who was considered the false Messiah, who was executed for blasphemy. "Jesus" by itself afterward is always used only in a specific connection with an earthly application. But you notice that now, apart from any specific emphasis, for a special purpose in using the name of His humiliation, the Lord's people always linked with the Name one or other, and sometimes more than one, of the titles of honour—"Lord Jesus," "Jesus Christ," "Lord Jesus Christ," "Jesus Christ our Lord." Now, of course, we could spend much time on that ground, and to great profit, but understand, beloved, that the usage of the single Name "Jesus" is not right on resurrection and ascension ground unless it is relative to some doctrinal point as to His walk on earth. Take

this passage "We have not so learned Christ, if so be that ye have heard of Him and have been taught by Him and know the truth as the truth is in Jesus." There you have the single name. Why is it used? Because the context is dealing with conduct and the apostle is pointing out that they are to behave as Jesus did in the days of His flesh, and that is why he is using that name, but he is putting them back on to pre-Calvary ground in matters of conduct. When you realise the association in the popular mind with the title "Jesus of Nazareth" you begin to realise what a tremendous shock must have come to Saul of Tarsus when the Lord said "I am Jesus of Nazareth," because it was the name which everybody associated with a false Messiah, and it is One bringing in the glory of Heaven Who says to Saul "I am Jesus of Nazareth"—the false Messiah(?). But you see when you get really on to the right spiritual ground it is not "Jesus," and it is not "by the Name of Jesus," and it is not "in the Name of Jesus." I hope you can get this fine distinction. It is in the Name of Jesus. What is the Name of Jesus? "God hath highly exalted Him." (Who?—Jesus), "and given Him the Name which is above every name." What is that? Jehovah—Jesus. Jesus lifted and linked with another Name. Why? Because of all this that has gone before. "He, being equal with God, thought it not something to be grasped at to be equal with God, to be on equality with God (that is where He was), but He humbled Himself, emptied Himself, took upon Himself the form of a bondservant, and, being found in fashion as a man He humbled himself and became obedient unto death, yea, the death of the Cross, wherefore, God hath highly exalted Him and given Him the Name which is above every Name." He always was Jehovah, but there is an inheritance through the Cross which comes to Him as the Son of Man.

It is the nature of the Name, the Name which is a reward, and "Jesus" was not the Name given as a reward. "Jesus" was the name given in humiliation, suffering, death; the Name which He has now given to Him as a reward for all this. God has given Him the Name.

Now, beloved, it was in the Name of Jesus, not in the Name "Jesus." Follow this: "In the Name of Jesus" that everything you have in the New Testament is carried out. When they went forth for the sake of the Name and when

they worked and they wrought and they spoke in the Name of the Lord Jesus it was all in the power of that Godhead, that supremacy of the Lord Jesus in His title to Sovereignty above every title to Sovereignty, and the effect was this, that when the Name "Jesus" was used there was manifested the power of Jehovah, and men and women were able to say that this Man Who had borne that Name was none other but God. They were brought by the name of humiliation to the Name of Jehovah, and Jehovah swallowed up Jesus, and that is the whole effect. You see, it was not a man that they met, it was not a man, although a glorified Man that has been met with. The apostle said "In the Name of Jesus." It was God that came through that utterance and that met behind them the thing which declared that it was Jehovah back of that title of humiliation. You see where you are getting to when you begin to pray in the Name of Jesus, when you begin to meet together in the Name of Jesus. Not in the name "Jesus," but in the Name of Jesus. Oh, greater Name, which has swallowed up the name of humiliation.

Now, I want you to see the inclusiveness of that. The Victory of God in Christ, by the Cross was

The Victory of Holiness.

Holiness was the ground and nature of that Victory. To begin with, about the holiness of God in the unblemished, unspotted Lamb, the Lamb without spot and without stain, without blemish. It was the holiness of God in Him that met all the corruption and defilement in the universe and overcame it, and took back to heaven a perfect holiness; and the Holy Ghost came forth as the HOLY Spirit to establish it in the believer. It was

The Triumph of Humility.

"He humbled Himself," and the humility in Christ Who was meek and lowly in heart, met the stain in the universe through the pride of Satan whose heart was lifted up, and who said "I will be equal with the Most High." The pride out of which all other sin had proceeded was met in the humility of Christ. "What I do thou knowest not now, but thou shalt know hereafter" said He. They knew afterward that He had taken upon Him the form of a bond-servant and become obedient unto death, and that was the way of the Victory of His Cross. He emptied Himself, because the pride of Satan had said "I will be master," and the

undoing of the works of Satan needed that He said in effect, I will be slave. It was the triumph of His humility over all sin, pride of Satan injected like poison into the race.

Calvary's Victory was the Victory of humility. It was

The Victory of Love.

The mighty Victory of divine Love in that Cross. It was the victory of faith, it was the victory of the truth. Now I wonder if you see that all these are gathered up in the main in Jehovah. All these double titles that you have there, and you have one after the other, all carrying with them their own significance—Jehovah Shalom—the Lord our Peace, "He made peace by the Blood of His Cross." Jehovah Tsidkenu—the Lord our Righteousness, "He is made unto us Righteousness and sanctification," and so you go on. And you take every one of those points of Victory and you will find that they are gathered up in the Old Testament in the Names of the Lord, and when you come into the New you have this,— "hath given Him the Name which is above every Name." That includes all the Names of Jehovah and every one of those elements are there. That is the Name which has been given to Jesus. Now what is the value of that for us? Oh, it is of very practical value, beloved. You see we are not going to be able to do a single thing only in the Name of Jesus. We are not going to get anywhere only in the Name of Jesus. Everything, then, is bound up, included and concluded in the name of Jesus. The Name of God is given Him in exaltance.

Prayer and Meeting in the Name.

If we are going to pray through our daily prayer life depends entirely upon it being in the Name of Jesus. Our meeting together with any hope whatever of His being in the midst is to be in the Name of Jesus. Are we going out into service? We shall meet the Enemy, and we shall find him with his grip strongly and mightily upon men and women, and situations. What is your hope in the face of such situations, such spheres of Satanic domination? It is only in the Name of Jesus. Woe betide us if we go in any other name, we may as well not go at all if we do not go in the Name of Jesus. Everything is in the Name of Jesus. What does it mean? It means in the content of that Name, it means that you and I stand in what that Name includes—first of all, Holiness. If we attempt to get through with

anything in the background of our life which is set over against the holiness of God, the thing will come back upon us and smash us. Satan has power on all ground of unholiness.

You look again at the seven sons of Sceva. When they came upon those demons in possession, what was it that they said? Oh, they did not know the Name, they said "We adjure thee in the name of one Jesus whom Paul preaches." They had used the wrong term. They had misunderstood exactly what Paul has been talking about. They say "In the name of one Jesus." They have simply got the Man in His humiliation before the Victory of His Cross, and they came into this spiritual realm and tried in their ignorance to deal with that situation, and the Devil has full sway, and the demons broke out upon them and they fled naked. If Paul breaks the situation it is because of two things—he knows the Name of Jesus, not the Name "Jesus," but the Name of Jesus, and he stands in the content of that Name, for the Cross has dealt with the dark background of his life, the unholy background of his life; the blood has cleansed it all. The Lord wants to get us out on mighty effectual service to deal with situations which are dark and sinister. We are paralysed by any unholiness in our lives. Satan is never, never restrained when we project *ourselves* into the realm of spiritual activity with something behind that we know is wrong and that the Lord has spoken to us about. That needs to come under the work of the Cross, beloved. To wield the Name, so to speak, the Name of Jesus effectually over the situations and conditions which are opposing Him demands in the first place that the basic meaning and state of that Name exists—holiness, the Lord our Righteousness—Jehovah Tsidkenu.

The whole defeat at Ai is because of Achan's hidden wedge of gold. Some secret sin brings the whole into defeat.

Here is a solemn call in the life of service, the Holy Ghost came at Pentecost as the Spirit of Holiness, and they, being baptised in the Holy Ghost, the Spirit of Holiness went forth with the Name and in the Name, and all its mighty power. And you notice that immediately evil creeps in even to the Apostolic Church, and through some defilement, the Devil has his own way to make a horrible mess. The Name is the holy Name, and it can never be effectually appealed to or prayed in apart from holiness. It is the Name of Him Who

humbled Himself, the One of the humble Mind, the humble Spirit. It is the Name of the One Who comes alongside, the Name of Humility. The enemy has full swing on his own ground; pride is his ground; pride is his nature; it was his pride that brought ruin. There is no effectual working of the Name of Jesus where there is pride. Pride must go or the Name is not effective. You know that, in the story of the Word. You know that, in the story of every man or woman who has been greatly used of God, and the infinite pains of the Lord have been taken to bring them very low. The greatest saints have ever been the humblest of men. The mighty power of God, of Jehovah, is mediated upon the ground of humility, because that Name contains that, it was the Victory of humility. "Blessed are the poor in spirit for their's is the Kingdom," their's is the Sovereignty.

The Victory of Faith.

Do you remember these things? "Through faith in His Name." Faith in His Name. It is faith bound up in that supreme Name, "The life that I now live I live by the faith of the Son of God." It is the faith of God. And so you see, beloved, that the Name which is above every name, into which we are called and which is called upon us, is the Name which contains a spiritual character, a nature. It is not using a formula and taking on the label and saying "in the Name of Jesus." No, it is standing right there in the experimental and practical content of that Name, practical holiness, practical and genuine humility, faith love, life, that is the way of Victory. Love, it is the Name of Love. If we want our prayers to be heard and answered—and what does the Master say? "Ask in My Name"—not using the phrase as a kind of pass-word to God, but being found in the Name, or in identification with the Lord Jesus in His Cross where pride and unholiness and unbelief and unlovingness have been dealt with, then, standing in the Name prayer will prevail, it must prevail, because the Name has prevailed. Testimony in the Name, speaking in the Name, commanding in the Name, requires that spiritual background to the life, it represents a standing of our spiritual life, a position in Him.

Now we come to the Holy Spirit. He, we have seen, was sent on the return of the Lord in His Victory, His perfected work, to the Glory. The Holy Spirit was sent for the

express purpose of bringing Victory into the life of the Lord's people. Now, have you noticed what the Master said, "The Spirit Whom the Father will send in My Name." The Holy Spirit has come in the Name. He is the Holy Spirit. He is the humble Spirit, He shall not speak of Himself: it is a part of the Name. He is the Spirit of *faith*: it is a part of the Name. He is the Spirit of *Love*. "The Love of God shed abroad in our hearts by the Holy Spirit." That is a part of the Name. He is a Spirit of Truth. How often is He called that! It is a part of the Name. And all that is the Victory, and so He comes to the full-orbed content of the Name of His reward. The power of the Name rests upon the nature of the Name. The power of the Name waits for the holiness, for the humility, for the love, *then* power works wonders. The Name is glorified on that ground.

The Holy Spirit embraces all the content and all the power of the Name, beloved, to bring that to us in our lives. That is the baptism of the Holy Ghost.

The Baptism of the Holy Spirit.

That is what it is to be filled with the Spirit. Oh, I urge upon you just to get your minds clear again on this question. Why? Because of the awful twist that has been given by the Devil's counterfeit as to the baptism of the Holy Spirit. When you use that phrase to-day immediately people's minds begin to see pictures of hysteria and hysterical activities, and strange abnormal conditions. You know what I mean, and that is the very first thing that leaps into people's minds nowadays when you mention the baptism of the Holy Ghost, because of the lie that, unless you can speak in tongues you have not received the baptism of the Holy Ghost. There never was a greater lie. It is at the end of the list of spiritual gifts, and Paul said "do all speak with tongues?" "but covet the BEST gifts," and "though I speak with the tongues of man and of angels and have not love I am become as sounding brass or a tinkling sycambal." It does not look as though it is at the top of the list. It is a lie and will confuse the whole outlook, and the devil has simply put up a plan to counter that full content of the name. Those things are the bedrock things of the baptism of the Holy Ghost. God save us from all the other if these are not there. You can have prophesy (&c.), but without love it profiteth nothing.

The baptism of the Holy Ghost is primarily that, a spiritual condition before God and man—holiness and love and truth and humility. We are told to "prove all things" and the proof of the baptism of the Holy Spirit is in the effect of holiness, humility, truth, love, faith, and peace. Let us not hesitate to pray for the baptism of the Holy Ghost, let us pray that the Lord will baptise us with the Holy Ghost, but let our whole heart be set upon the glory of the Name with all its import and divine content. Whatever is to be on the outside, all other forms of expression, whether it be preaching, testifying, or whatever—if you are in the Name which is in the nature all will be well. Now see this—you know there is a very deep history wrapped up in all this, a very big history. It is the whole tragic story of failure on the field of service at home and abroad: ineffectiveness, reverse, Satanic triumphs, the devil laughing in the face of the Lord because of these weaknesses. And yet never a prayer was made without the label "in the Name of Jesus." How much did it count?

Many a missionary has had to give up and come home, and many a worker at home has had to give up because they have been beaten, floored, broken, because the situation is too

much for them. Should these things be? What is wrong? Beloved, is not the Name the same to-day as ever, is it not? Has that Name lost its power? Is He not still exalted to the right hand of the Majesty on High? No, it is not that, it is there, it is in us. The Lord is calling us to a life of deeper holiness, a life of deeper humility, a life of deeper selflessness, a life of deeper love. He is calling us into a spiritual state of deeper and higher spiritual condition in these matters, and I believe that this message may just be God's trumpet ringing out a clarion call to holiness of life in all its forms in us, that the Name may be honoured, the Name may be glorified; and if that Name is not honoured, not glorified, and Satan is still able in any way to cast shame upon that Name, beloved, the whole thing is traced to some failure, unholiness of life somewhere, some lack of love, humility, faith, &c. This is a missionary call, whether it be at home or abroad—there is a situation, a desperate situation. We must give ourselves to the Lord that all the meaning of that Name shall be true where we are concerned, and that we shall be truly in the Name of the Lord Jesus, and that its nature shall be ours, and its power manifested by us.

The Advent of the Holy Spirit was the release of the Lord Jesus in the power of the Name.

A FURTHER CHAPTER ON PAGE 82.)

Acknowledgments

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Conferences at Honor Oak

August 30th to September 2nd.

October 5th to 7th.

Isaiah vxii., 7.

They shall be the Lord's remembrancers, seeking at His hand the fulfilment of His promises, taking no rest and giving their God no rest.

REV. J. P. WILES.

Job xiv., 7.

"EXCEPT the wheat die, it abideth alone," It saveth its life, but hath naught of its own, If it falls in the ground, it yieldeth much more—New wheat for the Master to take to the store.

Lord, into the "Ground," I, Thy "corn of wheat" fall.

(Consenting to "die," be the test great or small, Whatever it may bring, I will willingly bear, For the joy of "New Life" with my Master to share.

H. E. JESSOP.

The Servant of the Lord

"But thou, Israel, my servant, Jacob, whom I have chosen....Thou art my servant."—Isaiah xli. 8, 9.

"Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth; I have put my spirit upon Him; He shall bring forth judgment to the nations."—Isaiah xlii. 1.

"Who is blind as my servant? or deaf, as my messenger that I send? Who is blind as he that is made perfect, and blind as the Lord's servant."—Isaiah xlii. 19.

"Behold my servant...."—Isaiah lii. 13.

A CLOSER reading of the context of the above passages will make clear that they do not all refer to one and the same "servant." Two servants are mentioned, one in chapter xii., the other in chapter xlii. and lii. The one a disappointment and heartbreak; the other the Lord's delight. The one a failure and a reproach; the other a triumph and glory. With chapter xl. a new prospect opens up; blessings and promises and hopes are made known, but these are all secured in and by this latter Servant. The nations are to reap the benefit and their "desirable things" are to come and judgment is to be established for them, but only through this Servant in whom the Lord has His delight. The first servant has failed, and his failure is contained in one comprehensive word—"idolatry." It is indeed a comprehensive word. The Old Testament sense is still the only idea which the majority have of idolatry; that is, the worship of heathen gods in the form of images, &c. But in the New Testament it is clearly revealed to be a matter of the spirit or heart, and therefore is of far wider dimensions and far more inclusive. For instance, covetousness is said to be idolatry.

The Cause of Failure is Idolatry;

What is Idolatry?

Idolatry is a divided heart. If in any particular the heart is divided, and the Lord does not have the full and final place, that is idolatry. A reservation, another consideration and influence from another direction, an affection, ambition, possession, pursuit, indulgence,

which stands in the way of the utter will of God and His Glory is idolatry. Upon that thing, and because of that divided heart the heavenly purpose will crash, the vocation will break down, the servant be a disappointment, and the blessing to the world be hindered. That servant will be set aside.

Worldliness is Idolatry?

But worldliness is not necessarily going out with the world in its pursuits, pleasures, passions, interests. Worldliness is world-likeness, and world-likeness is to be actuated by the spirit of the world. What is that? In a word, it is personal interest. This can be just as strong in the things of the Kingdom of God as in other things. Ambition, reputation, prestige, influence, power, opportunity, advantage, recognition, appreciation, success, following, acceptance, favour, place, &c., this is the world-spirit. They all contain—recognised or unrecognised—pride, jealousy, envy, covetousness, prejudice, unbelief, bitterness, and many other things which come out when such considerations are thwarted or checked.

"The Lord looketh on the heart." "The heart is deceitful above all things." This deceitfulness is found in the fact that so many who started well, making great sacrifices, paying a great price, suffering much for their stand, and being greatly used of God, have eventually come to a place of self-importance, importance to God, importance to God's work, and this quite imperceptibly, so that they still regarded themselves as the truest and humblest of men, but not recognising that their real *spiritual* ministry and message had gone, and an "ability" which is of man has taken the place of that ability which is of God through utter dependence and brokenness upon Him. This deceitfulness works so slowly, so minutely, so adorned, as to defeat any detection but that of the eye which is "as a flame of fire," but at length, however great may be the *seeming* gain, for all the deepest spiritual purposes of God that servant is a disappointment, a heartbreak, and is set aside.

Loud and strong as may have been his denunciations of worldliness; clever and able

as may have been his exposures and analyses ; the horror of this thing has not haunted his secret chamber of prayer. The very extensiveness and ponderousness of his programme has been the occasion which this thing has silently and subtly taken to insinuate its sinister presence.

All this only suggests the direction in which there stands

The Servant in whom the Lord Delights.

The 19th verse is the key to the character and life of such. Here, of course, is the Lord Jesus, the model servant of Jehovah. As such we are regarding Him here. His atoning work as in chapter liii. stands by itself. We do not share that service, and in that matter we cannot be like Him. But in the principles of His life we are called to be one with Him, and as they truly govern us so we also may approximate to the place in Christ where the Lord's delight may be in us. Two things, then, are said to characterise Him ; blindness and deafness.

Israel, the failing servant, was said to be both of these ; but Israel was blinded and deafened by idolatry. The Lord Jesus was

Blinded and Deafened by Devotion.

While there is a blindness and deafness which is a tragedy, there is that which is a glory.

Satan found in Him no ears or eyes for any of his voices and visions when in the wilderness he sought to suggest that necessity has no law ; love has no law, and success has no law. Even when these suggestions are wrapped up in scripture the true Servant of the Lord will not listen or look. Starvation, long delay and rejection, and the bitterness of Calvary are chosen rather than self-preservation, self-advancement, and self-realisation if these mean a hair's breadth deviation from the will of God. God's end can never be assured if God's method is not honoured. No crowd can rush this one into a mock kingdom which will complicate the spiritual issue of His mission. No kindly solicitude for His safety and comfort expressed through the sentiment of an intimate friend can divert Him from the accepted way, and make him insensible to the fact that it is still

the adversary—the serpent—twisting and fawning. No bribe in the nature of a promised belief in Him and a following, even when things have reached the point of the most unspeakable suffering can bring Him from the Cross. This Servant is

A Whole Burnt Offering.

He is here in recognition of God's rights and is out to secure them for Him. The rights are all gathered up in one phrase, "Thy Will," and that will requires the uttermost abandonment with not a suggestion of "My Will." Such an abandonment will ever make the servant of the Lord to be "not of this world" in mind and spirit. It will mean many a saying of "Nay." It will bring much misunderstanding ; and the opportunists will get all the advancements in a realm of a certain kind of success. Satan will make such the object of his untiring attention. But spiritual value can never be weighed and measured in the judgments of sense, and life must never be measured by the wine drunk but by the wine poured forth.

There are eyes and ears which depend upon blindness and deafness for their sight and hearing. In this representative and model Servant of Jehovah the very fact of His utter blindness and deafness in one realm secured and maintained for Him a vision and a voice in another. Hear Him : "Nothing of Himself . . . but what He seeth the Father doing, that doeth He." "As I hear I speak." He lives in full view of the heavenly activities of the Father, and within the Oracle of His spirit the voice is never silent. Only for one terrible moment while our sins were all upon Him laid, as the Brazen Altar engulfed Him was that vision withdrawn and that voice hushed. But we need never share that, it relates to atonement for sin, and "He has by one offering for ever" perfected the comers thereunto. He has been found faithful. May we also present our bodies a living sacrifice, and on no consideration turn from that Cross which means the Will of God fully done. It is not worth it to have our request and leanness of soul as the price. It is no gain to have gratification of the outer eyes and ears and a lost inner vision and voice.

(To be continued.)

Alone

It is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide ; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure ; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbours laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died

alone. And of the lonely way His disciples should walk He said : "Straight is the gate and narrow is the way which leadeth unto life and few there be that find it."

Of their treatment by the many who walk in the broad way He said : "If ye were of the world, the world would love His own ; but because ye are not of the world, therefore the world hateth you."

The Church in the wilderness praised Abraham and persecuted Moses. The Church of the Kings praised Moses and persecuted the prophets. The Church of Caiaphas praised the prophets and persecuted Jesus. The Church of the Popes praised the Saviour and persecuted the saints. And multitudes now, both in the Church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth to-day.

Wanted, to-day, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

SELECTED.

Sovereign Head

The Unveiling of Jesus Christ.

(Continued.)

Begotten of God.

It is not sufficient that we should have a heavenly origin, but there is to be a definite act by which that heavenly origin is to become an experimental thing, a realised thing—a heavenly begetting. Now this brings in the place of the Resurrection. Paul, by revelation, placed his finger with tremendous emphasis upon the significance of the resurrection of Jesus. The resurrection of Jesus was the time and the occasion for a special attestation from heaven as to His Sonship, that "He was declared to be the Son of God with power by the resurrection from the dead." And then Paul in many places points out that our relationship to the

Lord Jesus to realise the Eternal Purpose, and to come into our heavenly heritage, and to know our heavenly Life is by a divine act when the power of His resurrection is wrought in us, and by that resurrection power we are separated once and for all from the death of the old Adam into the Life of the New Man, the Heavenly Man, the last Adam, the second Man—a heavenly begetting. It did not come to Paul in the words of the Lord Jesus in the days of His flesh. John got his revelation that way ; he recorded things that Jesus said, but Paul recorded things that he in the Spirit saw. John wrote his gospel and his letters years after Paul closed his last epistle, but Paul has

got right through to these eternal realities in the Spirit, and he is understanding in the Spirit what John later wrote as a historic record, "Ye must be born from above." "Ye must be born anew." "Except a man be born anew he cannot enter into the realm of God." You see, beloved, this whole vast thing of God's Purpose hangs for ever upon that divine thing which we call being born again, born from above. That is a divine act when the reality of our heavenly calling becomes experimental by the impartation of a heavenly Life. When there is a begetting there is the reception of a life, the impartation of a Life out of God which is commensurate with the vast range of the resurrection of the Lord Jesus, "That I may know Him, and the power of His resurrection."

Now for most this is away back in the beginnings of the gospel, but we ought never to get very far from the beginnings while there are still souls who are not sure that they have been born from above, and one stays to stress this in order to interrogate any who may be reading this. Are you sure you are in the Eternal Purpose of God in Christ. How can you be sure? By this, that having received the gift of that Eternal Life you have come to know that you are no longer of this earth, but you belong somewhere else. Now that is a simple test for some of the Lord's people who are troubled, uncertain about their salvation even yet. Are you not quite sure because of certain things? Now is this true of you, that for you He alone satisfies; He alone answers to that something in you which is you really, and without Him everything would be blank, dark, and you would sooner not have a being at all, because you realise that without Him the very spring of your life has been cut off. Are you there? If that is so you have got something to go on with, something to encourage you. Beloved, I have often had to tell my own heart that....There are times when the pressure is so great, and the enemy's tactics are so severe, and all manner of accusations are brought by him to bear upon us that we have to look into our own hearts and cry—where are we? And for myself, the only answer that I have been able to give which has brought me peace from time to time is, if I lose the Lord I lose everything, and that being the case, that I cannot and have no wish to live without Him, I think it is all right. I think He will accept that at any rate. He has linked me on by His own Life to Himself, and

that Life which is Christ then is the hope of glory, the assurance of glory, because it is the power by which there is going to be the full realisation of all the meaning of His resurrection in spirit, soul and body.

I would urge upon you once again to look up Paul as he writes about this thing. The matter of sonship on the basis of resurrection, and our union with Him in that resurrection. "Christ was raised from the dead, so also we." "The exceeding greatness of His power which is to usward, the power which He exercised, or energised in Christ when He raised Him from the dead," and, "ye are risen with Him." Just make a special note of Eph. ii. 4-6, Col. iii. 1, and look at them again in this connection.

The Law of the Heavenly Sustenance.

The next law of the Life of the Heavenly Man is the law of a heavenly sustenance. I think Paul, in re-reading his scriptures, which were scriptures of the Old Testament, in the light of the revelation of Jesus which had come to him, came to see this principle as he saw Jesus right down through those scriptures, and then he wrote to the Corinthians, "I would not have you ignorant brethren, how that all our fathers were under the cloud, and were all baptised into Moses in the cloud and in the Red Sea, and they all did eat of that spiritual meat, and all did drink of that spiritual drink, for they drank of the Rock which followed them, and *that Rock was Christ.*" Here is the sustenance of the Heavenly Man—one who has been called out by God into a heavenly union. It is the impartation of Christ by the Spirit, and you may get at this again by asking your own hearts this question.—Have I an insatiable appetite for the Lord Jesus? For that is one of the characteristic marks of a truly born-again life. It is a hunger, it is an appetite. One is so sad sometimes to find young Christians without that appetite—professedly Christians—so many of those who take His Name and claim to be the Lord's people, but they have not really anything of an appetite for spiritual food. Do you hunger and thirst for Him? Is your longing for Him that of the Apostle's, "That I may know Him." And with what does that connect his quest? "I have counted all these other great things of earth as the utmost refuse," and Paul begins that by saying if any man has wherewith to boast I can go beyond any man. I have more than any man to boast of, and if you are going to boast then he can catalogue

the things that he can boast about, and they are not mean things, but then he comes to this, but "I count these things as the veriest refuse *that I may be found in Him.*" Now, beloved, has everything that you could desire, long for and boast of in this world become the veriest refuse compared with your desire for the Lord Jesus. That is a test, but it is a law of the upward heavenly life.

So Paul comes to see the other Jesus "I am the Bread of Life." That is, I am the sustenance, the maintenance, the nourishment, the basis of growth and strength and health in spiritual things. "I am the Bread of Life." That is spiritual meat; that is spiritual drink. He knew what the Lord had said to His people. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live." Do you live by Him. He is the sustenance. Now, beloved, He may be presented to you, to me, in all the wonderful intrinsic value of His sustaining properties, and yet being brought to you you may just fail to know Him as your sustenance, for you know the real value of food for us is not merely in its inherent properties. You may offer me a most wholesome and nourishing meal, and yet it may not mean life to me, it might mean just the opposite! What is necessary is that there shall be that in me which is able to take hold of it and to break it up and assimilate it and make it mine. That is the law here of Christ in you, Christ being formed in you, but Christ in you as the Life which takes hold of the things of Himself and makes them you. You see you must have a corresponding principle in your own being to that which is in Him, then there is Life in that meal, but unless I have Life in me which can take hold of the Life in the meal that meal will profit me nothing, and I think that is the peril of conferences and of meetings, that there is not the Life in so many that gets hold of the Life, the corresponding principle which extracts the nutriment and translates it into their own very being. The law of heavenly sustenance. Now what is the test? If, beloved, I am, by the corresponding principle in me extracting the Life from the meal, I can effectually work. And how much of all that comes to us of the Lord is translated into spiritual effectiveness? It is a test. I am going to stop there, but it is on one's heart—forgive me if it sounds like criticism or judgment, for one has to judge oneself in this—but one does so often feel burdened almost to an

aching that it seems that in all the conventions and meetings that are held all over the country and the world there is not a corresponding spiritual effectiveness that acts like a terrific impact upon spiritual forces. And the proof that all this is doing any good at all will be in as much as He, through us, Who is our life becoming us, does register the almighty impact of His own personal sovereignty upon the forces which are opposed to Him. It works out in our prayer meetings. It will work out in many ways—spiritual effectiveness, spiritual strength—I do not mean many activities, I do not mean programmes and schemes and all that sort of thing, I mean the real spiritual effectiveness that counts behind the human factor that really is felt and powers of darkness say, "Jesus I know, Paul I know, and so-and-so I know, and such and such a home I know, but all this conventioning, who are you?" You know the disparity between the presentation and the working out of the presentation. Now I am not judging you any more than I am judging myself, but I do feel this, the test and the proof that Christ is our life, and that He is more and more becoming our life, and that we are knowing Him more and more in the power of His resurrection is that He, through us, really does make Himself known amongst the spiritual hosts that are opposed to Him around and back of situations in which we move. That is the proof. Is it working out like that in downright practical spiritual effectiveness? Is it growing, beloved? Is it on the increase? Perhaps you say that is not for us to say. O, but there is a realm where "By their fruits we shall know them." It might not be good for us to know that the Lord is doing mighty things through us, but are we impotent and helpless, paralysed in the presence of some spiritual situation which is not essentially complicated, but more or less simple. Well now, don't be disheartened and discouraged, but just see this, that the Lord Jesus wants to impart Himself to us, His children in that increasing way that shall make Him manifest in the power of His throne and sovereignty through us, and we must see to it that the end of all our receiving Christ does mean that as He gives opportunity and calls for action in Him, we seek definitely to deal with spiritual situations; that we do not go round in a circle all the time of our personal concerns, but that we move out in the Lord. We must, otherwise it is all in vain, and when we meet for prayer that must be the order.

(Continued from page 71)

Honor Oak August Conference.

We have just concluded the August Conference here. A mighty withstanding well in advance by the enemy, which continued throughout, proved—as usual—to carry its own significance. It is generally felt that there was an intensity, depth, and definiteness about this conference which is in advance of anything before. Indeed, there were times when we felt that anything might happen. The close of each meeting saw us bowed before God in real brokenness and awe. The theme of the conference was

The Holy Spirit and the Cross, the Church, and the Lord's Second Coming.

but the main issue was the need of an instrument in which the Cross has done its deep work to be the vessel of the testimony of God in the earth, to minister to His Glory, to compass the overthrow of Satan, bring the rights of the Lord to Him, and make for the manifestation of Christ in Glory.

In spite of the severe pressure from the enemy we were wonderfully carried on and in every gathering we were lifted right above it. It was a great joy to have with us so many of the Lord's servants from "the far flung battle

line," many fields of service being represented. Among those present were Dr. and Mrs. Yanni of the Waldensian Church, Italy, and Pastor Cadica of the "Brigade Missionnaire," France. On Sunday afternoon the Pastor told—through interpretation by Pastor Jacot—the story of the Brigade from its commencement. It is a great story of one of those spontaneous movements of the Spirit of God, where the human factors are very simple, and there is no accounting for it in any other way. From the simple beginning with one pastor and a handful of people, through much opposition from men and the devil this work has steadily spread and grown, and the annual conventions see hundreds gathered together for almost continuous meetings during a whole week. It has been our privilege to share in these gatherings on several occasions, and, if the Lord wills, we hope to be at Mazamet again this September.

Syria.

We are having good and encouraging letters from Mr. Oliphant. The Lord led him on his arrival at Alexandria to have ministry with a little group of His servants before proceeding to the Lebanon. He is being given a line of useful ministry at the latter, and is finding liberty and joy therein.

For Girls and Boys

How a Little Dog carried a very Important Message

A LADY missionary in a lonely mission station on the borders of Thibet received as a birthday present a clever and most mischievous Aberdeen terrier puppy from her brother, who was the captain of a Chinese coasting steamer. This Christian lady and her helpers were trying hard to win a footing for the gospel there by means of hospital work, but were often very discouraged.

The little dog, whose name was Rex, came to cheer them all by his antics, and he soon made friends with the patients, who regarded him as a curious "foreign devil" dog.

Even the timid women, who came in fear and trembling to get treatment, soon lost their dread of the doctor and nurses when Rex occasionally appeared full of fun and frolic. It was not long before the hospital staff declared

that Rex was quite a useful member, and could on occasion render useful service.

The doctor was an earnest Christian missionary, and his great hope and desire was to get the gospel into a large camp of Thibetan soldiers in the neighbourhood. But all his efforts had been in vain hitherto, and he realised sadly that for the present there was nothing he could do but pray earnestly and wait for an opportunity to carry the message of the love of God and of the finished work and precious blood of His beloved Son, by which the vilest could be cleansed in God's holy sight.

One lovely morning there was to be an operation in the hospital, and the missionary lady refused to allow her little dog to go with her. At the back of the building the Christian garden-coolie was busy piling up rubbish to

burn, and was reverently laying on the ground a torn portion of scripture, which a patient had thrown away. Suddenly Rex, who was keen on that particular spot, appeared and mischievously seized the damaged book and dashed away across the compound. The coolie, whose name was "Sweet Brother," gave chase, and fast and furious the race began.

The compound gate was open, and out dashed the dog. Along the narrow paved road the puppy led, carrying the torn book in his mouth. The natives, as they saw him, jumped down into the paddy fields, imagining the foreign dog to be mad, and terrified at sight of the the uncanny little animal, as no parish dog in or out of Thibet was given to racing in the manner in which Rex was doing. At last, somewhat out of breath, the terrier beheld the wide-opened gate of the Thibetan camp, and rushed in, past a frightened and helpless "guard." Then, seeing a tall, important-looking man walking stiffly in his path, Rex halted and laid his offering at his feet. The Thibetan officer, Colonel Ah-lun, stooped in curiosity and picked up the book. It was in his own language, and custom forbade him to step over or on the sacred printed characters in which it was written. The words on the damp and dilapidated page which caught the officer's eyes were, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.)

Only a week before a friend serving in the Chinese army in the south had sent him the very same words in a letter, and his friend seemed terribly concerned about him. He had written, begging his former chum at any cost honestly to inquire into the Christian faith.

While these thoughts were passing through the officer's mind, "Sweet Brother" appeared breathless and apologetic to capture the truant. The colonel had guessed where the little "foreign" dog belonged, and he also remembered how eager "The Heal-Disease Master" had been to visit the camp. He decided now to send him an invitation the next day. Needless to say that it was very promptly accepted.

When they met the officer produced the torn fragment of the gospel portion which Rex had laid at his feet. He pointed to the printed words in John iii. 16 and said, "I do not understand. There is no doubt much flavour to be found in this message, but it has no meaning for me."

"Let me light a candle for you," said the doctor eagerly; "it is such a wonderful thing, and you have as big a share in it as I." Then briefly, in a way the officer could appreciate, the old, old story of God's love, and the Saviour's sacrifice was told. Colonel Ah-lun paid great attention, and then asked, "But are you quite sure that this Jesus Christ died for me—to pardon my sins? How can so great a Spirit concern Himself about each individual?"

"The answer to that question is in your text," said the doctor. "It was because He 'so loved.' I am certain in my own mind that our little dog was allowed to bring you a despatch. I beseech you not to neglect the message from heaven, no matter how it came to you." The colonel was impressed, and not long after he believed in the "only begotten Son of God" and received "everlasting life, and many of his men too received "the message from heaven." Dear reader, have you received it?

N. F. B.

(Adapted.)

The Release of the Lord

AND

The Testimony of Jesus

(Continued.)

Genesis iii. 15. Revelation xii. 9-11.

The Power of the Blood.

"And the Lord said to the serpent... I will put enmity between Thee and the woman, and between thy seed and her seed: He shall bruise thy head—"

"...The Old Serpent...and they overcame him because of the blood of the Lamb, and because of the word of their testimony, and they loved not their life even unto death."

The Testimony of Jesus—first mentioned in the Scripture by the Lord Himself in the above

words (Genesis iii. 15). It is all gathered up in that one clause "He shall bruise thy head." The two things combine in that clause: "He" the Person, and "shall bruise thy head," the work; and that with a certain special significance: "thy head" which is thy dominion, thy government, thy sovereignty, thy crown. Then we have the Cross introduced immediately as the scene and centre of the establishing fully and finally in Him of this Testimony, the central element of the Cross being the Blood of the Lord Jesus. The Blood. That is the central factor in the Testimony of Jesus. The Blood of the Lord Jesus. I want to remind you of the inclusiveness of the Blood of the Lord Jesus, that in the first place it has to do with sin. It is immediately related in that passage in Genesis to what had taken place and what had entered into the world. Sin, and sin in all its aspects; sin as transgression, overstepping the mark; sin as lawlessness, revolt against God; sin as shortcoming, coming short of the Glory of God; sin in every form in every way. The Blood of the Lord Jesus has to do with sin in the meeting of it and the destroying of it and ultimately in the wiping of it from the universe. The Blood of Jesus Christ is directed against sin.

Then it is in the second place related to all that is meant by that symbolic word "the flesh." And the flesh here does not mean merely the principle of sin but it means the kind of person man is when he has fallen into sin. That is the fallen race, the species which came into existence when sin entered in, an entirely different type of being from that intended by God. "He is become flesh" (Genesis vi. 3) and the Blood of Jesus Christ has to do not only with the sin as the principle and the law of the fallen race, but it has to do with the race itself, not only to wipe sin from the universe but to wipe that race from the universe, to put away that kind and type of man and make possible and secure a new creation, a man, not after the flesh type but the Man after the Spirit type such as Christ in resurrection.

The Blood in the third place is related to the consequences immediately following upon sin and the race becoming what it did when sin entered. That is death. Death. "The soul that sinneth, it shall die." "In the day that thou eatest thereof thou shalt surely die." "And," says the Spirit through Paul, "as by one man's disobedience... death passed upon

all for that all have sinned," and death the universal and immediate consequence upon sin and the sentence concerning the race. Death in all its range and depth; death in every realm, spirit, soul and body. The Blood testifies concerning death and has a work to do in that realm.

Then in the fourth place, the Blood of Jesus Christ not only deals with the consequence and the fruit but with the cause and the root, and Satan himself is involved in this mighty issue in the Blood of Jesus Christ. He is taken up in the Testimony of Jesus, and he is taken up in two capacities:—

Firstly, he is taken up as "the prince of this world," which principedom he obtained from man by man's consent; because the principedom was vested in man by God to be held by man for God. Man handed his crown of glory to the devil, and the devil became in the place of God's representative, *the* prince on his own behalf of this world. In that capacity, the Testimony of Jesus stands against Satan and the Blood is related, and.

Secondly, to Satan as "him that had the power of death, that is the devil." It is not the death only but him that had the power of death, and the word "power" there is neither the familiar word "dunamis," force, or "exousia" authority, it is the other word, "kratos," which means "to hold," the grip of death, the one who holds in his hands death; the one who has the hold of death, and in that connection the blood speaks concerning Him that through death—and the Lord Jesus getting for a moment into the hold of death, into the grip of death—He should destroy him that had the hold of death, that is the devil. So the Blood deals with Him in both those capacities. That is the Testimony of Jesus as in the Blood of the Lord Jesus.

The Issue is that of Life and Death.

Now we see that the main issue in the Testimony of Jesus is in and through and by His Blood, is the issue of life and death, or death and life. That is the main issue. Oh, do follow me closely, you will see in a moment some of the great content of this thing. The main issue in the Testimony of Jesus as by the Blood of Jesus is the issue of LIFE AND DEATH. If the Lord's people recognised that enough, they would have their ground set and fixed and they would know exactly what their business is in

the world, and they would have a full explanation of all that which they meet in the spiritual realm when they become related to the Testimony of Jesus. **IT IS THE ISSUE OF LIFE AND DEATH.** It is not merely of sin and sanctification; it is not only the issue of an old man and a new man, but in all that and over all that and around all that is the far bigger issue, the issue of life and death. And until this main issue is recognised the whole question of sin and of the new man and the new race and the bringing in of the new creation and of the escape of men and women from the power of Satan unto God, all that could never be. You will be held up until you recognise the main issue. Where does the whole question of sanctification begin? Where does the whole question of a new creation begin? Where does the whole question of the emancipation of souls from the grip of Satan begin? It begins at the place where the power of death is met, the power of death and, beloved, it is not sins with which you and I are contending, and it is not merely with the old creation you and I are contending. We can be locked up and bound and tied by the absorption and the increasing obsessing of our old man and never get anywhere. We can be locked up and tied hand and foot with all kinds of truth and teaching about sanctification, the question of sins or sin specifically and get nowhere because we are not recognising the main issue. The main issue is death, the power of death, and we have got to come there to that central issue of the Blood of the Lord Jesus, the question of life and death. That is the Cross at its heart. Unless the Lord had settled that issue once and for all in His Blood in the Cross, then all other matters would have entirely failed, there would have been no complete Gospel. Then that being the Cross and the content of the Cross, we see what the Testimony of Jesus is in essence. It is the Testimony to life, making possible a new creation, and that Testimony when it really is recognised at its centre, what the issue of it is, that it is a Testimony concerning life which is brought into being upon the basis of death being destroyed, death having its power broken, and him that had the power of death being nullified. When that Testimony comes into being, and it is recognised, and anyone enters into that Testimony and makes that their testimony, what happens? Immediately, the murderer is brought out.

The Murderer comes out.

HE COMES OUT. THE MURDERER COMES OUT. He who, as the Lord Himself said, was "a murderer from the beginning" and always has acted in that capacity towards any who were called into the Testimony of Jesus, whether in the Old Testament or in the New.

Abel was the first to take up the Testimony in history. What was Abel's testimony? The Blood! Whether Abel understood all the content of that symbolic thing or not is not our concern for the moment, but God understood what it meant, He had established it, it was His way through all history. That fragment in the Hebrew Letter has governed all sacrifice in the Mind of God "without shedding of Blood there is no remission." The Blood was the key from the first movement of sin in this world in the Mind of God, and Abel himself stepped into that Testimony of the Blood with all its significance concerning sin, death, the race, and him that had the power of death, and immediately the murderer came out and Abel was murdered—not *by* Cain *but through* Cain, and so it has always been. Always. When later Abram set up his altar, divided his sacrifice, the conflict commenced. You read it in the 15th of Genesis. The vultures descending, the beating off until the sun went down, and then the horror of great darkness, and then the coming through of the Lord. What is it linked with? It is linked with the Revelation of the Lamb and the Blood of the Lamb by which his seed after four hundred years in Egyptian bondage is going to be emancipated. The Lord gives him the revelation of his method in the earth. What was that for? To get a people who should be *in* the nations *apart from* the nations, for the Testimony of Jehovah. Israel was to be God's corporate testimony in the earth, amongst the nations, and be constituted and sustained upon a principle of blood, the shed Blood. And when the Lord would come forth to reveal the nature of the Testimony in the earth as corporate in His people, Abram meets the impact of the horror of great darkness and there is set up in the very atmosphere a state of conflict. You carry it on in the case of Moses himself. The conflict in Egypt and the continual conflict through his life.

This is the explanation of the attack upon Elijah; when he had erected his altar, when he had stood for the maintenance of the Testimony of the Lord in Israel. When he stood on Carmel for that Testimony by his altar,

and that Testimony had been established and vindicated against the false prophets, nay, against all that produced the false prophets and their system, the power behind, THEN JEZEBEL THREATENS HIS LIFE. Satan anticipated Moses by the slaughter of all the innocents to get *one*, as he anticipated Calvary in the Lord Jesus by the slaughter of the innocents to get *one*, and here in the case of Elijah, because he is standing for the Testimony in Israel, the best and most suited instrument to Satan, Jezebel, is taken up and his life is threatened. This is the key to all those murderous attempts in the Old Testament upon individuals and the companies of the Lord's people. It is the explanation of the Book of Esther, when Haman would have all the Jews massacred. Why? Because they were God's instruments in the earth. The Devil is against the Testimony in that people, the seed royal, they are the target because they are the testimony. Stand in this true testimony of the Lord Jesus, *in the power of the Holy Ghost*, not in the theory of the thing; stand in it truly and as sure as anything is certain the murderer comes out and that is the explanation of all your experience in the work of God, and in your own personal life, in body, mind and spirit. I am saying one of the most tremendous and solemn and yet one of the truest things when I say this. It is true, beloved, right to its very heart.

The Cross, the Testimony, the Body.

Now there is one other thing I want you to notice—the third element. You have got the Cross, and then you have got the Testimony, and then you have got the "Body." When Abel took up the Testimony of the Blood he took up the **WHOLE** Testimony. I do not know whether that conveys very much to you. He took up the **WHOLE** Testimony. The whole testimony was gathered up on that one man who was the only representative of that testimony, therefore the whole testimony lighted upon him and he became responsible for the whole testimony. That is why he was murdered. He met the full consequence of that testimony, not a fragment, not a bit. Let me say it again—**HE TOOK UP THE WHOLE TESTIMONY IN HIMSELF**. Now remember that the Body is one. I am using the word "body" as a New Testament term. "The Church which his His Body." "We are all baptised by one Spirit into one Body," "as the Body is one." The Body is one, the Spirit is one. By one

Spirit into one Body. The Holy Spirit is one as the Body is one. The Testimony is one. "One Lord, one faith." The Testimony is one. Now, beloved, get the significance of that. It is the Testimony of the one Holy Spirit in one Body and it is one Testimony. It is not so many fragments either of the Testimony or of the Spirit or of the Body. It is one, and it is so one that if one individual enters into it or takes it up they become responsible for the whole. Have you got that?

Responsible for the Whole Testimony.

Oh! that is a tremendous thing; responsible for the whole Testimony. There is absolutely nothing local or partial about the Testimony of Jesus or the Holy Spirit or the Body of Christ, nothing local, nothing partial. It is not the Body of Christ here, and the Body of Christ in China, India, and so on, it is one Body. **ONE**. It is not the Holy Ghost here and the Holy Ghost there, it is one Spirit. It is not the Testimony here, and the Testimony there, it is one Testimony, the Testimony of Jesus. There may be degrees of apprehension but in essence and finality the Testimony is one Testimony, nothing local, nothing partial, nothing personal. Any one who takes up the Testimony of Jesus in the Holy Ghost takes up the whole Testimony. Then, if there is nothing partial, nothing fragmentary, nothing local, nothing detached, in the life of those who are in the Testimony of Jesus, then, your whole life is involved, just as much involved as your life amongst the Lord's people in a tent or a hall or anywhere else. Your business life is involved. Every fragment of your life is involved, every department of your life is involved, you have entered into the Testimony of Jesus. And that is why the Holy Spirit lays so much stress on this domestic and business background of the Church, strangely in what are called the Church epistles and not elsewhere. I believe all epistles are Church epistles. In a sense I believe all the Scripture is a Church Scripture from Genesis to Revelation, but in a specific sense those Letters which deal with the Body of Christ have a specific emphasis laid upon domestic and business relationships—husbands and wives, children, and servants. It is as though the Holy Spirit would say to all those believers "You're advancing in the Testimony of Jesus into the conflict, going into the battle, **WATCH YOUR REAR.**" Your rear is your business, your home, it is involved. Is

it not there, beloved, that, when you get out on to what you call spiritual service the enemy comes in? Your home, your business. He comes in, "and," says the Spirit, "the Testimony of Jesus is not something only in the assembly, but in your home, your business. It is all one, nothing fragmentary here. And what is the nature of the conflict ultimately? It is death. The power of death. You know I am not merely talking about passing from this world, though the enemy as a murderer is trying that upon the Lord's people. It explains a great deal. Oh, that we knew more of the power of the Blood in this realm—death in the physical realm to be met by the power of the Blood. When the Testimony is at stake really, the Lord does come in. You see what one is getting at, that the Body is one, the Testimony is one, the Spirit is one, and whoever enters into this thing has got to enter into it with every bit of their relationship. It is all involved. Try and get your home out of this in any respect and see the enemy smash you there. The Testimony has got to be there, beloved, you cannot isolate your home from the Testimony of Jesus. Try and get your business out, and say "Yes, while our Christianity is all right in the Church, in business it is another thing." You cannot do that, you will be smashed, if that is not covered. The enemy will break you in your business, put you completely out of action through your business if your business is not brought directly into line with the Testimony of the Lord Jesus. Everything is involved. EVERYTHING, and it is the issue of life and death.

Well then, it is the death attack that we meet. The death attack upon the Lord's work. May it not be true that after all the very fact that we have taken up (so to speak) the Testimony of Jesus in the Blood, with what is—whether we have recognised it specially or not—in the Mind of God, the ultimate issue, life and death, death or life, our Testimony has broken down there, in the matter of the power of the Blood over the power of death, and that arrests and deadlocks, and paralysis and all those things have come upon the work of God because we have not stood upon this central factor of the Blood against the destruction of death. Or have we had our eyes diverted upon second causes asking if this is it or that is it. There may have been many things, but pre-eminently it was the Testimony that the enemy was opposing and he has belched forth the

spirit of death, and we have met that. Is it that? Certainly that is true, beloved, in the history of God's Word. After all it is to throw us right back upon the transcendent virtue and efficacy of that Blood against him that had the power of death. That is the Testimony.

The Testimony of life triumphant over death.
Christ the Life triumphant over Satan, the murderer.

Now we take up the whole thing when we take up a part, because there is no part. You are in it or you are out of it, you cannot have a bit of it. Immediately, by faith and in the Holy Spirit you become really, vitally, related to the Testimony of Jesus, you are in that great issue, that supreme issue of the Blood, the conflict between life and death, death and life. You are in it, and in that realm there is only one thing, only one thing, and that is

The Waring Faith of the Son of God.

There can be no pacivity in that realm, there can be no generalities in that realm. You cannot afford to take recreation in that realm. The praying has got to be fighting prayer and, oh, there is needs be for a revival of fighting prayer. The ceasing to say prayers, pray prayers, to take these jaunts in prayer all over the place, but to come right to the mighty issues and battle through in the Name of the Lord. There needs to come more real fighting prayer into the Lord's people. You ask the Lord to give you the waring faith of the Son of God in prayer. It means, beloved, that there has got to be a very strong stand taken in that waring faith, and a refusal to be diverted by circumstances and appearances. Is the Testimony that to you which, if it were taken away, you have nothing left, you go with it; or is it something you have taken on, that you can change as you change your clothes, or is it the last rag you have got, and you will be stripped of everything if that Testimony of the Lord Jesus is taken from you, and you have nothing else to stand up in? If it is like that, beloved, then you have to refuse to be occupied with appearances, you have to say, "well, whatever the appearances on the outside, there is one thing which for me is a matter of life or death, and that is the Testimony in which I stand, the Testimony of the Lord Jesus." We come back to the question of all the appearances that the devil would put up, and when we have pursued every argument and traced every

circumstance to its logical conclusion, we have to say, "if I have to leave this ground, I have no other ground, nothing else." But this must be ultimate, and then you are in, and when you are in, your position must be one of fighting faith, waring faith, that refuses the appearances and the seeming contradictions and stands; in the words of Luther, "Here I am, I can do no other, God help me." That is ultimate. And then you see that when you are in that you are in a thing which relates you to the Lord's people and all their interests are your interests, because the Testimony is one. We are so related to the one Body in the one Spirit, in the one Testimony, that if we fail, the ends of the earth will suffer. If the ends of the earth are needing reinforcement we ought to stand

that they should have it; it is one testimony, one Spirit.

Are you recognising that in any direction there is an assault of death upon any one child of God, upon bodies as from the enemy, upon minds, upon spirits, upon any place in the Lord's work? Oh! beloved, we are in that if we have taken up the Testimony, we are in that! We have nothing domestic and private about this. It is all the one Testimony, and therefore when one suffers we all ought to get into that and plead the virtue of that Blood against him that had the power of death. "And they overcame him because of the Blood of the Lamb, and because of the word of their testimony, and they loved not their lives unto the death."

Oneness with Christ

NOTE.—We are always finding the need for meeting people at the beginnings of the Message of the Cross, and we are therefore proposing to give here and in successive issues (N.V.) some of those wonderfully simple and clear words on union with Christ written by Dr. A. J. Gordon.—ED.

I.

Crucifixion in Christ.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."—Gal. ii. 20.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. vi. 6.

"And they that are Christ's have crucified the flesh with the affections and lusts."—Gal. v. 24.

"It is one of the great principles of Christianity," says Pascal, "that everything which happened to Jesus Christ should come to pass in the soul and in the body of each Christian."

If by faith I am one with my Redeemer then, that term, "Christ crucified," involves another, "I, crucified with Christ." Hence we by no means reach the true measure of our inheritance in the Cross, when we regard the death of Christ as a formal transaction,

by which One, eighteen hundred years ago, paid a debt that belonged to us, and thus secured our release from its obligation, we having no other connection with the event than that of recipients of its blessings. Paul saw a richer heritage for the saints than this. For with that key, *in Christ*, which opens for the believer all the wards of Christian doctrine and life, he lets us into "the fellowship of his sufferings."

The great thought which filled his mind was his oneness with his Lord—a oneness not only of the present and the future, but equally of the past. And so he utters those grand but awful words, "*I have been crucified with Christ*"; in which he carries himself back to the cross, and conceives of himself as so identified with the Redeemer, that he was with Him in his passion and obedience unto death, sharing, by a mysterious fellowship, not only the virtue but the endurance of the divine penalty.

And what was true for him is true for all who have come into that condition expressed by the words, "*in Christ Jesus*."

That the crucifixion took place centuries ago, does not separate us from it at all. While as a historical event we assign it to a specific time and place, as a moral event it belongs to all time, and is just as near to us

as it was to John or the Marys. "God manifested in the flesh," says Coleridge, "is eternity in the form of time." Christ crucified is an eternal fact realised at a certain date, but touching all time with equal closeness. He is "the Lamb slain from the foundation of the world." In the eye of the *I am*, to whom all time is an ever present now, this central fact of the ages, the crucifixion, is an ever present reality, and all souls that stand in moral relationship to it, stand so and have stood so for ever. Hence it can matter little to have "known Christ after the flesh." Spiritual union is entirely independent of all conditions of time and space. And in depth of intimacy there can be no difference between the believer of to-day and those who knew our Lord on earth, since "by one Spirit we are all baptised *into one body*," and therefore *into one death*, since "as many of us as were baptised into Christ were baptised into his death."

How deeply, through the kindredship of the flesh, *one* could share Christ's crucifixion, we know. That the mother, watching beneath the cross the agonies of her suffering Son, endured in her own heart all the sharpness of his death; that as the soldiers thrust the spear into his side, she knew in her own experience the bitter meaning of the aged Simeon's prophecy, "Yea, a sword shall pierce through *thy own soul also*," we can easily believe. But since we have learned how nearer akin Christ now is to all his brethren by the Spirit, shall there seem to be anything less real in the words of one who, by faith, clasped to his heart the same cross of redemption, saying, "I am crucified with Christ"?

Not Mystical, but Actual Union.

The mystery of that fellowship by which we become sharers in Christ's death, we may not presume to fathom. And yet it seems clear how it must grow out of the terms of the incarnation. Christ, in becoming man, took our humanity into partnership in his sacrificial work. Hence, his death is not something merely made over to mankind as a legacy of love; it is something accruing to it in this partnership of being. But as surely as He must be one with us by incarnation in order to *give* us part in his dying, so surely must we be one with Him by faith, that we may *take* part in his dying.

There is an inner and an outer circle of redemption, if we may say so, both having a common centre in the cross. The larger describes the limits of a possible and provisional salvation; the smaller those of an actual and realised salvation. The whole world is comprehended in the one; only those who believe are included in the other: "God who is *the Saviour of all men, especially of those who believe*." The relation which those in the outer circle hold to Christ is that of members of the human race to its second Head. The relation which those in the inner circle hold to Him is that of members of the body of Christ to the Head of the Church. The first relation renders Christ's redemption provisionally the redemption of every individual of the race; the second renders it actually such to every true believer. So that when the Apostle says, "If one died for all, *then all died*," we understand his meaning to be that all mankind died potentially in their representative. Such is the blessed provision and stipulation, if we may say so, of the atonement. But while He who could set no limits to his love, "tasted death for every man," alas! how many refuse to taste his death, and through faith owning themselves one with Him, to taste their own death to sin in his!

As clearly now as we are forbidden by the Scriptures to extend the possibility of a vital and saving union to Christ beyond the boundaries of this inner circle of redemption, so clearly should our faith in the reality of the Christian's oneness with his Lord forbid us to admit such words as "nominal" and "judicial" *within* the limits of this inner circle. Here we are beyond all legal fictions. "We are *in Him that is true*." And as fully as we believe that his death was real, and no vain proffer, so must we believe that our death in Him was real, since we are members of his body. The cross deals not with our sins apart from ourselves. It permits us not to lay our transgressions upon the Divine victim, and yet stand ourselves afar off, and without personal communion with his sufferings.

Identification.

In the typical sacrifice, the hands of the offerer were laid upon the head of the offering, and thus was declared the identity of the offerer and the offering. In the antitype, faith lays its hand upon the head of the Lamb of God, not simply that it may thereby transfer guilt to

the guilt-bearer, but that it may join in solemn unity of suffering, the sinner and the sin-offering. Thus the judgment of the cross is intensely personal. Not sin only, but nature; not nature only, but personality, is there brought to trial. "Knowing this, that *our old man* was crucified with Him." The nail that pierced the handwriting of ordinances that was against us to blot it out, went deeper, and transfixed also the subjects of those ordinances to inflict on them the penalty it prescribed. And now henceforth we behold Christ and his Church scarred with the same wounds. And they who once could only ask of the Redeemer, "What are these wounds in *thy* hands?" can now answer their question by showing their own hands and saying, "I bear in my body the marks of the Lord Jesus."

While now some reject this heritage of the cross by their denial of Christ, many also by denying Adam's sin deny Christ's death, and thrust it from them! The bitterest re-
 pinning which the human heart has ever known has been against that utterance of the Spirit, "By one man's disobedience many were made sinners." But may it not be that that solemn law which makes the fall of one involve the fall of many, is the only law which could make the rising of one to be the rising of many? A common nature ruined would seem even by its overshadowing curse to proclaim the possibility of a common nature redeemed. Who knows whether, if men could only have sinned and fallen as separate units, they must not have been restored by separate redemptions? We will not speculate on such a theme. Rather will we joyfully return to what God has revealed, that as in the sin of one "all sinned," so in the penal death of one "all died." *All died!* Wonderful words! Christ's death does not supersede ours. It implies and recognises it, as in the civil compact, the vote of the representative implies the vote of the people. What Christ did *for* us, was done *by* us in the divine reckoning, because done by Him who was *of* us as Head and Surety. We say Christ died that we might live. In a deeper sense it is true that He died that we might *die*; might die a death painless to ourselves but satisfying to the law—a death of such intensity and merit that it should expiate at once the penalty of our sins, instead of requiring an eternity of woe. O, blessed privilege! "*Ye shall*

indeed drink of my cup," is a promise realised unto us as well as unto the two disciples. But it is only a cup of blessing to us. He drank the vinegar and gall of pain and agony. And thus we enter into communion with his sufferings, and become partakers of his death. "If one died for all, then all died." But how differently the One from the all! He bore the pain of death; they bear only the merit of it. He gives infinite worthiness to the act by his divinity; they receive the purchase of the act in their humanity. And yet nothing is deducted from the full assurance that they have died. Such "is the personal initiation into the mystery of sacrifice" which we receive through faith.

The Law Satisfied.

We see at once where this blessed fact places us—even in perfect reconciliation to a violated law. God has said, "The soul that sinneth, it shall die." The soul has sinned, and it has died in Christ. The law has said, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." None have continued in obedience. But Christ hath been "made a curse for us"; for it is written, "*Cursed is every one that hangeth on a tree.*" Hence, crucified with Christ, we have been accursed in Him. Not one jot or tittle has then passed away from the law, but all has been fulfilled.

How affecting this perfect literalness, this rigid honesty, if we may call it so, in the dealings of our Surety with the law! And with what triumphant assurance it enables us to take up and repeat that verdict of our acquittal from condemnation. "*He that hath died hath been justified from sin.*"

But, alas! how slow is our faith to enter into the fulness of this gospel! As that deep hunger for expiation which the sense of sin begets, begins to gnaw the soul, many seek to appease it by mere self-crucifixion. If not with the scourge and sackcloth of the ascetic, yet with the vinegar and gall of sharp remorse; with the compunctions of a bleeding and unhealed heart, striving to satisfy that law, which, from the soul of man as well as from the statute-book of God, proclaims that without the shedding of blood there is no remission. Nothing is more painful to behold than this search for the cross, which ends only in a wounded self; in a conscience that is laying on itself the chastisement of its

peace, and in a broken spirit that is striving to heal itself with its own stripes. The gospel neither demands nor will take any such offering from the sinner. Reversing that well-known sentiment of legalism, its emphatic declaration is—

The cross in thine own heart will never save thy soul,
The cross on Golgotha alone can make thee whole.

Here, as everywhere, the Master's words meet us, to call us away from all self-help. "Without me ye can do nothing." As high as the heaven is above the earth, so far is the distance

From the Self-Crucifixion to Crucifixion in Christ.*

To pass from the one to the other requires but a single trusting look of faith. But it is to cross "the whole diameter of being" between the spotless Lamb of God and the guilty children of men. That there is a sacrificing of self that is inseparable from the gospel idea of discipleship is unquestionable. But it is not that which is wrought for obtaining peace with God, but that which grows out of a peace already obtained in the crucified Christ. The whole course of the divine life is from Christ to self, and not from self to Christ. To begin an expiation in one's own sufferings, hoping that it may end in fellowship and union with Christ's sufferings, is not only to transpose, but completely to vitiate the order of grace. There is nothing of ours, soul, body, or spirit, that is without blemish. And when we understand that our very tears need themselves to be washed in the blood of the Redeemer, and our very penitence to be sanctified in his exceeding sorrow, we shall gladly turn wholly to the perfect offering. And so from that reliance on penance and mortification, which, however sincere, is an obtrusion of self into that realm of sacrifice which Christ alone can fill; and from that searching in a bruised and excruciated conscience for peace, which, however honest, is but an attempt to discover in

*How vivid a reflection of his own experience do we find in Luther's pithy comment on these words: "I am crucified with Christ." "Paul speaketh not here of crucifying by imitation or example; but he speaketh of that *high crucifying* whereby sin, the devil, and death, are crucified in Christ and not in me. Here Christ Jesus doth all Himself alone. But believing in Christ, I am by faith crucified also with Christ; so that all these things are crucified and dead with me."—*Commentary on Galatians*.

self that sin-offering which can only be found in the bleeding Lamb of God, how gratefully we turn to Christ crucified as our only true resting place for comfort! "Let me know that I have repented enough and suffered enough," is the voice of a faith that is still in bondage to law. The voice of a faith that is free is, "Let me hear that Christ died in the stead of sinners, of whom I am chief; that He was forsaken of God, during these fearful agonies, because He had taken my place; *that on his cross I paid the penalty of my guilt.* Let me hear too that his blood cleanseth from all sin, and that I may now appear before the bar of God, not only pardoned, but innocent. Let me realise the great mystery of the reciprocal substitution of Christ and the believer, or rather their perfect unity, He in them and they in Him, which He has expressly taught: and let me believe that *I was in effect crucified on Calvary*, and He will in effect stand before the throne in my person; his the penalty, mine the sin; his the shame, mine the glory; his the thorns, mine the crown; his the merit, mine the reward. Verily, thou shalt answer for me, O Lord, my Redeemer. In Thee do I put my trust, let me never be confounded."

What it Means to Us.

Do we ask then what our death in Christ has accomplished for us? What has it not accomplished? Like the flaming sword which drove man out of Paradise, and which *turned every way*, to keep the tree of life, this weapon of redemption with which the Captain of our salvation opened the kingdom of heaven to all believers, presents a destroying edge to every foe that stands across our track.

The *world*, whose friendship has been our deepest enmity to God, because drawing our best affections and diverting our truest life from Him, is at last overcome. The cross has sundered us from its enslaving bondage. "*By whom the world is crucified unto me, and I unto the world.*" Allure us for a season it may; draw us to its pleasures it sometimes will. But from the moment we know ourselves dead with Christ, its tyranny is broken "*How shall we who died to sin, live any longer therein?*" To go back to the world from which we have thus been separated, we must despise the cross of our redemption, trampling on the blood of the covenant wherewith we are sanctified, and compelling our Master to retrace the *Via Dolorosa* of his agony, that

we may crucify Him afresh, and put Him to an open shame.

The *flesh*, warring against the Spirit, violating every truce with conscience, breaking every covenant which we have made with God—behold, this enemy from whom we cannot flee, has yet received his death wound. Christ put a nail through him when he gave his own body to the smiters. "And they that are Christ's have crucified the flesh with the affections and lusts." Wounded unto death, yet struggling for his lost dominion, we shall never be wholly quit of him, till the grave closes over him. But in God's reckoning we are even now delivered. "Ye are not in the flesh but in the Spirit." Upon our natural and guilt-attainted man, justice has executed his death-warrant, and is satisfied. In words traced by the infallible spirit of truth, we have the record of his decease: "*Ye died*, and your life is hid with Christ in God."

"Where art thou?"—"Hid in Christ!"

When the Judge calls for us now as He did of old for Adam, "*Where art thou?*" He will no longer seek the living among the dead. Our life, the life of which He now takes cognizance, *is hid in Christ*. In Him will He find it, and not in the charnel-house of our dead man. What are these evil habits that are still clinging about us, but the relics of that old and crucified nature! What are these sins that pain us and make us cry out with sorrow, but the motions and death throes of that body that has been doomed by the decree of the cross! Confess them sorrowfully and with shame we must: but we may triumphantly own that "they belong to the old man, and we are carrying them to the grave to be buried with their owner." Even Satan, the head and instigator, of all other enemies, has been disarmed and doomed. Christ took on flesh that He might destroy him that had the power of death, that is, the devil, and "deliver them who, through fear of death, were all their life-time subject to bondage."

Rejoice, then, O saint, in your rescue from "the Terrible Captain and his standard-bearer." On Calvary, Christ triumphed over death by becoming the victim of death. That eternal terror that was once before you, He by his cross has put forever behind you. It cannot cast one threatening shadow across your pathway now. It cannot wring one pang of

foreboding agony from your soul. "Death stung itself to death, when it stung Christ."

Recognising now the realness of this union with Christ in his death, and the fulness of blessing that grows therefrom, it only remains for the believer to make the truth real to his own experience. Beholding how God has set Christ's death to our account, through our partnership with Him, set it also yourself to your account and take possession of the riches of grace and mercy which are thus made yours. "In that He died, He died unto sin once.... Likewise reckon ye also yourselves to be dead indeed unto sin."

We will by no means say that this reckoning will be painless. Adam's nature dies hard within us; and before we can own the justice of its sentence, or acquiesce in its condemnation, there will doubtless be wrought within us, by the Holy Spirit, some bitter experimental fellowship with Christ's sufferings. Our sins will find us out, and the death that is by sin. We shall feel the terrible dealing of our Judge with our consciences. There will be strong crying and tears; perhaps the darkness of desertion, the rending of the rocky heart, and the sense of deserved wrath piercing the soul as with a two-edged sword. It may be long before we can yield up the ghost of the natural man and renounce all trust in him forever. But once enabled to account ourselves dead in Him, what a deliverance is ours!

Standing by the cross now, we discern in the gloom and power of darkness that gather round it, that "outer darkness" which had been ours forever out of Christ. In that plaintive "*Eloi, Eloi*," we hear what had been our cry of despair unanswered forever, except we had been found in Him. In that dreadful rending cry which delivers up the spirit, we own the due reward of our deeds, while confessing that this man hath done nothing amiss. But now all these things are passed forever both for Him and for us, as soon as the "*It is finished*" has been spoken. And lo! the foregleams of the resurrection break upon us. The light of a certain and triumphant hope enters our heart. Remembering that we are joined to Him who said, "I lay down my life that I may take it again," we cease from tears and follow Him, saying as we hasten onward, "Now if we be dead with Him, we believe that we shall also live with Him."

The Honor Oak Christian Fellowship Centre, HONOR OAK ROAD, LONDON, S.E.23.

Meetings for Spiritual Edification, the Proclamation of the Gospel, Prayer and Fellowship

SUNDAYS at 10 A.M., 11 A.M., 3 P.M. (Young People), 6.30 P.M.
MONDAYS at 7.30 P.M. TUESDAYS at 8 P.M. (Young People).
WEDNESDAYS at 8 P.M. SATURDAYS at 7.30 P.M.

Conferences are held at the beginning of each month, this fixed by the first Sunday. (Friday to Monday evenings, inclusive.) All particulars may be obtained from G. Paterson, Honor Oak Christian Fellowship Centre, Honor Oak Road, S.E.23.

The Guest House is open to receive guests for the period of the conferences or at other times as the Lord leads.

Telegrams : "Syndesmos, Forest, London."

Telephone : Sydenham 5216.
Cables : "Syndesmos, London."

Editorial communications with regard to this paper should be addressed to Mr. Austin-Sparks.

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West of Scotland Conference

DUNOON—Sept. 6th-13th

A limited amount of accommodation has been secured; application should be made *immediately*. Particulars from G. PATERSON, Christian Fellowship Centre, Honor Oak Road, London, S.E.23.

Witness and a Testimony

SEPT.—OCT., 1929

VOL. 7. No. 5

"AND I SAW IN THE MIDST OF THE THRONE,.....
A LAMB STANDING, AS THOUGH IT HAD BEEN SLAIN"

Rev. v. 6.

<p><i>"Behold the Lamb of God which taketh away the sin of the world." John. 1:29.</i></p> 	<p><i>"Behold the Lion of the tribe of Juda, the Root of David." Rev. 5:5.</i> <small>See also Luke. 1:32,33</small></p> 	
<p>At His FIRST COMING SACRIFICE</p>	<p>TWO ASPECTS of the CHRIST CONTRASTED SYMBOLICALLY</p>	<p>At His SECOND COMING SOVEREIGN</p>

EVEN
AS
I
ALSO
OVER-
CAME.

Rev. iii. 7

WITH ACKNOWLEDGMENTS TO THE S. S. TIMES OF U.S.A.

"THEY OVERCAME....BECAUSE OF THE BLOOD OF THE LAMB AND BECAUSE OF THE WORD OF THEIR TESTIMONY.

" TO
HIM
THAT
OVER-
CAME
.....

Retrospect and Prospect

SINCE our last issue of the WITNESS AND TESTIMONY we have quite a lot to look back upon. After a time of strength and blessing at the

September Conference at Honor Oak.

we went North for

The West of Scotland Conference at Dunoon.

We had taken over a large and commodious boarding house at Hunter's Quay, almost every room of which looked over the Firth of Clyde. The capacity of this house was taxed to the full, and a number of friends took outside accommodation. The weather was glorious, and a more ideal setting for such a time of spiritual fellowship could not easily be imagined. The gatherings were held morning and evening, and a good company of local and distant friends augmented the house party. The Lord led us to take as our theme the nature of His eternal purpose in Christ. In the mornings the personal aspect was considered, and in the evenings the collective or corporate.

Our brother, Pastor Watson, of the Baptist Church, greatly helped us in local matters and sympathetic co-operation. The afternoons were free for walks, drives, sails, etc. The whole party sailed one afternoon through the Kyles of Bute to Tyghnabraich, and on another occasion we drove to Loch Eck. It was a blessed time, and we were not a little sorry to leave this twofold vista.

Mazamet, France.

Immediately following Dunoon Mr. Sparks and Mr. Paterson proceeded to Mazamet. Here were gathered again from all parts of France, from Switzerland, Belgium, and elsewhere hundreds of the Lord's people.

The Pastor's of the "Mission Brigade of France," whom the Lord has so greatly used in this movement of the Spirit, occupied mornings and evenings with doctrinal teaching and evangelistic witness respectively. Our ministry occupied the whole of the afternoons. We felt that the Lord was making His emphasis very definite and strong, and challenging to a recognition of that essential and specific thing which is in His mind at this time. It is always difficult to work from the general to the particular, and this challenge clearly meant a good

deal of reshaping of outlook and mind. It was clear that much conflict was going on, but the Lord brought through His word, and, we believe, laid His foundation for future experience by which every word will be established. The hearty co-operation and agreement of the Pastors was no small help, and the love shown by them something always to be remembered. "Mazamet" was a wonderful time.

On Saturday September 21st a goodly company met at Honor Oak to commend to the Lord our brother and sister Holloway on the eve of their departure for the Sudan. Our brother and sister are members of the Willesden Green Baptist Church, but, like many in that fellowship, they have had close touch with us at Honor Oak, and by their own strong request this definite commending to the Lord took place. In no official way, as though we were sending for our own missionaries, but as fellow members of the "One Body" we took our stand with them for all God's will in spiritual fellowship. Our friends have expressed the wish that we shall stand behind them in every way, and this we do most heartily in the Lord's name.

Dublin.

October 1st to 4th saw us again in Dublin for the annual convention. This ministry we were privileged to share with Dr. Pace, Mr. R. B. Jones and Mr. Douglas Brealey; Capt. Wallis presiding. It was a gracious week in which the Spirit's presence in power was manifested. Perhaps Capt. Wallis's own report would interest friends.

The Annual Dublin Convention, held under the auspices of the City of Dublin Y.M.C.A., again proved to be a season of rich refreshing and blessing from the Lord. The attendances showed a considerable increase over last year, and all the gatherings were marked by an unusual spiritual hunger and attitude of expectancy. Morning, afternoon and evening meetings were held each day from Tuesday to Friday (Oct. 1-4) at which our visiting speakers—Mr. T. Austin-Sparks, Mr. Douglas Brealey, Rev. R. B. Jones and Dr. E. J. Pace—gave the Lord's messages. During the afternoon Bible Readings our beloved brother, Mr. T. Austin-Sparks, was once again granted help and

utterance for a series of rich, spirit-born messages on "The persistent purpose and the specific method of God." Under the evident anointing of the Holy Spirit our brother led us afresh into that realm where "all things are of God" and, from which heavenly viewpoint, the Lord would clarify our vision to apprehend the transcendent objective upon which His heart is set in these significant days. The Old Testament Scriptures were illuminated in living reality as the persistent purpose and urge of the Divine programme down through the ages was seen to find its expression in a living testimony to all that Calvary really means. A most helpful address on "The Altar" as the one outstanding feature associated with all God's fresh beginnings, transported us over and over again to that central and vital consummation at Calvary, of all that the Altar represents—the complete domination of the Divine purpose over the challenging will of the enemy; the utter repudiation and bankruptcy of all human organisations, as such; and the raising up of an overcoming "remnant" which would function and witness in the power of a Heavenly life, and a Heavenly vision, through the Cross. The history of the Church has been marked by successive periods of spiritual strength, followed by decline. Men and movements have been raised up and used of God for a particular testimony until the inevitable collapse which always results from earthly hands taking hold of a spiritual attestation and lowering it on to the level of a "religious organisation." As we were reminded that the recurring periods of apostasy and decline have ever formed a background for the blazing light of a true spiritual witness, our hearts were stirred towards a more devoted consecration, and a readiness to respond as never before to the implications of that "new thing" which the Lord is seeking to accomplish to-day in the true members of that "Church, which is His Body."

Helpful contributions to this general theme were given by Dr. Pace and Mr. Douglas Brealey, both of whom emphasised with no uncertain sound the sovereign claims of the Lord Jesus in the heart and life of the believer. It has been a real joy to meet this honoured servant of God from the United States, Dr. E. J. Pace. The fellowship with him during the Convention Week, as well as the week previous, was very sweet. His sparkling messages were characteristic of the messenger himself. The deep truths of the "life hid with Christ in God" were presented in such a manner that the

simplest could understand, and were illumined by many apt and telling illustrations. Our brother truly possesses the "overflowing cup" and his testimony is of that joyous, compelling type which always finds a real response in the hearts of many of the young fellows who gather round the Association here. Many have testified also to real help and blessing received through the ministry of brother Brealey. His impressive expositions of the Word, all leading to the place of utter abandonment to the will of God, will long be remembered, and we praise God for sending His servant amongst us. It was a cause of regret that Rev. R. B. Jones was able to give only one message during the week being summoned home almost immediately after arrival on a matter of emergency. Mr. Jones delivered a forceful message on the all-important truth of "Identification" with Christ in the death of the Cross (Romans vi) and gave a helpful and illuminating word on the nature of that Life which results therefrom.

A strong closing message came through our brother, Austin-Sparks, on 1 Samuel xv. The main appeal of the chapter—"Utterly destroy Amalek" was emphasised in its spiritual application to the believer. Amalek is a type of the flesh, and must be utterly slain. Truly our hearts were searched to the depths, and it is believed that many were led back to "the place called Calvary." This alone is the secret of entering into the highest privileges of union with Christ in His authority and Kingship.

Altogether it was a week in the Lord's "Banqueting house," and now that the Convention is over and God's servants are no longer with us, it is good to realise that the blessing continues under the good hand of their Master and ours—for "It is God who worketh in us both to will and to do of His good pleasure."

Honor Oak October Conference.

Immediately after Dublin, in fact, overlapping, came Honor Oak. From near and far again there gathered a company of the Lord's people, who filled the place of meeting and fully utilised the accommodation in the guest house. The special feature of this conference was the large number of young men and women present. All of our gatherings have this feature, but it was particularly noticeable at this time. The work of the Spirit by the Word was definite and deep, and we realised that things were coming very close to our door. The Lord was not only giving truth, but applying it, and calling upon

us to face the practical outworking both in life and service.

At the Monday evening gathering we gathered in spirit around our sister, Miss Cowie, to commend her to the Lord on her approaching return to India. Our sister has given a long life to the Lord for India, and it is a testimony to His risen life and abiding grace that at this advanced point in her earthly sojourn she gladly turns her face again thitherward. We owe much to God for His servant. Her mighty prayer life, and close covering before the Throne of every matter arising has been of great value, and her departure will be felt in the house and fellowship very deeply.

Newcastle.

On Thursday and Friday, September 26th and 27th, our brother, Mr. Paterson, visited Newcastle for the monthly meetings. The gatherings were well attended, although the fine weather had extended the holiday time and many were still away, and there was a spiritual strength and definiteness felt. It was a time of coming very close to the definite and immediate practical issues of the truth.

Swansea.

October 9th and 10th saw us at Swansea for the Advent Testimony and Preparation Meetings. These were held in the Welsh Tabernacle and were attended by a large number of the Lord's people. The ministry was shared with our beloved brother and honoured servant of God, Mr. Samuel H. Wilkinson, of the Mildmay Mission.

Mr. Wilkinson dealt with the coming of the Lord in relation to Israel, while we were led to deal with it in relation to the Church. The fellowship was a great joy. While there our brother, Reece Howells, called for us and took us to the Bible College, where the Lord is doing a work greatly to His glory.

Syria.

The news from Syria is tremendously inspiring. Our brother Oliphant has been sustained through a long and arduous ministry, and the seal of God has been richly upon it. There had been five batches—seven in each—of such as have testified to their union with Christ in death and resurrection by baptism, and we believe that others were waiting.

The ministry at Shemlan has now closed, and as far as we know at present our brother has moved to Palestine. We greatly

rejoice in this evident work of the Spirit which is many-sided, and believe that it means much to the Church—the Body of Christ.

United States.

News comes from our Brother Douty of the opening of the new conference centre at Hephzibah Heights, Mass. Two conferences have been held. We await fuller particulars of these.

The forthcoming special occasions include Honor Oak Conferences November 2nd to 4th, and November 30th to December 2nd.

During the week November 30th—December 6th we are hoping to have with us Dr. E. J. Pace, of U.S.A., and on three evenings of that week Dr. Pace will lecture on "The Law of the Octave." These messages are richly stored with illumination of the mind of God in creation and the Scriptures, and we urge all who seek such illumination to gather with us. Further particulars as to the exact evenings later.

October 31st—November 1st :

NEWCASTLE MEETINGS.

Training for Service.

For the past three years since we came into the "Centre" the Lord's servants have been coming and going from and to all parts of the world, and numerous are the testimonies borne by them to "new vision," "new hope," "new purpose," etc. This general work we trust will go on and increase, but we have been strongly led of late to face and consider more particular and definite preparation for service of such as the Lord may lead to come for that purpose. Already there is the nucleus of such, and others are enquiring. We therefore feel that we should make it known that this matter is now a recognised and accepted thing. In another place in this issue we have set forth our mind about training for service, and such will be our position with regard to such work here.

Fuller details will be sent to any *upon whom the Lord is definitely laying this matter after reading the said article.*

A NEW BOOKLET by T. A.-S.

'The Holy Spirit and the Cross, the Church, and the Coming Again of Christ.'

PRICE TWOPENCE.

The Release of the Lord

Equipment for the Ministry.

“And Moses said unto the Lord, O my Lord, I am not eloquent . . . but I am slow of speech, and of a slow tongue.”—Exod. iv. 10.

“And the Lord . . . said go, and Thou shalt save Israel . . . And he (Gideon) said, Oh, my Lord . . . behold . . . I am the least in my father’s house.”—Jud. vi. 14.

“Then said I, woe is me! for I am undone . . . And He (the Lord) said Go . . .”—Isaiah vi. 5, 9.

“Then said I, Ah! Lord God! Behold. I cannot speak, for I am a child . . . The Lord said . . . Thou shalt go . . .”—Jer. i. 6, 7.

“I was no prophet, neither was I a prophet’s son . . . And the Lord took me . . . and said unto me Go . . .”—Amos vii. 14, 15.

“And He appointed twelve that they might be with Him, and that He might send them forth.”—Mark iii. 14.

“Ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me . . .”—Acts i. 8.

THE last words quoted above are the answer to all the others. Although Pentecost marked a new epoch and method of the Holy Spirit’s activity, yet throughout all time God’s work has been done through the Spirit’s agency. Were we asked what is the essential and indispensable equipment for the work of God we should unhesitatingly say—The anointing and filling with the Holy Spirit! In the instances cited above we have men of vastly different types but all brought to a common basis. Moses was a man of tremendous natural and acquired ability. There was initiative, drive, passion, devotion and courage on the emotional and volitional side, linked with “all the wisdom of

the Egyptians” on the intellectual side, and evidently considerable strength on the physical. Isaiah and Jeremiah were not without a wealthy endowment of inherited social, religious, and ecclesiastical advantages and good training. Then what need we say about Paul on this side? On the other hand, Gideon, Amos and most of the Apostles were of humble and simple birth, meagre education, and few worldly advantages. Of the latter it is recorded that “they were ignorant and unlearned men.” All these, we have said, had to be brought to a common basis. Through painful and sometimes long drawn out discipline and trial the former had to come to the place where they recognised the only God could do His own work, and that He never uses any man or his natural equipment only on the ground of an utter dependence upon Him: that gifts, training, ability *as such* do not count with God and are only of service when the man has been translated from a natural ground to a spiritual through the deep inworking of the Cross in its principles and laws. Nothing but spiritual endowments can meet spiritual forces, and this is the background of all the work of God.

God may use the gifts with which He has entrusted men by nature or acquisition, but not until they have been brought through death on the natural plane to life on the spiritual. Moses went that way, Paul went that way, and so have all who have really been used of God for *Spiritual* and *Eternal* ends: that is, if the worker as well as the work was to be glorified. No one will think that we are against all-round training and equipment. Far be it from us to suggest that this is of no vital consequence. What we are emphasising is that when given every possible natural or acquired endowment: given education, natural ability, zeal, evangelical faith and doctrine, a knowledge of Christian work, etc., there yet may remain an essential without which all this is going to fail. This superlative factor is “filled with the Holy Spirit.” On the other hand, a Spirit-filled man is never one who holds a brief for ignorance or despises and neglects such acquisitions of knowledge as will be ground upon which the

Lord may work. It is one of the romances of the Spirit's activity that under His stimulation and quickening many of the most illiterate have become able and eager to master things for which they had neither desire or ability before.

Now these simple basic things lead us on further. The Lord Jesus as

The Model Servant

declared "I do nothing of myself; as I hear I speak." "The words that I speak, I speak not from myself." "The works that I do, I do not from myself." Here is even a sinless "myself" refusing to speak His own words or do His own works. Deliberately hanging and drawing upon the Father for everything. It is clear that He realised that even in His own sinless case this was necessary, and to do otherwise was to lay His mission open to infinite peril from without. Thus it was an utterness of God. For such an utterness—which, let us urge, must characterise all who are to most closely approximate to God's ideal servant—there must somewhere at some time be a zero point on man's side. This zero point is clearly seen in the life and ministry of so many of the Lord's servants. The time when despair of everything well-nigh engulfed them, and "God was their only asset."

But is it necessary that this point should only be reached at a more or less late stage in Christian life and service; after, perhaps, years of activity? Should there be a considerable degree of ineffectiveness, failure, and abortion because such a large percentage of the effort and activity is "in the flesh" or of man? It is necessary that at last, perhaps long last, the big framework, loud hammering, feverish busyness, etc., should begin to fall away and the genuine spiritual and eternal result be comparatively small. We may settle it once and for all that *only what the Holy Spirit does will attain unto God's End and remain eternally.*

Surely God would have zero on man's side reached at the beginning! Surely this is according to the experience of men in Scripture! At least it was a definite registering of that point to which they were continually brought back if they tended to move beyond it in self-sufficiency.

This, we believe most earnestly to be the true nature of training for the Lord's work alongside of and in company with a growing knowledge of Himself in His word and in experience. The

any profit in service is experimental knowledge. That knowledge is the Knowledge of God Himself which makes the Word live. Moses was trained for His life work in the hard school of inaction. Forty years in a wilderness tending sheep. And this for a man of a tremendously active disposition. He had set out with great visions. His motive was good and the end in view right. His filling up of the outline, however, was mistaken. How to be patient with wrong without condoning it or losing a passion for right is one of the big lessons to be learned by those who would deliver men. Not to put a halo of romance about service for men and think that there will be a due appreciation of one's self-sacrifice without becoming cynical is another. Not in any way, manner, tone, conduct, to suggest superiority is a third. These were some of the minor lessons which Moses had to learn, but they were themselves big ones. Dependence, faith, obedience, humility, these were the primary things, and these cannot be got from books or lectures.

Isaiah had to have a vision by which he was overwhelmed with his own unfitness.

Paul had to come off his intellectual, ecclesiastical, traditional, official high horse with a tremendous thud and grovel in the dust in subjection to the hated and despised "Jesus."

The disciples had to learn many lessons as to their own miserable inability to satisfy the heart of their Divine Master, and, at length, they all suffered the shame of having been proved incapable of believing through the Cross. This is all necessary training and preparation. How few there are who would voluntarily accept a course of training like this. But this surely ought to be the nature of the work done in a place for the preparation of God's servants. There should be a handing over to the Holy Spirit to take into and through all such experiences of spiritual discipline as are necessary to a deep knowledge of God: The knocking of the bottom out of our ideas of work and service. The making of everything inward and not outward; spiritual and not natural; from God and not from ourselves. If needs be the discipline of inaction. It is so easy to be content if only we are busy and active, but often this only gets in God's way, and He has to take our work away to teach us that it is *Himself* not service as such. With many the Lord has to adopt a wearing out policy for they will not yield otherwise.

The Ideal School of the Prophets.

The ideal "school of the prophets" is that in which the spiritual life has first consideration: where the Holy Spirit is dealing with the individual: and where the Word of God is being made necessary for light, strength, comfort and direction. If we are going to live by the Word, the Word must live for us, and experience is the meeting-place of life and knowledge.

No training centre is adequate which is only intellectual and practical in the sense of doing work. There must be primarily the attention to the spiritual life; its nurturing and directing, and especially the presence of the Holy Spirit sought and guarded for that work which can never be done from without.

Now, having said all this, we come back to recognise that, *in principle*, this was the basis of the mighty activities of God from the time of the fulfilment of Acts i. 8. The Cross in all its fulness was brought by the Holy Spirit into the lives of those first believers and witnesses. The change in the character of the apostles is most noticeable. Selfless, humble, fearless, full of love, patience, and long-suffering. "Position" or "place," reputation, prestige, "success," popularity, etc., no longer motive their service. Note how on everything they are directed and controlled by the Spirit. The Lord is released when the bands of the self-life in all its forms in His servants are burnt up by the Fire. As through His Cross He comes to His own personal liberation to the boundless: so as His Cross is planted deeply in the natural life of His servants He is free to do His mightier works. Oh, that we could see early enough in our lives that when Christ went to the Cross He not only took our sins, but He took us; and that not just as sinners, but as men; as preachers, teachers, workers, and everything, and "henceforth it is no longer I, but Christ." All too late some of us have had to be crucified in one or more of these capacities: and through death preaching has had to be put off the human level and born again from above. And the same with other things. Oh, for a new company of such as right at the beginning are put there! Then God will do His new thing and we shall see a fresh release of the Lord. He is not straightened in Himself, but He is straightened in the natural activities of His servants, which activities are brought over into spiritual things by the horizontal method instead of by the vertical; that is, along the human line,

instead of by the Cross, the resurrection, ascension and descent from above.

As it was in the time of the types, the strictest laws governed the anointing with the holy oil, and it was repeatedly stressed that "upon man's flesh shall not the oil come." So the Lord, Who is no less particular to-day, will not give His Spirit to come upon man's "flesh"—man's self-life. All that must first come under the power of the Blood, be taken to the Cross to give the Spirit a clear way. The first witnesses had nothing to gain, but everything to lose in this life by even naming the name of Jesus. There was nothing that could be in the slightest degree a sop for the senses. Very early those at Jerusalem lost everything and were scattered abroad. From without the Lord kept everything pure and free. But He never departs from His principle, His original premise, and where He is allowed He will work this state into the very spirit and life of His servant in order that all things may be of Himself, and "whatsoever God doeth, it shall be for ever." The law of the corn of wheat most surely operates: enlargement through limitation, gain out of loss, life out of death.

T. A.-S.

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PRICE TWOPENCE.

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The Oneness in Christ of Believers

An Earnest Entreaty. A Conference Message, as spoken.

THERE are just two phrases which occur in that 17th chapter of John which have been ringing in my heart for many days, and it seems to be the Lord's leading this morning, that we should consider them together. Perhaps we shall turn to the chapter again presently, but you are perfectly familiar with them; they are the words of the Lord Jesus, and they seem to me to have leapt out of the Sacred Page and to have stood by themselves. The two phrases are very similar in character, though one is somewhat stronger than the other. The first is found in the 21st verse: "That the world may believe that Thou hast sent Me." The other is in the 23rd verse: "That the world may know that Thou hast sent Me." We will take these two phrases, and think of their implications. I think we shall be startled; the suggestion is—and remember that these are the Words of the blessed Lord Himself in that high priestly prayer, that most sacred prayer which He brought to the Father just before going to the Cross—that there is some sovereign specific, some Divine criterion through which, notwithstanding much conflict, there will be a testimony in the earth, which will be a convincing proof that the Lord Jesus was not only a man, not only a good man, not only a teacher, not only a prophet, but that He was sent from the Father, the "sent One" of the Father.

Now we are very familiar with that, but has it made its mark upon our hearts? Does the world believe that Jesus of Nazareth (to use the phrase by which He was known among men, and is known to-day), does the world believe that Jesus of Nazareth was the "sent One" of the Father? To ask that question is to answer it. The world believes no such thing concerning Him. He came out from God, He came as the Messenger to men, He came to do a redemptive work, the marvel and mystery of which we are just beginning to learn. He accomplished it completely, and He went back to God, but the world does *not* believe.

In the margin of Weymouth's translation of the New Testament, it is put in a very striking way: It says: "In order that it may be the prevailing and standing belief of the world that Thou hast sent Me." Now let us study that a

moment. We are familiar with the world conditions, at any rate, so far as we are in them, the little world in which you and I move is very largely a sample of the rest, and the more knowledge we have of world conditions generally the more we shall recognise that this thing at least is not true of the world. "In order that it may be the prevailing and standing belief of the world that Thou didst send Me." Now, beloved, is it in any way to-day the prevailing and standing belief of the world that Jesus of Nazareth was the "sent One" of the Father, the "sent One" of God? You and I know it is not. If men take time or trouble to have any belief at all upon the subject you will find that they have the most varied conceptions of the Person of Jesus, and to express to-day the best belief of the world concerning Him is but to come back to the question that the Lord Jesus asked of His disciples when He said to them "Who do men say that I, the Son of Man, am?" Some said He was this, that, and the other thing. Men to-day will say the most flattering things concerning Him as a man and a teacher. They will even say that He was a prophet. Then the Lord Jesus, as we know, turned to His disciples, and said "Whom say ye that I am?" Peter's response is so familiar—"Thou art the Christ, the Son of the blessed." Now the Lord Jesus says here "Given certain conditions, that shall be the prevailing and standing belief of the world." "Given certain conditions, the world shall know that that is the truth." The world does *not* know, the world does *not* believe, and why? To me this is a very startling thing. I do not know how it appeals to you, beloved, but, oh, how it ought to bring us on our faces before God in lowliness, and in penitence, that this thing of which the Lord Jesus speaks is not being manifested in the earth, except in a very small measure, and therefore, *therefore*, the world does not believe.

Let us turn to the verses and read them again together—verses 20-23. "Neither pray I for these alone, but for them also which shall believe on Me through their word, that they also may be one, as Thou Father art in Me and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent

Mo. And the glory which Thou gavest Me, I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

The manifested unity of the Church is that which will carry conviction to the world. The manifested unity of the Church is that which will convince the world that the Father sent the Son, and that the Son came at the Father's behest. The manifested, demonstrated unity of the Church is that which the Lord Himself says will convince the world. Oh! in how little a degree has there ever been in the world a manifestation of the true unity of the Church. The result is what we see, because the Church, the Body of Christ—and I do beg you to note in passing that these are completely interchangeable terms "the Church," and "the Body of Christ," means one and the same thing, and if you speak of the Body of Christ, you speak of "the Church of God which He purchased with His own Blood." Perhaps there may be some who will question that statement, but think it over again. It is very important to notice and to know that

the Body of Christ is not something separate and particular.

The Body of Christ is the Church of God, the Church of God is the Body of Christ: the Church which He purchased with His own Blood—the Church on earth has been everything in its history, everything but a manifestation of the Divine unity, the unity which is not merely the unity between member and member, but the unity of the members with the Head, a unity that is such as can only be expressed in terms of the unity of the Godhead: "As Thou Father art in Me, and I in Thee, that they also may be, not 'one,' but *in us*." "That they may also be *in us*, that the world may believe that Thou hast sent Me." It is helpful to get correct rendering. In the 21st verse we have the word "art" inserted by the translators. "That they may be one, as Thou *art* in Me." That rather spoils the sense of it. "Thou Father in Me and I in Thee that they may be in us." So the unity of the Church is not an outward thing, it is not an organised thing, it is not a thing of arrangement, but it is a thing of the Spirit, it is a unity in life. The Church is one, because it is energised by one life. It is the Life of Christ

Himself, by the Holy Ghost. It is a thing of the Spirit, this, the innermost principle of the Church. The Church is one—you and I are one—because we are joined to the one Lord and energised by one Life. Now, my point is this, that that basic fact has been so little recognised and so little demonstrated, that the tragedy of the disbelief of the world is patent to-day, and, beloved, you and I are responsible for it. I put it in that way, rather than saying that "the Church" is responsible for it, because it is very easy for us to lay blame on "the Church," and talk in terms of the Church's responsibility. But I believe the Lord wants to bring this thing right home to our hearts, and not that we should stand as judging the Church, but, as members of the Church, that we may see where the failure has been, and get very low before God concerning the whole sad business.

If you and I take to ourselves some exalted spiritual position and begin criticising "the Church," if we start exalting ourselves, it will end in spiritual paralysis, but as we see where the Church has failed, and as we face the awful facts of the Church's failure in the world, and our responsibility for it, it will humble us in the dust before God.

You have only to trace the Church's history to know the failure there has been in this respect all down the ages. Now this should be noted.

The Devil's Target.

In-as-much as the Church, the Body of Christ, is the divinely appointed instrument for the expression of Christ on earth, it has been throughout the ages the target of the devil's strategy, and the enemy's method in connection with the Church has been twofold in character and strangely successful. His first effort was to corrupt it, and those who know Church history well, know, from his point of view, how magnificently he succeeded. He succeeded to such an extent that every heart that wanted to go on with God had to come out and be separate from that thing which the Church had become. There was no other way. Then, as you trace, you see that at once, these separate ones in whom the testimony was, became, in their turn, the target for the devil's attack.

If he could not reintroduce the leaven of corruption, and destroy the Church as a whole, he would introduce elements of the world system. He would introduce schism, he would create suspicion and misunderstanding, he would divide heart from heart, anything, anything,

rather than let there be in the earth, a testimony to, and an expression of, the essential unity of the Church. Why? Here is the explanation. The devil met the Lord Jesus Christ at Calvary, and he knew who Jesus of Nazareth was. He was not in ignorance as to the Person of Jesus, he knew perfectly well that the Father had sent the Son to be the Victor Redeemer, and he knew that if there was in the earth, any real manifestation of Christ in the unity of the Church, any real approximation to, and demonstration of, the real unity of the Church, in that degree, the world would believe that Jesus was the sent One of the Father, no less than the Son of God. This would mean that the devil had lost his kingdom, and at all costs he would smash anything which threatened his kingdom. Oh! you see that wherever you look, you need not be a profound student of history, you have only got to take the history of the centuries and come into even the most superficial knowledge of it, to see that, as the truth of the situation. The enemy has been out all the time to prevent this thing. Anything to prevent there being any expression in the earth of the true unity of the Church.

The Fact and the Testimony.

We must not misunderstand this. The unity of the Church is not an outward thing, it is an inward thing. The world cannot see the central truth, it can only see it in its expression. The world does not see that you and your brother are *one* in Christ. The world sees what it sees, and what the world sees does not affect the fact of the central unity of the Church in life, but the testimony is destroyed, the witness is destroyed where there is schism, the world does not believe because Christ is not expressed in the world. Since the blessed Lord Jesus hung on the Cross of Calvary, the world has not seen Him, save in the Church, and in the members of the Church. Do remember that Christ can only be known by the world, as He is seen in the Church and in the members of the Church. We are responsible for the expression of all that Christ is, in the world. So the Lord lays it upon us as a very sore burden and travail, that there should be some expression of our blessed essential unity, and in the measure in which that is wrought out in us by the Holy Ghost, there will be a testimony in the earth which will be mighty and effective, and in that measure the world will believe.

The Enemy is a past master in strategy!

From the very beginning he has directed his forces upon this very thing, and if he cannot corrupt, he will divide, and he will introduce in the Church on earth, the schism which he introduced in Heaven, through pride. The beautiful and wonderful order of Heaven was broken through schism in Heaven itself. That has been brought down to earth and the Church by the introduction of those very elements—pride, self-will—which were the cause of war in Heaven. The devil has tried his hardest, and how successfully is manifest to all. In the early Church he sought to do that. Even before the foul corruption crept in there was the beginning of schism. You know, even in Corinth there was that proud spirit—"I am of Paul," "I am of Apollos," ycs, and "I am of Christ"—as distinguished from the rest. Probably the people who said "I am of Christ" were exhibiting a more schismatic spirit than the others, wrong as they too were.

Our Responsibility.

Well, in view of that, what is our course to be? What is our responsibility? What are we to do, and how are we to regard this? Are we to go about, seeking to organise Church unity? No! All the efforts that are being made in the world to-day to bring the Churches together, whether they succeed or fail, as far as an outward unity is concerned, will utterly fail to achieve the purpose of the Lord Jesus, for it is not a unity based on forms, but an expression of the spiritual unity of the Church in the power of the Holy Ghost, that will convince the world that the Father sent the Son. We must pray for a manifestation of the essential spiritual unity of the Church, as a living expression of that which *is* true, and we must *know* that this thing is true, and that the Lord's prayer has been answered in this respect, and that the Church is one. Anything along that line must be in the power of the Holy Ghost, and you cannot have any expression of unity in the power of the Holy Ghost until you have Calvary wrought out in experience.

The Outworking of the Cross.

Oh, let us get that home! The absolute outworking of Calvary experimentally, not as a doctrine or teaching, but as a living fact in experience, is the basic thing for the operation of the Holy Ghost and the establishment of this

testimony. Remember, it is the strategic centre of all the enemy's activities against the Church to-day, and it is possible to talk about Calvary, you may talk about Calvary's Victory, and yet be a most schismatic person. No, it is Calvary wrought out in experience by the Holy Ghost that is the basis of any manifestation of the true spiritual unity of the Church.

One doesn't like phraseology at any time, and one is especially nervous of phrases regarding Calvary, but if Calvary is Victory anywhere, it is victory here. If the victory of Christ against the powers of darkness, against the enemy himself and all the hierarchy of evil is to be manifested anywhere it is at this focal point of all the enemy's strategy, and this would secure a manifestation of the true spiritual unity of the Church.

You know, beloved, that if one with the Lord you are one with every saint that loves His Name. That is manifested in a thousand ways. In the simplest way you come to recognise it. You meet with a brother whom you have never met before perhaps, and it seems, as you meet and talk over your differences that you do not get anywhere, then you say "Well, let us pray together." and you find that the one Life that is in you is in him, and you are one in Christ despite the outward differences. You have the one Life, and every expression of the one Life is an expression of unity. You find that in experience but what we do need to recognise is the true nature of this central unity. Oh, let us take hold of these words of our blessed Lord—"And the glory which Thou gavest Me, I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me." That word "perfect" is a word which means "completed." It means that the thing is finished, it means that the thing is there that they may be perfected into one. You have that same word in Hebrews x, 14. "For by one offering He hath perfected for ever, them that are sanctified." This is not something that depends upon the sanctification of the believer but something upon which the sanctification of the believer depends. And so the unity of the Church, the unity that exists between member and member of the Body of Christ, is a unity for which Christ Himself is responsible, and it is based upon the fact of Calvary. It is not something we have to make, but it is something that we have to

recognise, and upon which we have to act. We have gone about trying to establish unity instead of recognising it.

We are "one man" in Christ Jesus. You may call yourself what you like, or you may call yourself nothing, but if you are a truly born-again child of God, if you are really "in Christ," you are a member of the Church, the Body of Christ, and moreover, you have been brought into this central unity which is none other than the Divine unity.

This is something that can only be expressed in terms of the unity between the Father and the Son. Oh, beloved, every expression of that fact carries conviction, and if the world could see the slightest expression of that fact, the world would see Christ. That carries conviction. It is not your words, or my words, it is not what we say, but what we are, and especially what we are when together, which carries conviction, for the world will believe that the Father sent the Son when it sees some real expression of the true unity of the Church in the power of the Holy Ghost. That means in simple terms, that we must stand in our spirit against every bit of self, and refuse every schism in the Church. Whatever the devil does, whatever circumstances he brings us into, we will not be responsible for or recognise schism in any way whatever. Schism in the Church, is a sin against the Holy Ghost! *It is a denial of Calvary.* It is not an outworking of Calvary's Victory, it is a bringing down into the Church of that which the enemy brought to pass in Heaven. If only we could get hold of this oneness in Life! That's the vital thing, that's the thing to grasp and understand.

This platform is not a unity because we agree on certain doctrines, this gathering is not a unity because we believe certain doctrines of the Faith—a thousand times no! If this gathering is in any sense a unity, it is because we are "one" in Christ. Everything that denies that is schism, and

Everything that is schismatic is a sin against the Holy Ghost.

We must recognise that it is only as the truths, of which we have been hearing in this Conference are wrought in us by the Holy Ghost, that there will be any expression of this central unity—only so. If we are there, our hearts will be broken, as we see that awful thing the practical denial of this, we shall be broken, and be on our faces before God,

confessing the sin of the Church, and our own sin. We are all involved in this. Our hearts will be broken before God, because this thing is not working, because the Holy Ghost is not making this true, because there is such an awful denial of all this in the Church, and we shall be brought by the Holy Ghost, as we are thus low before God into some real expression of the central unity. I think we could not do better than turn to Ephesians iv. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love: endeavouring to keep the unity of the Spirit in the bond of peace." The devil is out to smash it and break it! "In all lowliness and meekness and long suffering." It will need all that, it will call for all that, it will call for a very real expression of that. "Endeavouring to keep the unity of the Spirit in the bond of peace," and then recognise that there is "One Lord, One Body, One Spirit, even as ye are called in one hope of your calling," "One Lord, one faith, one Baptism"—only one Body, united by the Spirit . . . "Forbearing one another in love" . . . Now the challenge to our own hearts is very clear from this, and we must leave the Holy Ghost to apply it. We can never bring about outward unity, any attempt to do so will fail, but we can, by getting very low before God in the spirit of Calvary and in persuance of the exhortation in Ephesians iv, so get into the power of the Holy Ghost, that there is a true expression of this inward unity. And the more that is true, the more shall we be the target for the enemy's activity, and the lower we shall have to get before God, in order that the

unity of the Spirit may be kept in the bond of peace. This will call for such a lowly spirit, such a self-sacrificing spirit, such an utter prostration before God, and such an utter denial of all self-interest, that only Calvary, wrought out in the central place, and in every fibre of our being, will enable us to keep it. Remember that this is the focal point of the enemy's activity, it is this thing, upon which the whole strategy of hell is directed.

Wherever there is true spiritual life, wherever there is a work of the Holy Ghost, the enemy is out

to introduce schism, and the higher the thing, the higher the spiritual level of the thing, the more the enemy's activity will be directed against it, and ever the more humbly shall we have to walk before God. "They overcame him in every place, and especially at this focal point because of the Blood of the Lamb, because of the word of their testimony, and they loved not their lives unto death." Complete and utter self-surrender, self-abnegation, Calvary wrought out in experience and then some real expression of the true unity of the Church, in the power of the Holy Ghost, and the world will believe, in the proportion in which it sees, that conviction will be carried, and there will be a mighty movement of God in the world, *then* souls will be born again, *then* we shall see a revival, *then* we shall hear once again sinners calling out "What must I do to be saved?" The fire of the Holy Ghost so purging the Church that this thing for which the Father gave the Holy Ghost is realised.

May the Lord lead us into it, in some real measure of power and experience. S. A.

For Girls and Boys

The Gospel in the Farmyard (No. 2)

"How shall we escape if we neglect so great Salvation?"

If you were in the country at a certain season of the year you might be fortunate enough to see the farmers busy upon a task which I am sure their sheep do not at all enjoy. You would see the sheep gathered together close to a pool of water; then the farmer would take one, and holding it by its four legs, he would plunge it

into the pool, while another man would hold its head tightly, keeping the mouth firmly closed, to ensure that the animal did not swallow any of the water. And so with each sheep in turn. Not at all a pleasant experience for the sheep, of course, but a very good thing for it all the same, for the water in which it is plunged contains a strong poison which counteracts the working of disease in the skin and saves the

sheep in after days from sickness and perhaps from death. Thus you would agree that the dipping, and the dipping mixture, though not necessarily pleasant at the time, are, nevertheless very good things "unto life"—just as you have learnt that the Gospel and the Cross of the Lord Jesus are good things. But—listen for a moment.

I was visiting a farm recently, and in a field I saw a sheep looking very, very ill and scarcely able to stand up. The farmer who was with me said "That sheep is going to die." I asked what was the cause of the illness, and I was told that the animal had accidentally swallowed some of the liquid in which it had recently been dipped. (You remember we have just said that the liquid contains a strong poison). I realised at once that the thing which had been intended to be unto salvation and life when properly applied, had turned out unto destruction and death when *not* properly applied. I expect the trouble arose simply because the sheep *would* struggle while it was being dipped, and despite all the farmer's efforts to immerse it safely into the life-giving water it tried to escape from what it foolishly thought was for its harm—and thus the dipping brought it death instead of life.

All this is a parable which must be applied to the good things of the Gospel. The very important thing for us to notice is this—that the things which God has provided for our salvation and life may prove to be the very things which result in our loss and condemnation. *It all depends on how we receive them.* Let us look at some of them.

First of all, the Lord Jesus Himself. He came to bring salvation to all who will believe on Him—but His coming will have been the occasion of condemnation to all who neglect or reject Him. (Can you find some words in the third chapter of John's Gospel which tell us this?) Then of His own Words He said "The words that I speak unto you are . . . life": oh, then His words are good to hear! Yes, but listen again: "He that . . . receiveth not my saying . . . the word that I spake . . . shall judge him in the last day." Surely the good and tender words of the Lord Jesus could never become our judge? Yes, if by our neglect of them or our rebellion against them

we do not allow them to do their saving work in us. Again, remember how the Lord Jesus was spoken of as "the Lamb of God that taketh away the sin of the world." A Lamb must surely be gentle and harmless? Yes, He is so to all who confess that it was for their sin that He died upon the Cross; but in the book of the Revelation there is a terrible picture of kings and princes and the great men of the earth fleeing in terror before the wrath of that same Lamb. Why will He be Life and Peace to some, and terror to others? Not because He is different in Himself, but because some have rightly received Him and others have not.

Boys and girls, God has done everything that is possible to save the whole world—including you. This is the good news that we call the Gospel. But how easy it is to trifle with the Gospel story, and, even though we may not deliberately fight against Him, to neglect to surrender to the Lord Jesus. What are *you* doing? Suppose it should have to be said of you that because, like the sheep, you would not submit to be washed in that precious stream where life and cleansing are to be found—the precious Blood of Jesus Christ—the very opportunity that was given to you has resulted in your condemnation: death instead of life, darkness instead of light, eternal sorrow instead of eternal joy in Jesus' presence. All who have heard the Gospel story will be either saved or condemned through it. What will *you* do with Jesus? Crown Him as King—or crucify Him? Allow Him to plunge you into the mighty death that He died for you on the Cross, that you may live in newness of life—or struggle against His love? When you stand before Him—as we all must do one day—will He be to you Saviour and Friend, or Judge? Now is the time to decide the answer.

One other word. Perhaps you have received the Lord Jesus into your heart. Have you yielded to all He has since shown you concerning His will for you? Remember what He has said about His word—we have referred to it above—and neglect not to do *all* that you know to be His will.

(The Bible references to the texts quoted above have been purposely omitted. Will you try and find them?) G. P.

The Lord, The Throne, The Altar, and The Man

Isaiah vi. 1-8.

The Lord in Sole Possession.

If you look closely you will see the outstanding things in these verses are, firstly, the Lord, the Lord Himself high and lifted up, His train filling the Temple: and, beloved, our hearts warm to that with a great consent and affirmation: and we say, yes, that's where everything begins. Everything begins there with the Lord Himself high and lifted up, and His train filling the Temple. We can have nothing until that is so, and we must, right at the outset and all the way through, seek to keep that as the main factor in our vision. We must see the Lord Himself first. It has become almost common-place with us now to say, in the terms of a hymn which we all love.

"Not joy, nor peace, nor even blessing, but Himself"

The Lord Himself, and the Lord Himself as high and lifted up and His train filling the Temple. The Lord filling the House of the Lord, where there is no room for anything else but the Lord, the Lord in sole occupation, His train filling the Temple. That is where we begin, and that is where we must end—the Lord Himself, and surely our cry is that in these days above everything else it shall be the Lord Whom we seek, and the Lord Who is high and lifted up, and the Lord being given His place. WE cannot lift the Lord up, WE cannot set the Lord on high, WE cannot make the Lord's train fill the Temple, but we CAN recognise that that is His place, and in every way in which it is revealed to us surrender to that and say, yes, it shall be—the Lord given His place: and when the Lord is given His place He fills everything, and there is no place for anything else or any one else; and Oh! if that is where He gets us really in experience in spiritual life, in life at every point and in every connection and relationship, in these days, this meditation will be well worth while. There are so many other things, interests, considerations, elements, personalities and what-not obtruding themselves into the place of the Lord and in front of the Lord. There is that pride of heart

which shows itself in so many ways which, in essence and in principle, always seeks to exalt itself and occupy the place of the Lord. It was born in the heart of one who said, "I WILL ascend into heaven," . . . "I WILL exalt my throne above the clouds" . . . "I WILL be equal with the Most High." It is simply the principle of the pride working itself out and pride always gets in front of God and doesn't give Him His place, and the Lord has got to search our hearts just to reveal that something which is not giving Him His place, and that something which is in the way of the Glory of the Lord.

Beloved, it begins and ends there. Shall that be our prayer that the Lord shall have His place? And when we come to see ways in which we never thought, never imagined the Lord was not having His place, He *shall* have it where we are concerned. Oh! this deceitful heart. Our hearts are deceitful, there is no doubt about it, and the very deceitfulness of our hearts is found in this fact that when we think that we have surrendered utterly to the Lord there is pride in our very surrendering. There is pride and a boast about our humility. How true it has been in so many cases, those who started well, paid a great price; stood firm for the Lord and then have become used of God, that imperceptibly and unconsciously they have become proud by reason of the blessing of God. and, and, there has slipped out as through a back door real spiritual ministry because they have become "able" in another sense, and yet they would claim that they are just as true as ever, and it does require a mighty revelation of the Lord to keep *us* out of the picture. That is where it leads to. It is only when the Holy Spirit really does present to us in a blaze the Lord high and lifted up and His train filling the Temple that we are saved, and for all the divine purposes and interests such an unveiling of the Lord is necessary. He must come by the revelation of the Spirit to us, not in words of man, not in great things said about Him—which may be perfectly true as to the doctrine

of God—but in that work of the Holy Ghost which makes God live before us, so that we get on our faces. The Lord high and lifted up and His train filling the Temple. That is the first and all-inclusive thing.

The Throne.

The second thing associated with it is the Throne. "Seated on the Throne." "I saw the Lord high and lifted up, seated on a Throne" the absolute sovereignty of God in relation to the vocation of His people. I think that is the point here. It is not just the Lord as the Majestic One—we all recognise and acknowledge that—but you see a great vocation is now, here in these words, looming upon the horizon, the work of the Lord is in view.

Here is this man receiving his commission and his vocation in the House of God and he must needs see the Lord high and lifted up and His train filling that whole House, but the Sovereignty of God must come into relation. You see how the sovereignty of that Throne is functioning back of this man's ministry. He begins to tear dominions and kingdoms limb from limb, chapter after chapter of war, war, war, to the nations and the kingdoms. The whole world is brought to judgment and here is the Throne, you see, coming into relation to this ministry. Beloved, we also have got to come into relationship with that Throne, and that Throne has got to come into our life and ministry to make it effective. Principalities and powers and world rulers of darkness have got to feel the impact of that Throne in a new way. May the Lord reveal Himself to us, and then bring us into relationship to the Throne for all His divine purposes—the Lord Himself, the Throne.

The Man.

Then the man! It is almost a daring thing to point him out in the presence of that Throne, he seems to have shrunk, and the contrast is so great that you hardly dare mention the man; and yet he is there in the presence of the revelation and the unveiling of the Lord and in the presence of that Throne, that man is down on his face, undone, undone. And, beloved, note this thing about the man, it is the very essence of a work of grace that the man does not begin to deplore the *things* about which he is at fault, but he begins to recognise that it is himself who is undone. It will not be a sufficient out-working of the revelation of God

in these things if we simply come to points and say, yes, I know I have been at fault on this or that thing. The only thing worthy of such a Lord as this is that we are recognising that we in ourselves are undone, that it is the man who is undone. If we really do from our hearts ask the Lord for an unveiling from Himself, and if we really seek that Throne fellowship with His sovereignty, let us be just as earnest in our requests that we shall go out of the picture, that this whole thing shall mean that because the Lord comes in *we* are ruled out, we are brought to nothing, that we are quite prepared for the upshot of it all to be "woe is me." It was ever so.

Job! You remember in the presence of God, an unveiling, the great climax of that wonderful drama, said, "For mine eyes have seen the Lord, *wherefore* I abhor myself in dust and ashes."

Peter saw the Lord, and cried "depart from me, O Lord, I am a sinful man."

It is a necessary and essential prelude to any place in the Lord's use and service. Oh! and not that it shall be a momentary thing, a thing of the passing unveiling, but that it shall be registered so deeply that it shall be an abiding thing that we are nothing and He is All. May that be an issue of this message—we are nothing and He is all. We all say that now, don't we? I suppose not one of us here would fail to say that; we all say it from our hearts with a very deep sincerity—we are nothing, He is All.

The Altar.

The vision is not complete yet. There is the Cross, the altar, and on that altar two things, there is the Blood for cleansing, and there is the fire, the Fire. Here is the Blood and the Spirit working together. What for? Well, just to put away all the hindrance to the Glory of God. I think you know that that fragment in the third verse is a key to this whole thing. Our translations put it this way "the whole earth is full of His Glory," but that is not just a perfect translation of the Hebrew. The Hebrew more correctly reads thus "the fulness of the whole earth is His Glory." Now I am not going to stay to explain that and to point out the differences, but there I see the key, it is His glory, that is in view, His glory is at stake and the whole earth full of His glory, that is the end in view and therefore the Cross, the precious Blood has to come in to remove all that is in the way of the glory, to remove the thing that cannot glorify

God. The Cross is central to the glory of God, the mighty fire not only making the Blood effective in approaching it but enabling and energising to respond to the Divine Call that leads him to this next thing. You have the Lord Himself, the Throne, the Man, the Cross, the Fire of the Spirit, and then you have

The Voice.

That is the thing which comes out of this. You notice it is the Voice in the Temple, the Voice in the House of God. God speaks in His House when the Cross and the Blood have done their work of cleansing in the power of the Spirit. When the Lord has His place and His rights, then His Voice can be heard in commission, and that is what we want to be one of the great issues in these days. When the work of the Cross has been applied and the Lord has got His place, then we shall hear the Voice in the House saying "Who will go for us?" This thing was suspended in mid air; it was not to Isaiah will *you* go? But it was

there the Lord wanted a voluntary and unreserved response to His own call, and so He said "Who?"

Let it be settled, beloved, with us that the Lord will never accept our response and say "Go to this people" unless all this other has been settled—the Lord Himself, the Supreme Object, a relationship established with His Throne, an utter brokenness and emptying of man, emptying of all self in confidence and assurance and interest, the emptying of the man, the work of the Cross, and the putting away of all that is in the way of the glory, the work of the Spirit in energising—then, then the Lord can listen to the response which comes to His Call.

Now that is something to pray about, isn't it? All this is the background of everything, and leads on to a glorious consummation. What we have to do is to daily ask that all this may be true in our case, and that if Cherubim and Seraphim before Him fall on their faces, how much more becoming is it of us. T. A.-S.

Our Confession of Faith

I. WE believe that the whole Bible of sixty-six books contained in the Old and New Testaments is the Word of God: that it is inspired of God the Holy Spirit; that the inspiration is not the concept only, but that the very words of the original writings were inspired: that they are a sufficient and complete revelation from God to man. We therefore build upon the Holy Scriptures as our rule of doctrine, faith, and practice: they are our final court of appeal.

II. We believe in the unity of the Godhead and the Trinity of the persons therein: Father, Son and Holy Spirit.

III. We believe that Jesus Christ was God manifest in the flesh, born of a virgin by the operation of the Holy Spirit.

IV. We believe that when the Lord Jesus went to the Cross and died, while His *crucifixion* was by man (and that "according to the pre-determinate counsel of God") His *death* was of a deeper character—the laying down of His life deliberately and voluntarily, and that it had a threefold significance, viz.:

(1) It was Substitutionary. That is—"He who knew no sin was made sin in our place" and bore all the judgment and penalty of sin that man might be justified

and acquitted through faith in that atoning death. The rejection of this atoning death involves the eternal loss of the sinner.

(2) It was Representative. That is that when Christ died, in the sight and mind of God, the whole race in Adam as fallen died in Him. "We thus judge that if one died in the place of all, then all died" (in Him). Hence the only ground upon which there can be any relationship to God is that of a new birth from above by the operation of the Holy Spirit.

(3) It was Victorious. As over sin and "the flesh" so over all the powers of Satan. The Cross of Calvary registered the final overthrow of the entire Satanic hierarchy, securing victory in life for the believer now; authority for the Church; and ultimate destruction of that hierarchy at the time appointed.

V. We believe in the personal physical resurrection of the Lord Jesus, and that He in bodily presence "showed Himself alive after His resurrection" "by many infallible proofs."

VI. We believe that in the same bodily form He will come again "in like manner as He was

received up." This coming, we believe, will be pre-millennial.

VII. We believe that the Church, according to the Word of God, is composed of those who upon a basis of identification with Christ in death, burial, and resurrection by faith, have been truly born anew of the Spirit, "baptized by (that) One Spirit into One Body."

This Church is not an earthly organisation, but a spiritual organism, super-national, super-denominational. We therefore feel that the pursuit or propagation of anything of an earthly sectarian character is contrary to the teaching and spirit of the Word of God, therefore contrary to the Divine mind.

Nevertheless, we would strongly disfavour the propagation of this latter view as such, believing, as we do, that any course of action must be taken by all concerned individually upon a basis of the revelation and conviction of the Holy Spirit.

VIII. We believe that what are commonly called "ordinances" are really "testimonies" to spiritual realities, and that these are four in number; viz.:

(1) Baptism of believers by immersion: the testimony to identification with Christ in death, burial and resurrection. Romans vi. 3-11; Col. ii. 12, etc.

(2) "The laying on of hands." The act of representative members of the Body of Christ, by which a testimony is borne to the oneness of the "Body" in all its members under one anointing, which is upon the "Sovereign Head" for all His members. Upon this ground—not made by the laying on of hands but testified to—believers are sharers in that anointing and are equipped for whatever may have been the foreknown purpose of God in and through them. The principle also applies to the oneness of the ministry in the "Body of Christ" or "House of God" (the same thing).

Psalm cxxxiii. 2; Matt. iii. 16; Heb. vi. 2; Acts viii. 17, ix. 17; 2 Tim. i. 6, 14; 1 Tim. i. 18; II Tim. 4. 14; Acts xix. 5, 6, etc.

(3) The Lord's table. In this testimony all the others are gathered together, and while the others have to be borne as occasion requires, this has to be regular and continuous. It sets forth or proclaims the substitutionary work of Calvary and the representative; His death for us, our death in Him. It

declares the corporate nature of the Church—His Body—"One Loaf" (1 Cor. x. 16, 17; 1 Cor. xi. 23-30).

It postulates the One life—Divine Life—life triumphant over death shared by all believers, for "the life is in the Blood" and "the blood is the life." Lev. xvii. 14; John vi. 53, etc.

(4) The anointing of the sick. James v. 14. This we believe to be a testimony to the indwelling Christ as the life of His members. He is anointed from eternity to be the life of His people, and to give them life. The anointing with oil testifies to this fact. HE, as the Anointed of God by the Spirit has conquered death. As within His members He is, by the Spirit, the Earnest of a full and final deliverance from the bondage of (physical) corruption. This Earnest is manifested either by the healing of sickness or by a quickening and energising to transcend infirmity to do the will of God. Which of these two takes place in each individual case is in His sovereign choice, both are seen in the Word of God. This is no mechanical application of a static "ordinance," but a testimony which can only be virtuous in the power of the Holy Spirit.

NOTE.—With reference to the above "testimonies" we do not feel that it is required of us that we should seek to propagate them as a system of teaching, or as to be blindly obeyed by all; but to give them their place and carry them out as the Lord's people are enlightened and led by the Holy Spirit in connection with them. The Spirit must lead in every case; and it is ours to expound the Word as led by Him.

The presentation of this confession of faith is not intended to be the fixing of a boundary between ourselves and others. *It makes no difference whatever to our fellowship with all the true people of God, and we trust that it will never be allowed by them to create a barrier. We trust that we shall never give the impression that the acceptance of this statement of doctrine in toto is the ground of fellowship: GOD FORBID!*

But believing these things to be according to the Word of God, we feel that it is due to all to know where we stand.

A larger treatise on some points is obviously necessary to an adequate understanding. This we have in mind to provide.

Sovereign Head

The Unveiling of the Son of God as Son of Man.
The Twofold Law of Life.

(Continued.)

WE have recently been considering some of the laws and principles of the Life of the Heavenly Man, and we come now to another of these which is the law of Life by the obedience of faith. We will go right back to the beginning of our theme with

Acts ix. 5: "Who art Thou, Lord?—I am Jesus."

Phillippians iii. 10: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death."

Now simply, undoubtedly the first thing which astounded and astonished Saul of Tarsus in that response to his enquiry was that Jesus was alive. Jesus alive! Doubtless he carried that with him in those days prior to his retirement into Arabia and then through the two or three years in the Arabian desert, Jesus alive, the one thing constantly recurring in him, and it was that that was re-shaping everything on the one side while it upset everything on the other. Jesus alive, and for ever after that was the basis of his spiritual quest to know Jesus after the Spirit, no longer according to the flesh, in the power of His resurrection, the vast cosmic and universal significance of His sufferings in their ultimate outworking and the essential method of entering into the Eternal Purpose in the first place by being made conformable to His death. So we hear Him from time to time saying such things as "Last of all He appeared to me," and then "Have not I seen the Lord Jesus": "the Living One," to use now the words which came through John many years after Paul had laid down his pen for the last time, "I am the Living One (or as the Authorised Version has it) I am He that liveth, I became dead, but behold I am alive unto the ages of the ages, and I have the keys of death and of Hades." "All the issues of death are in my power. I live!" This was what broke upon Saul of Tarsus, and became the

sphere of an abiding spiritual enquiry, investigation and quest in Paul the Apostle. He came to see, and wanted to see more and more that Jesus as the Life Personified was the key and the door to the Eternal Purpose of God. That is the theme of Paul.

Now Jesus as the Way of Life is first seen in the early records of the history of God's dealings with man. In the last verse of the third chapter of Genesis you have the second mention of the Tree of Life, but there you have it mentioned in relation to a way—the way of the Tree of Life. It is perhaps a little side glance, but it is a light which comes upon the immediate subject to remember that on every occurrence or appearance of this Tree of Life it is always related to a way. When it reappears in the prophesies of Ezekiel, in the 47th chapter for instance, you find it is related to a way. And then when it reappears in the Revelation, 27th chapter, it is "in the midst of the street thereof, and on this side and on that it is a way of the Tree of Life"—a street. Now, coming back to this Tree of Life in the Book of Genesis here Jesus as the Way of Life is first brought before us, so far as this world is concerned. You remember its virtue, the power what the New Testament calls æonic life. You remember that it had to be safeguarded after sin had entered lest being partaken of it should bring about a perpetuation of a fallen state. That is its virtue—we need not stay with further details. Whercin lay this virtue? Now surely not in its physical properties! Surely this æonic life, this perpetual life in Christ is not merely a physical matter! One feels most strongly as we come back with the full revelation of God in all the word that it was not in the physical element of taking literal fruit from that tree which resulted in Eternal life, but it was in the spiritual properties. And what were the spiritual principles of man's relation to that symbolic thing, that typical thing? Undoubtedly they were faith and obedience,

The violation of those two principles brought death: the observance of these two principles would have meant life. So you have rising up right at the beginning in relation to the way of Eternal Life, the Life of the Heavenly Man on the ground of resurrection, these two basic principles, FAITH and OBEDIENCE. The obedience of faith. The violation, let us repeat it, of those two principles brought double death, the loss of this Life in the first place, which was never partaken of, or received, but death in addition to this. "The day that thou eatest thereof (the other tree) thou shalt die." When you take the optional thing, forbidden, in preference to the other which is allowed you die a double death, a second death. Now I am not staying with these things to follow them out in themselves, as you see, one is mentioning them to pass on. There is a difference between the immortality of the soul and eternal life in Christ.

Now the way to the Tree of Life after the violation of this two-fold principle of relation to God on a basis of Eternal Life was, one was going to say, closed, but more wisely we should say, secured in something, by something, for something. How?

The Cherubim.

I want you to notice here a very small point, it may seem, but which has its own great significance. It does not say that God placed Cherubim in the way of the Tree of Life. It says He placed *the* Cherubim. The history of the Cherubim we do not know, but obviously their existence and their character is taken for granted. He placed the Cherubim, and the force of the Hebrew is He made to reside there the Cherubim. It was not just a momentary thing, it was an established principle. Without again analysing the history and the nature of the Cherubim all we need say is that the Cherubim were a combination in representation of earthly and heavenly elements. You remember all the way through the four-fold symbolism in the Cherubim—the man, the lion, the eagle, the ox.

Eagle—Heavenly glory and mystery.

Lion—Sovereignty and majesty.

Ox—Service and sacrifice.

Man—Representation.

And so here you gather up in the Cherubim the combination of heavenly and earthly elements.

These appear again and again in the history of God's dealing with men in type and symbol. In one word, what is it? Incarnation! The incarnation of the Heavenly, God manifest in the flesh, the majesty and sovereignty on high, the heavenly glory and mystery incarnate in man fulfilling the Eternal Purpose by the Cross of service and sacrifice, made flesh in order to serve and to suffer unto the will of God, which is the Eternal Purpose. That may be imperfectly presented, but I think you are capable of recognising what one is endeavouring to say. The Incarnation was that. That veil of the temple, for instance, which God rent from top to bottom at the last moment of the accomplishment of the will of God in Christ suffering death. Paul tells us that it was by a new and living way, the way of Life which He opened for us in His flesh, the veil, and on that veil, as you know, were inscribed the representation of the Cherubim. Here you have the combination of, the heavenly and the earthly, the perfect Man indwelt by God. The way of the realisation of the purpose of God was then the way of Life as by the Incarnation—the perfect Man Christ Jesus—God Incarnate—the way of the Eternal Purpose in that Incarnation. What happened? Well, you go back, and you find that Life is secured in the Cherubim, or, in other words, Life is secured in the God Man, the Arch-Type Man, the Representative of that which God had set His heart upon, which is only realised on the ground of resurrection. Then in the Incarnation of God in Christ the serpent was met and vanquished, sin was judged and put away: fallen humanity was gathered up and for all future purposes of God put away, abolished. Death was destroyed, being robbed of its sting, and Divine Life became triumphant, the way of life being thrown open. This, of course, is the inner meaning of the incident in the last scenes of His earthly life between Himself and the one who is called by us "the dying thief." "The dying thief rejoiced to see that fountain in his day": and the Master said to him, "To-day shalt thou be with me in paradise." He was only saying in effect, "the way of life is flung open to-day, because I have vanquished the serpent in this cross. I have destroyed death: I have abolished sin. I am the Life, and in me there is secured the paradise of God, and with Me you will be in paradise." That is the earnest of everything geographically and everything more that you want, but the first

thing is that you should take of the Tree of Life, and that is the One which for ever Paul sought to know in this power of His resurrection. So then, beloved, we come back to the principles, the laws of this Life, of this Heavenly Man—the way of Life is the way of faith and obedience, and that was consummated by Christ in His Cross. Faith and obedience found their ultimate realisation in His Cross by Himself.

The Path through the Ages.

You notice the path of this through the ages. God's way of Life. It is a thin red streak, but straight, direct, unwavering, sheer, always speaking of Life by these two laws. The obedience of faith. That gathers up the story of Abel. It is a short story; we say it is a tragic story, but it is a far-reaching story. "He being dead, yet speaketh." The Christ, the greater than Abel has answered the cry of the blood of Abel. Abel's life story is gathered up then in two words—Faith—Obedience. "By faith Abel offered Isaac in action—that is the story.

Enoch.—Enoch walked with God. How? By faith. What did he do? He walked. Some people's faith doesn't put them on their feet and cause them to go strongly in the way of the Lord. But, Enoch, by faith, walked. And you know it is almost a hackneyed observation that the little sentence about Enoch comes in a long monotonous story of this and that man died and was buried, and you go on verse after verse until you wonder why you should read this, and suddenly in the midst "And Enoch walked with God, and he was not, for God took him." That is all. Here, however, is the divine interruption of the course of death, God breaking in upon death with His own principle of Life, and showing that that monotony, that course of things is broken up when you find a man walking with God by faith. The effect and out-working of the obedience of faith is to destroy death and to bring you on to resurrection ground. That is Enoch's life. Two words—obedience, faith.

Noah.—"By faith, Noah warned of God believed and built an ark to the saving"—the obedience of faith.

Abraham believed God, but his faith led him out, and he acted upon it, "not knowing whither he went."

Isaac — Jacob — Joseph — Moses — Israel—

God's line, God's way of Life through the ages. The disobedience of unbelief brought death every time. The obedience of faith brought them into Life. Of course, one is now in the realm of type and figure, not the reality which was yet to be. So God had His path of Life, concerning which David prayed "Lead me in the way everlasting." This, then, was consummated, as we have seen in Christ, through the veil, that is to say His flesh, with the Cherubim rent, when He had accomplished all and was able to say it—the all-inclusive will of God—It is finished; it is perfect, would be more correct: it is complete. He was then able to pronounce the finality of the accomplishment of the divine will, and that veil was opened, and the way through into the immediate presence of and communion with God was made clear, so Paul cries "I live by the faith of the Son of God." It is no insignificant thing that Paul in Colossians ii. 12, in speaking about baptism, says that we were raised into union with Him in resurrection life by faith, by the operation of faith—buried with Him in baptism. That is the obedience. God has to give you some direct immediate and definite forms of showing that you are obedient. It is all very well to get away into some abstract realm, and say I believe in the spirit of obedience. The Lord brings you down in personal direct immediate methods of proving that you are obedient, and that you believe, and all the way through life He is bringing you up against this: but there are such instructions in His word which are to be observed as acts of obedience—the obedience of faith—issuing in Life, and that is the proof. So he says "Buried with Him in baptism." There is your act of obedience—"Thus it becometh us to fulfil all righteousness." The obedience of faith—issuing in what? We are joined to Him in the likeness of His resurrection by the operation of faith. I think we need say very little more. Listen to this as we close—

Romans v.: "By the disobedience of one, death; by the obedience of One, Life."

And something more. 1 Cor. xv.: "By man came death, by man came also the resurrection from the dead." That is tremendous. All this drama of the ages circling round the Christ is truly unnecessary where God is concerned if He remains in His isolation and detachment as God over all infinitely mighty and powerful, then all this has no meaning, but if the Eternal Purpose of God relates to glorified

humanity, the Purpose has got to be wrought out upon that level, and it is to be man that does it—"By man came death, by man came also the resurrection." But what man? By this Man. But this Man is only One, one says it not in any lack of recognition of the supreme value and significance of the Lord Jesus as Head, but nevertheless, this in the "Arche-Typal" One, Representative of all the others, and this thing which God has secured in Him, has got to be made real in all of whom He is the Arch-Type. Now how is that done? By knowing Him, and the power of His resurrection. The obedience of faith—every step, faith, and God all the time cutting off from any basis whatever that is other than faith. To get you out there taking from under your feet everything upon which you might stand and trust that is outside of Himself to get you swung out to a

realm of faith, and then to act by that faith, to live by that faith. It is a simple law, but you see how far back, and how far on it takes you. The law of the life of the Heavenly Man is the law of Life by the obedience of faith, and that will carry you through.

May the Lord increase our faith and energise us unto a complete obedience.

T. A.-S.

NOTE.

In these studies, while we are considering Christ in His representative capacity as "Son of Man," we are not for one moment suggesting that we are intended by God to be so many Christs. There is a great and distinct difference between God being manifest in flesh, very God, and man being joined with God in Christ, sharing one life and enjoying perfect fellowship.

Oneness with Christ

By A. J. GORDON.

(Continued.)

II.

Resurrection in Christ.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. iii. 1.

"God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved :) and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus."—Eph. ii. 4-6.

"And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses."—Col. ii. 13.

ONE with Christ in his dying, we must be one with Him also in his resurrection. For the bands of this mystic union are not dissolved or weakened while the Saviour lies in the tomb. Joined to his people, that He might carry them with Him through the pains and penalties of death, He now in the same gracious partnership of being brings them up again from the dead. And so "He spreads the mighty miracle of his own regeneration from the dead, along the

whole line of history. He repeats it in every true believer. The Church's is an everlasting Easter."

There is doubtless the same theoretical difficulty in conceiving of the believer as having been raised in Christ's resurrection, as there is in conceiving of Him as having died in his crucifixion. And hence, as some read that very striking and explicit word of the Spirit, "If then ye were raised together with Christ," (Col. iii 1), they find it much easier to remand the expression to the realm of metaphor, than to accept it literally and without condition.

Resurrection a Principle of Spiritual Energy.

But we are to remember that the resurrection is not merely a historical fact, the transcendent miracle and mystery of the apostolic age. Certainly it is all that. But it is more. It is a moral event, a principle of spiritual energy, as well as a fact of human history. While to those therefore who see Christ only from the outer court of knowledge, and whose faith ends in the bare belief that "He died and rose again according to the Scriptures," the mystery may remain: to those who press into the inner sanctuary of fellowship, praying that they may

"know Him and the *power of his resurrection*," it will be more and more laid open to them as they advance. What the power of Christ's resurrection is, we may infer from the closeness of its relation in the gospel to spiritual renewal and justification, as well as to physical re-animation.

It is a judicial power, and it is a regenerative power. The first only as crowning and sealing the judgment of the cross, so that whereas Christ's death was our justification procured, his rising was our justification justified. And the second only as related to the Spirit, so that while it is the Holy Ghost that renews, it is clearly only from the risen Christ that the soul derives its life in renewal. "*Because I live, ye shall live also.*"

Resurrection and Pardon.

Let us trace these two thoughts into their details. How clearly our resurrection is linked with Christ's, for the assurance of pardon, in this passage: "And you, being dead in your sins and the uncircumcision of your flesh, *hath He quickened together with Him, having forgiven you all trespasses*" (Col. ii. 13). That forgiveness was fully accomplished when He had pronounced the "It is finished" on the cross. For then had He blotted out the dark score of disobedience that was against us, having nailed it to the cross. And this verily was decisive and final, "a nail fastened in a sure place." But the pardon thus written in his blood waited to be sealed and attested by his resurrection. For though He had spoiled principalities and powers by his death, only by bursting the bars of the grave could He "make a show of them, openly triumphing over them in Himself."

And so, while in the blood of the dying Christ we see the title of our pardon, we wait for a luminous glance from the risen Christ to bring it out into full distinctness and significance. An inheritance may be ours and yet not ours: ours in effect, because the deed of it has been executed; but not ours to certain knowledge and apprehension, since we have not received it. The heritage of peace which became ours by the death of the Testator, faith cannot take while He lies in the grave. We must see our Eliakim, who openeth and no man shutteth, returning from the tomb with the key of the House of David laid upon his shoulder (Isaiah xxii. 22), before we can enter with Him into our purchased possession. So vital is this to our assurance of faith, that Paul says, "If Christ be not raised,

your faith is vain, *ye are yet in your sins*" (1 Cor. xv. 17). Ye died with Christ, ye in Him and He in your sins that were upon Him; ye were buried with Christ, ye in Him still, and He in your sins still. If He lies yet in that dark unopened grave, ye lie there yet, in your sins, because in Him who went down into the tomb with those sins upon Him. Faith cannot place the disciple above his Master. It can only make him to be as his Master, a sharer in his condition, a partner in his destiny. Now while our Lord's sufferings in the flesh were completed when He yielded up the ghost, He was not disentangled from our guilt so long as He lay in the tomb. How then shall our faith outrun Him, and reach the vantage ground of the resurrection, while the grave still holds Him in its grim imprisonment? How shall we break the bands of condemnation and cast away its cords from us, if it be possible for Him to be "holden of death?" And yet He is so holden, if a single item of the debt of sin is left uncanceled. - "The wages of sin is death;" and that wages must be paid to the full. "Thou shalt by no means come out thence till thou hast paid the uttermost farthing," says an inexorable law; and if He is holden, we are holden with Him, because of that faith that has linked us into indissoluble partnership with his destiny. Such is the certain inference from that dreary hypothesis, "If Christ be not raised."

"But now is Christ risen from the dead." And since we are risen with Him, we are not in our sins. In his renewal from the dead, we were lifted forever from their dark enfolding condemnation. They cannot bind a single fetter on us now: they cannot remand us for a single instant to the prison-house of despair. Because "the God of peace has brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep," all the flock folded in Him by faith, are safe. "They shall never perish, neither shall any man pluck them out of his hands."

That the remains of sin are still clinging to us, we are only too painfully conscious. Not like the sinless Lord have we put off all the ceremonies of our body of death. But not the less truly are we alive with Christ from the dead, and death, the penalty of sin, can have no more dominion over us.

This truth is most strikingly told again in those words of the Apostle: "Who was delivered for our offenses, and raised again for our

ustification,"—literally, "delivered *because* of our offenses, and raised *because* of our justification." So enwrapped was He in our sins that were upon Him, that he could not escape from leath.

But when the justification of us who are in Him had been accomplished, He could not be detained by death.

And so because our justification was completed, He was raised again. What an affecting emphasis is here again laid upon the doctrine of our Lord's union with his people! Their cause is so thoroughly his own that He cannot outstrip them a single step in the path of redemption. Opener of the prison doors to them that are bound, He yet waits till the last demand of justice has been satisfied, before He comes through the gate of the grave to lead them out. The members must be with their Head. They are his fulness, and without them He cannot be made perfect. He waits till the weary hours of their prison service are completed in their Surety. He cannot accept deliverance while they are under condemnation. But when the full acquittal has been secured, the glorious promise is fulfilled, "*The third day I shall be perfected.*" Aye, thou mighty Captain of our Salvation, thou first Begotten from the dead, because thou wilt then have "*perfected forever them that are sanctified.*"

I am aware of a certain holy jealousy for the honour of the cross, that restrains some from ascribing justifying efficacy to the resurrection of Christ. But let it be marked that it is not atoning justification which we attribute to it, but "*manifestive justification,*" as Edwards so exactly names it. And a guilty conscience needs this as well as the other. The prisoner does not know himself free, though he has served out to its last day and hour his term of sentence, if the prison doors still remain shut upon him. Prisoners of hope, bound with Christ under the law, we are not fully assured of our deliverance, when we can reckon ourselves dead with Him, though justice is thereby satisfied. We wait for the angel to descend from heaven—messenger of peace to us because deputy of justice to Him—to roll back the stone from the door of the sepulchre. The wounded hands and feet, the dying cry that yields up the Spirit, and the lifeless body at last lying in the tomb, are the tokens of the price paid. But the empty tomb, the folded napkin, and the linen clothes laid by themselves, these are the tokens of the price

accepted, of the prisoner's discharge, and of the loosing of the pains of death forever, from all who died in Christ. And so to all questionings of a timid or doubting conscience, the answer now is, "Who is he that condemneth? It is Christ that died, *yea rather, that is risen again,* who is even at the right hand of God, who also maketh intercession for us" (Rom. viii. 34).

Resurrection and Newness of Life.

But not only does our resurrection in Christ raise us out of condemnation: it also lifts us into a new life in Him. In Christ crucified we put off the old man, in Christ risen we put on the new man. The cross was for the destruction of the body of sin; the resurrection was for imparting to us the principle of divine life. By his crucifixion, our Redeemer accomplished a twofold death for us. *He condemned sin in the flesh* (Rom. viii. 3), exhausting at once the eternal penalties that were menacing the soul of man, and inflicting on the body that death sentence which will be fully consummated for every believer when he lies down in the grave. By his resurrection He makes us the subjects of a twofold regeneration—the regeneration of the soul in this life, and that of the body in the life to come; both of which are expressly said to make us sons of God, because the one only completes and consummates the other: and in both of which we are "the children of God, being children of the resurrection."

For the renewed body we still wait with all saints in eager longing till we be clothed upon at the resurrection. The renewed soul we already have in Christ. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, *hath begotten us again* unto a lively hope, by the resurrection of Jesus Christ from the dead" (1 Peter i. 3). Wonderful words! It is not merely a potential renewal that is here indicated, the laying of a basis for a possible but still future regeneration. We that believe, are already "risen with Him, through the faith of the operation of God."

(To be continued.)

REMEMBER!

NEWCASTLE MEETINGS

October 31st — November 1st

The Honor Oak Christian Fellowship Centre, HONOR OAK ROAD, LONDON, S.E.23.

Meetings for Spiritual Edification, the Proclamation of the Gospel, Prayer and Fellowship

SUNDAYS at 10 A.M., 11 A.M., 3 P.M. (Young People), 6.30 P.M.

MONDAYS at 7.30 P.M.

TUESDAYS at 8 P.M. (Young People).

WEDNESDAYS at 8 P.M.

SATURDAYS at 7.30 P.M.

Conferences are held at the beginning of each month, this fixed by the first Sunday. (Friday to Monday evenings, inclusive.) All particulars may be obtained from G. Paterson, Honor Oak Christian Fellowship Centre, Honor Oak Road, S.E.23.

The Guest House is open to receive guests for the period of the conferences or at other times as the Lord leads.

Telegrams : "Syndesmos, Forest, London."

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Witness and a Testimony

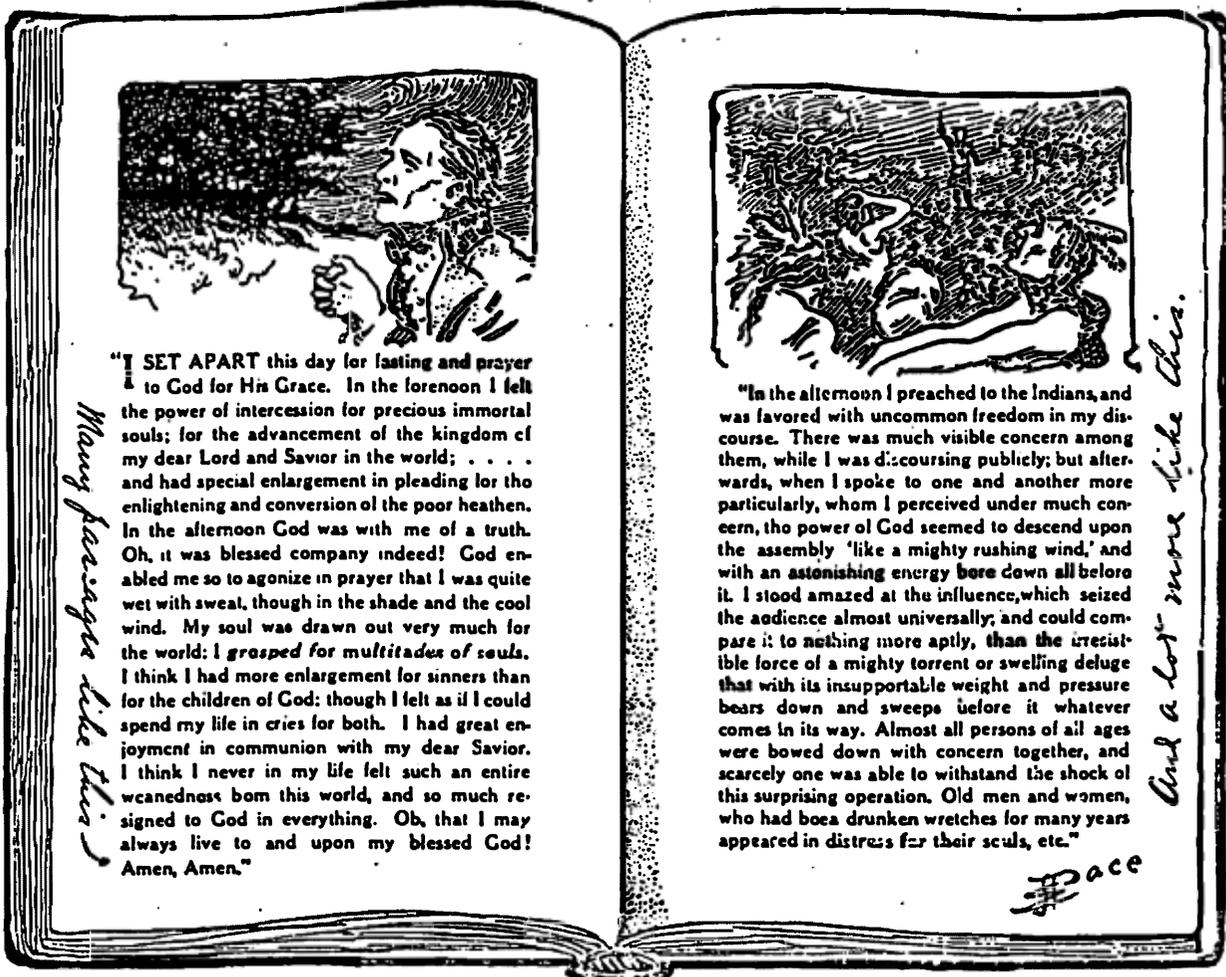
NOV.--DEC., 1929

VOL. 7. No. 6

Men ought always to Pray, and not to Faint."

Luke xviii. 1.

Prevailing with God is the secret of Prevailing with Men.
Genesis 32. explains Genesis 33.



Many passages like this

"I SET APART this day for fasting and prayer to God for His Grace. In the forenoon I felt the power of intercession for precious immortal souls; for the advancement of the kingdom of my dear Lord and Savior in the world; and had special enlargement in pleading for the enlightening and conversion of the poor heathen. In the afternoon God was with me of a truth. Oh, it was blessed company indeed! God enabled me so to agonize in prayer that I was quite wet with sweat, though in the shade and the cool wind. My soul was drawn out very much for the world: I grasped for multitudes of souls. I think I had more enlargement for sinners than for the children of God: though I felt as if I could spend my life in cries for both. I had great enjoyment in communion with my dear Savior. I think I never in my life felt such an entire weakness both this world, and so much resigned to God in everything. Oh, that I may always live to and upon my blessed God! Amen, Amen."

"In the afternoon I preached to the Indians, and was favored with uncommon freedom in my discourse. There was much visible concern among them, while I was discoursing publicly; but afterwards, when I spoke to one and another more particularly, whom I perceived under much concern, the power of God seemed to descend upon the assembly 'like a mighty rushing wind,' and with an astonishing energy bore down all before it. I stood amazed at the influence, which seized the audience almost universally; and could compare it to nothing more aptly, than the irresistible force of a mighty torrent or swelling deluge that with its insupportable weight and pressure bears down and sweeps before it whatever comes in its way. Almost all persons of all ages were bowed down with concern together, and scarcely one was able to withstand the shock of this surprising operation. Old men and women, who had been drunken wretches for many years appeared in distress for their souls, etc."

And a lot more like this.

Pace

1742 Two pages from the diary of David Brainerd, 1745
Missionary to the North American Indians.

THE ABOVE CARTOON IS USED BY KIND PERMISSION OF DR. PACE AND THE S. S. TIMES, U.S.A.

Retrospect and Prospect

Three Years.

WITH this issue of the WITNESS AND TESTIMONY we complete three years since we came into the "Centre." The story of these three years will be better written if reserved until it finds its setting in the larger period and purpose. While the work and message has in that time become world-wide, so that there are very few lands into which the message has not gone and is not being eagerly sought after, and while there are many other phases of Divine blessing and attestation, we are mostly conscious that the clay has been on the wheel during that period. Pressure, cutting, elimination, and many other methods have been employed by the Potter to shape and conform this vessel to a greater meetness for His use. He has worked—as He ever does—in the light. We have sometimes only been conscious of the mystery and of our own inability to know what He was doing. Withal, the supreme recognition has been that His hand held us on the wheel. We have not been without a conviction of the necessity for much of this Divine activity; rather has the conviction very often been a strength to endure. Now, however, we have reason to believe that this first cycle of preparation is issuing in a fuller, freer, and more definite ministry. It is a tremendous story is the story of these three years; but, as we have said, the issues have to justify it, and the telling must therefore await the setting in the larger story. When that time comes, be it in time or eternity, we are assured that it will be the occasion for marvelling at the wonderful work and ways of God, and it will be to His glory abundantly. If ever three years have been packed full with education, these three have been for us, and we are quite certain that the Church—the Body of Christ—is to be greatly enriched by it. God's method of education is always experimental, never theoretical. It is costly, therefore valuable. Salvation is free, but the truth has to be bought. "Buy the truth and sell it not." If God takes pains and does not leave us in His contempt apart we may take it that great issues are at stake. Thus we confidently believe that after three days there will be a reviving and a new loosing. There is "a

sound as of a going," and we believe "the Lord has gone forth."

Our motto for 1930 is, we believe, God given and prophetic, containing as its closing words

"The God that doeth Wonders."

CONFERENCES AT HONOR OAK.

The November Conference

was, once again, a time of blessing. From many parts, and representing the Lord's work in different countries, friends came together. The Guest House was full. Again a striking feature was the large number of young men and women present. The issues of this season with the Lord promise to be—indeed, we may say, have begun to be—as vital and far reaching as any hitherto. This is saying much, but we have a knowledge from letters, &c., which justifies the statement. The one confession of all, which is the best that could ever be desired, is that "the Lord was there." If people meet the Lord all is well.

The December Conference.

This Conference has been outstanding in more than one respect, but supremely for the exalting of the Lord Jesus. The theme has been 'The Sovereignty and Supremacy of the Lord Jesus Christ,' and every gathering has had Him in that exaltation clearly in view. We have surrounded the throne, and seen that supremacy from various angles and standpoints. This has all come back to us as the background and basis of life, growth, fellowship, service, &c. Our brother, Dr. Pace, gave the first of his addresses on 'The Law of the Octave' on Monday evening, and it was like the top stone on an edifice or monument to the glory of the Lord Jesus which had been being steadily built up during the whole conference. It was all TO HIM. The Lord was getting His portion, and it was worship. There is no joy like that which is the heart's full going out to the Lord for what He is.

All the other factors for gratification in this conference—and they were not a few—are

swallowed up in this one supreme glorying in the Lord Himself.

This conference marking our third anniversary at the "Centre" is clearly marked by some real milestones of arrival, realisation, and opening out. Of these we may be able to speak more fully in the January issue.

Palastine.

The latest news tells of blessing continuing to rest upon the ministry of our brother, Mr. Oliphant. He has been in Jerusalem for a while, and the Lord has given him many helpful contacts with different members of His Body, and parts of His work. Our brother will have passed on to Egypt ere this paper is out. There the friends of the Egypt General Mission have extended a warm welcome to him, and are in prayerful preparation for his ministry among them, in the will of God. We are expecting our brother home (D.V.) for the January conference.

Newcastle.

It is four years since we were first invited to Newcastle, and out of that visit there later came into being the monthly conferences. Now, at length, the work has taken even more definite shape and permanent ministry is being carried on. The Lord has provided a very suitable centre in the Belgravia Hall, Nelson Street, right in the heart of the city, and a company of His people are meeting together regularly on Lord's days and Friday evenings. Our brother, Mr. Frank Davis, is ministering there for the time being, and the ministry is being blessed of the Lord. It is not a part of our policy to go into any place and start work there. The need must be definitely presented to us by a nucleus, and a request for spiritual help must be made. When these are forthcoming, and other necessary witnesses from the Lord have been given, we feel that we should respond. It is not until after three years of testing the matter that this step has been taken in Newcastle. We shall continue the periodical conferences there as the Lord leads. In addition to the central ministry our brother Davis with Mrs. Mentiely and Sister Florence is finding demands and needy fields in many surrounding villages and small towns, and regular visits and ministrics are being carried out. There is now also a regular weekly gathering at Hexham.

The Training of Workers.

At length this part of the many years' vision seems definitely to have struck the hour of the Lord. The Lord has led a number of young men and women out into His service and they have signified their desire—under His leading, they believe—to come to Honor Oak for preparation. The nature of this preparation was set forth in our last issue, and that will be the abiding basis of this work. We therefore purpose in the Will of God to proceed in this work at the beginning of the New Year and the January conference will mark its inauguration. As we have pointed out, we are not opening a new "college" in the generally accepted sense of the term, but are giving ourselves to the Lord for Him to do His own deep work of grace in us, as we seek to know HIM in His Word by the Holy Spirit. The systematic study of the Word and the work of the Lord will always be with immediate spiritual issues in view.

Forthcoming Meetings.

January Conference at Honor Oak, 4th to 6th inclusive. Newcastle (Belgravia Hall, Nelson Street), January 16th, 17th.

Special Notice.

The time of the gathering on Lord's Day morning has been altered a little in view of our gathering around the Table of the Lord as our first act of worship every week. There is no doubt that this has been the leading of our Lord, and these are most precious times. The change in time then is now, the Lord's Table at 10.30 A.M., and the gathering for the ministry of the Word at 11.15.

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Oneness with Christ

By A. J. GORDON.

II.

Resurrection in Christ.—*Continued.*

The old life, with its kindredship to Adam, with its heritage of his curse, with its clinging incubus of his death, is put off at his grave. In the second Adam we now live. And "as He is, so are we in this world." He is "the first fruits of them that slept" (1 Cor. xv. 20). "And if the first fruits be holy, so also is the lump." He is "declared to be the Son of God with power by the resurrection from the dead." In the same divine recognition do we likewise receive the adoption of sons. Willingly as He endured the cross, despising the shame, did He say, "*My God, my God, why hast Thou forsaken me,*" making no mention of us for whom He was forsaken. But now, as He is about to sit down at the right hand of the throne of God, bringing all the members of his mystical body to be seated with Him in the heavenly places, we hear Him saying, "I ascend unto *my* Father and *your* Father, unto *my* God and *your* God," thus suggesting with the most exquisite tenderness their oneness with Him in his now recovered fellowship.

What a place then does the sepulchre of Jesus occupy! It is the border line and meeting place of law and grace.

It is the solemn pause, "the divine ellipsis" in the work of redemption, whence we look back upon the old nature, the old sin, and the old curse, and forward upon the "all things" that "are become new." Standing here and looking either way, we see how Christ's work divides itself into what he did as the Sinbearer, and what he did as the Life-giver.

In his *Crucifixion*, He was—

"Delivered for our offenses."

"Put to death in the flesh."

"In that He died, He died unto sin, once."

"He was crucified through weakness."

In his *Resurrection*, He was—

"Raised again for our justification."

(Rom. iv. 25.)

"Quickened in the Spirit." (1 Peter iii. 18.)

"In that He liveth, He liveth unto God."

(Rom. vi. 10.)

"Yet He liveth by the power of God." (2 Cor. xiii. 4.)

By his death, He became the "end of the law to every one that believeth;" by his resurrection, He became "the beginning, the first-born from the dead." There the root of the first Adam was wounded unto death. Here humanity springs up anew, and from a new and incorruptible seed. "*I am the true Vine,*" says Christ. All the culture and pruning of Judaism had failed to bring the stock of the first Adam to any satisfying fruitfulness. "I had planted thee a noble vine," says Jehovah, "wholly a right seed; how art thou turned into the degenerate plant of a strange vine unto me" (Jer. ii. 21). Christ risen from the dead was given to be a *new stock*, the elect and best of all the vineyard of heaven. The crucifixion was the uprooting of the old, the crushing of its very roots as well as the clusters of its grapes in the wine-press of the wrath of God. The resurrection was the upspringing of the new, the true vine. And all who are truly renewed, are shoots and branches of that. To be incorporated upon that vine—to abide in it—this is the only way of life, because the only way to become a partaker of the divine nature. And yet how many are trying to-day to revive the *old*, digging about that scathed and unfruitful stump of Adam's nature, hoping to restore it.—The sacramentarian, sprinkling it with the "baptismal dew," thinking that "through the scent of water it may bud and bring forth boughs like a plant:" not remembering that by the death and burial of our Lord, the "root thereof has waxed old in the earth, and *the stock thereof has died in the ground*"—The moralist, lopping off dead branches and pruning away excrescences, hoping to make it nobly productive; not remembering that by the crucifixion of Christ, "the axe has been laid at the root of the tree."

To be in Christ the risen man, then, is to have eternal life.

We no longer trace our genealogy back to Adam now.

That registry has been annulled for those whose names are written in the Lamb's Book of Life.

(Continued on page 132.)

The Release of the Lord

WE are now about to close this series of reflections. We have sought to bring out into relief some of the greater elements and features of that life and work in which the Lord Jesus has found His liberty, and which we believe to be the vital factors in spiritual effectiveness for all time. There is much more ground to be covered, but for this present we believe that we have touched bedrock and foundations. The rest largely relates to superstructure and will be dealt with in another survey. There remains, however, one further matter to be considered before we conclude. It is of a very practical character, and has to do with

The Master and the Ministry of Money, or The Stewardship of the Lord's People.

That God has so honoured and blessed the ministry of systematic and proportionate giving is its own argument for the high place that this subject must take in our spiritual deliberations. We are not descending to a lower plane of the "Meaning of the Cross" when we give this matter a place for consideration. As a matter of fact, the wider purposes of the Cross are seriously linked with this subject.

Let us briefly touch upon the significance of some of the utterances of Christ in connection with the ministry of money.

1. Firstly, recall the Relation of Stewardship, as enunciated by Him.—Luke xii. 42; xvi. 1-8.

The elements here are (1) a rich householder, (2) a needy household, and world beyond, (3) a steward between. The steward is brought into a relationship of privilege, trust and responsibility. He is entrusted with resources which are essentially his Master's, and he is expected to regard all that he has in the light of the purposes of his Master for the household and the world. He will consider every demand supremely and primarily from the point of view of its value to the things which are closest and dearest to the *heart of the Master*, and his own pleasure will be found rather in seeing those things realised than by any personal, fleshly, or worldly desires or ambitions of his own. He will never dispense his Master's trusts

in a way that brings himself into any flesh-gratifying prominence, or divert the honour from the Master to himself. It will always be in his Master's name, and not over his own signature.

Such is the "good and wise steward," and The Master has made it very clear that thus to regard and use all that we have is the sure highway of Divine approval, blessing and reward.

2. Next, consider Enterprise in the Master's interests.—Matt. xxv. 27.

Let us note especially that in the passage cited it is "My money." The whole thought in the parable is that of using the resources with which we are entrusted of God to the greatest Divinely approved results. There are almost innumerable calls upon these resources, and not a little confusion exists in the minds of Christians as to what is the Lord's business and what is not. Social, philanthropic, humanitarian, charitable, altruistic, religious, and spiritual, all become jumbled and overlapping. Many are of the generous and magnanimous disposition, and only need a semblance of need or a plausible story to send their hand to their pocket or purse; while others, in the limitation of their means, are often worried as to their duty in the presence of so many clamant calls.

For the fully consecrated life there is this sound principle from the Master: decide what are the deepest and truest purposes—not of the Christian ethic—but of the *Cross of Christ*, the really *spiritual and eternal objectives of Calvary*, and thus invest to the utmost limit in *that which is most calculated to secure these ends*. This will mean that all our giving will be fraught with prayerfulness and careful consideration.

3. The Law of Comparative Values.—Matt. xix. 16-26.

Closely in line with what we have said comes the test of our interests. The point is, *are spiritual interests* above all others with us? Are money and means an end or an instrument to an end? One has often wondered whether He who knew all men fitted the test to the type in the passage before us.

A real test will be applied sooner or later as to our comparative valuations, and a real crisis will be precipitated if we venture upon a quest for spiritual life and power. We shall come to the waters of testing as to whether all things will be counted as loss or refuse that we may gain Christ and be found in Him. It may never be that we shall lose all things, but we shall be put to the *test*.

4. The Transcendent Blessedness.—Acts xx. 35.

When the Master said these words, we do not know, we can only surmise, but they are clearly from Him. We need only intimate two elements of this greater blessedness.

1. It is a blessedness which comes and grows in our own spirit as we make possible the realisation of the great purposes of the Cross, and are partakers with Christ in His glorious achievements.

2. It is the blessedness of enlarged heart for giving. The more we give for God, the more we delight to give, the more He makes it a blessing to our own hearts to give.

5. The Test of the Remainder.—Mark xii. 41-44 ; Luke xxi. 1-4.

Here it was not so much what was given, but rather what remained after the gift had been made. Not what the cheque-book showed, but what the pass-book indicated. Is it such a proportion as we find not easy? Does it call forth sacrifice and faith? Is it for love which counts not the cost? How did Christ come by His great approval of the widow, and affirm the Divine good pleasure? Because at Nazareth, *with a widow mother and a large family, they had made their sacrifices to be true to the Scriptures*. He had good reason to know the cheapest food in the market—"two sparrows for a farthing"—and if you could stretch it to two farthings, you got the bargain of an extra sparrow thrown in, "five for two farthings." But this sacrifice, in order to be true to the Law which He had come to fulfil, led to the day when the bread-winner, and at least one of His brothers, could leave the home and give themselves unreservedly to the work of the Kingdom. It is a parable.

Finally, let us not forget the importance and value of being systematic. The casual, haphazard giving impresses the giver with a false sense of generosity. We shall find that we really give more, and it goes farther, if we carefully and systematically divide and

apportion our resources, and keep clear and strict accounts. Then our gifts are only acceptable to God if our lives are consecrated. It must be *sanctified* giving. The gift must, and will, remain on the altar until we have put right the "ought" that we have against any. It is not things, but ourselves, that God wants. Moreover, all we do will be motivated by our estimate of His Cross. The motive and dynamic of all true service and sacrifice is a love born of an adequate appreciation of His love for us. Is it true that "the whole realm of nature," if it were ours, would be an "offering far too small," and that the only sufficient gift is "Our life, our soul, our all."

So far we have dealt with the subject in a somewhat general way, and one which applies for the most part to the individual. We will now consider its application to

Corporate Finance.

It is not the amount of money which is at the disposal of an assembly which counts, or is to be the standard of judgment, but how far the essential purposes of Christ's Cross are being realised.

There are many churches which have ample financial resources, but are so spiritually bankrupt that they cannot carry on their own mission work effectively or without depending upon outside workers. On the other hand, there are many more churches which are unable to do the Divinely appointed work of the Cross because of severely straightened financial means. It will be clear, then, that both of these conditions are a denial and limitation of Calvary, therefore, something is wrong.

Now, we must recognise the absolutely firm principles of the Cross before the problem can be solved, and they are these: the Cross sets itself directly and positively against the world and all worldly methods.

It is not necessary here to summarise the teaching of Christ and the Apostles on the world, but suffice it to say that the world is banned and ruled out as antagonistic to the Cross and the Kingdom of God.

To have the absolute victory of Calvary in service as in life, we must be in complete sympathy with the Cross, and this demands that we shall be "crucified" to the world, and the world to us. Bazaars, concerts, &c., to raise funds for Calvary's work, or draw people to Calvary, are of the world-spirit,

method and principle, and therefore block the way of Calvary's victory.

It is usually the most unspiritual and worldly-minded people who urge these things, and the people who count least in the real spiritual work of the church.

Yes! *Calvary's fruit demands Calvary's principles*, and the "flesh" and "world" are inimical thereto.

The Cross demands absolute identification of the believer, church, and all methods, means, and resources with its purpose, and what we have said earlier is the Master's method of His work.

If the Cross means to the believer and to the church union with Christ in His jurisdiction (*Exousia* Matt. xxviii. 18, &c.), through union with His death (to self, and the world—their interests, ambitions, and nature), then the work of Calvary should not be thwarted by temporal circumstances and conditions. Let us, however, beware that we do not draft the programme, but always know what God's plans are.

Presumption often makes demands upon God which He cannot recognise. It is surprising what can be done for very little expenditure when lifted off the human level into the spiritual. Publicity may be quite in keeping with aggressive Evangelism, but a spiritually-alive church and our fight in "The Victory" needs little advertisement.

Now, *do these principles work?* Time demands the elimination of many splendid examples, but we are familiar with one very concrete case.

This church was recognised as one whose social life was very highly organised, bazaars were held on a large scale, and a considerable amount of artistic talent amongst its members made for concerts, &c., of a high type and very frequent. Yet withal finance was always a difficulty, and special efforts a constant necessity. Needless to say, the spiritual level was low.

Then the Message of the Cross was introduced, and after a time "The Cross and finance" was the subject of an address at a church meeting. The matter of proportionate giving was mentioned, beginning with the tithe or tenth. A definite blow was struck at all world methods, and a stand was taken by a nucleus against them.

At the close of that meeting a number of those present said they would give the Lord

the tenth at least, and others promised a sacrificial increase. The treasurer—a man of considerable financial acumen—said to the minister: "While you were speaking, I made a rough calculation of the probable amount of all our members' incomes, and if each adopted the tenth-principle only, our annual income would be so-and-so, which is a very much larger sum than our most exaggerated budget." During the next year there were *no* bazaars, concerts, &c., and the income created a record in the history of the church. The following year the record was improved upon, and at the close of the third year, by reason of some very heavy unexpected expenses, a challenge to the Cross was presented by a threatening deficit. That challenge was taken up in the prayer meeting and the Victory of Calvary established. The result is best given in the words of the Treasurer himself (not the same man as before mentioned) who wrote in the Church magazine:—

"I take up my pen to write these few lines upon our finances, with but one idea, and that is to give our God the glory, Who hath done all things well. This was never more amply and fully illustrated than in our last quarter's balance sheet. With but two Sundays to go we found ourselves faced with liabilities to the extent of £54 15s. 9d. and, humanly speaking, the most we could hope for by collections would be £30. The first Sunday yielded but £7, so now, with one week to the close of the quarter, we wanted £47 15s. 2d. to clear our accounts and save us from debt. I want to point out the impossibility of getting clear apart from very definite dealings with God on the matter.

"A few of our members made this a claim upon the Father that through the victory of our Lord Jesus Christ upon the Cross, and through His reigning power, we, by identification with Him through death and resurrection, had the right to claim that this threatening hindrance to the work of His Kingdom should be removed. During the remaining week, He, as He always will, honoured our claim and in various unthought-of ways, provided for us £47 16s. 11d., which gave us a balance in hand of 1s. 9d.

"To God be the glory, great things He hath done. And greater than these will He do if we trust Him."

Soon afterward all hand to hand collections were stopped and have never been renewed by

that company of God's people. The testimony has stood, and thereby hangs a wonderful story.

The still more excellent way.

In all that we have said about proportionate giving we want to stress that we have not by inference dealt with or implied proportionate *keeping* or not giving. What we have sought to do is to give, firstly the minimum basis of the Lord's expectation, and then to help in the matter of being systematic. In the Word of God a portion was never intended to be the Lord's, and the residue man's. Rather was it intended to be representative of the whole, and, a first fruits which meant that all was held as the Lord's and so regarded. When the Holy Spirit gets His full way He brings out this principle and the effect is that nothing is held as personal or private, but all is placed in the light of the Testimony and reckoned as the Lord's (Acts ii. 44, 45 ; iv. 34-37). This largely touches the sin of Ananias and Sapphira. They not only lied to the Holy Ghost, but they kept back *part* of the price. Peter by the Spirit said in effect: "If you are going to

touch this matter you must go all the way or not at all. You are at liberty to keep all, but you are not free to divide things between God and yourselves, all must be regarded as His, or none. God is jealous of the whole." The *obligations* of our lives on earth are to be met as a part of our Christian life and worship to God and there must be no water-tight compartments of spiritual and secular. Everything that comes to us righteously must be regarded as resource for the interests of the Testimony. Those who come to this latter position, off legal ground, on to grace ground, will soon discover that the Spirit makes for liberty and liberality. In the long run God is debtor to no man.

Thus, on this supremely practical note we close this message on the Release of the Lord, and there is no doubt whatever that by this means as by all others the evidence of the Holy Spirit's government in the life and the Church is seen, and the Lord is released to go on with His world purpose unhindered. These things are both a testimony and a test.

(This series is only
Part I of the book)

The Reactions of the Lord

No. I.

(in book form: *God's Reactions to man's Defections*)

THERE are two things which it is of very great importance that we should have clearly before us. These two things, as we put them, may seem to contradict one another or be paradoxical.

One is that all the way through the ages God has constantly done a new thing. The other is that what has always been God's new thing from man's standpoint has not been new at all from His own.

"Known unto God are all His works from the beginning of the world" (Acts xv. 18). "The works were finished from the foundation of the world" (Heb. iv. 3).

In all the fresh activities and revelations of God He is working backward to an original position and design. God never leaves His original premise.

This is a far more important truth and law than may at first be recognised. It carries with it these three things:—

1. God has before Him all the time the finished and completed thing, and He knows exactly to a detail what He wants.

2. He must and will have that. He cannot be denied it, and He will never give it up or take less.

3. Whenever there is a deviation from or falling short of it there will be a Divine re-action, and God will begin again somewhere, somehow. A hurried survey of these re-actions through history will both establish the fact and bring out the nature and features of that upon which He has set His heart and is determined to have. The earlier instances and forms are very simple, but the greater truths and principles are there either patent or latent.

When the first deviation has taken place the re-action of God is with and by Abel and his altar. That altar stands for the securing for God His rights in creation—man and the earth. While Cain offers the fruit of the earth and of

his own effort, he ignores the curse resting upon all such, and he with his offering is rejected. God's seal is upon Abel's way. The elements are these :—

1. God has a right to all.
2. God can and will only have that without the trace of the curse in it.
3. To remove the curse the cursed thing must be destroyed in death in either an actual or representative living form ; and a new life must emerge over which death has no power.
4. Fellowship with God is thus, and only thus possible.

From Abel to Noah the deviation becomes more intense and deliberate. The earth—which is the Lord's—is taken possession of by man for his own ends. Thus God re-acts to this in the deluge. Emerging from the judgment Noah builds an altar and sacrifices, and in so doing declares in intent and effect "The earth (the renewed earth) is the Lord's and the fulness thereof." Again God gets His rights—*prophetically*—through death and resurrection. All too soon deviation sets in again. Even Noah is a part of it and fails.

Babel is built and cursed and under that curse men are scattered to the four corners of the earth. Enoch breaks a long line of death and darkness, as God's reaction. Then when it would appear that the testimony has disappeared from the earth there is another Divine re-action and Abram is apprehended. With Abraham, while the old elements re-appear, new ones appear. The features of his life are :—

1. Revelation.—Vision.
2. A walk of faith.—Relationship.
3. A country.—The Instrument.
4. An altar.—The Basis.
5. Conflict.—The Challenge.
6. Covenant.—The Assurance.
7. A city.—The ultimate Object.
8. Death and Resurrection.—The method.

These elements are eternal and back of all historical, typical, symbolic, or earthly presentations spiritual realities persist unto a universal realisation. Isaac comes in, not as a separate breaking in of God, but to give special prominence to the method by which everything has its fulfilment. In his very being he is death and resurrection, and as such the way by which human limitation is changed for universal expansion and realisation (Gen. xxii. 16, 17). There are other elements in his

life which foreshadow the intensions of God : such as his marriage with Rebekah.

The next re-action of God comes with the growing up of Jacob and Esau. These were twin brothers, and represent two halves of a whole ; two developments from a spiritual origin ; two histories from a holy beginning. Esau takes the earth course, the course of the world and the flesh. Heavenly callings and inheritances are obscured by temporal interests, pursuits, and fancies. The gratifying of the soul life in its earthward relationship is the limit of his horizon. Jacob becomes the type of that which receives the heavenly calling and vision and passes through the experience of the withering of the flesh to be a spiritual instrument in relation to a heavenly purpose. With Jacob there is still a further introduction of Divine elements. Up to this point the altar has fixed the bounds of advance. That factor remains as basic, but Jacob goes a further step. At Luz he has an open heaven ; a revelation of God ; a connecting link between heaven and earth ; a voice from God heard ; and certain truths from God deposited with him. On the strength of all this he erects a pillar, anoints it with oil, and calls that place "Bethell," "The House of God."

Thus, the House of God, an abiding heavenly object comes into view, and is defined by all those elements which we have mentioned. A "pillar" in scripture always stands for a witness or a testimony (Gen. xxxi. 51, Isaiah xix. 19, 20, 1 Tim. iii. 15, and many others). All this has to be seen more fully, but we are only seeking in this chapter to indicate the truth and establish our fact, or rather to point out an established fact.

We make a long leap and come to Israel in Egypt. Here in this mighty re-action or intervention of God all the elements so far mentioned are gathered up. God is working back to His original purpose. The elements are clearly seen :—

The Altar ; the heavenly people for a House of God ; a revelation ; a testimony ; a conflict ; a country and city in view, &c. This God secures even if it means hurling a mighty empire to judgment.

Thus commences the long and chequered history of that which was intended to be in itself a revelation of the mind of God. But again and again they departed and deviated and the Lord had to take up things from the inside. Thus we have those movements back

to God's original thought under Hezekiah (1 Chron. xxix. 1-9), under Josiah (2 Chron. xxxv. 17-19) and others. But in none of these was the heart of the entire people restored. It was a partial thing, and no sooner had the leader gone than the apostacy and declension set in and deepened. It was not the common inclination of the whole people to return, but the strong lead of a few which influenced them for a time, and then they declined or reverted to their worldliness and idolatry. These were beautiful breaks of sunshine in days of deepening spiritual darkness and departure. At length, these ceased and there was hardly a residue of faithfulness amongst the people, and they were all sent into captivity. Babylon is the synonym for confusion, lost distinctiveness, lost testimony, spiritual paralysis, and a false life. Yet, even here God does not abandon His intention, and in Babylon He re-acts to things in and by a small group of men: Daniel, Shadrach, Meshach, Abed-nego. They are faithful to all the elements of the Divine purpose and have their prayer gaze-fixed upon Jerusalem.

At length the Lord breaks in and re-acts again. It is but by a remnant, but this weak and chastened remnant is His instrument for reviving and perpetuating His testimony in the earth. Then follow the heart warming events as recorded in Ezra, Nehemiah, Haggai and Zechariah. It is a great epoch, but, alas,

The radiant morn-hath passed away,
And spent *too soon* her golden store.

More idolatry, apostacy, declension, until we get to the terrible conditions recorded in Malachi, leading up to the awful announcement "Ye are cursed with a curse." How black and dark things are. Were they ever worse? And yet, and yet; God is not defeated, for in the midst and over against the blackness there is that which—because of the darkness—is the most blessed triumph.

"Then **THEY** that feared the Lord spake often one to another, and the Lord hearkened (bent down) and heard, and a book of remembrance was written before Him, for them that feared the Lord and that thought upon His Name. And they shall be mine saith the Lord in the day when I make *my peculiar possession*" (iii. 16-17).

Malachi closes and for three or four hundred years there is chaos. Surely now the testimony has ceased and faithfulness has disappeared? Surely now the Lord has lost everything?

Take up the record as Luke essays to give a certain history to his friend Theophilus. He does not travel far before he lights upon certain people of whom he says very significant things from our present point of view. He speaks of one Zecharias and his wife Elizabeth, "both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke i. 5, 6).

Then he goes on with Mary to whom the angel Gabriel said "Thou that are endued with grace; the Lord is with Thee" (i. 26-28).

A little later he refers to another thus: "And behold there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, *looking for the consolation of Israel*, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit. . . ." (ii. 25).

And yet a little further on this: "And there was one Anna; a prophetess. . . she spoke of Him to **ALL THEM THAT WERE LOOKING** for the redemption of Jerusalem" (ii. 36).

Thus we see that there is still left a remnant of the faithful after hundreds of years of seeming death. God maintains a representative company,

Then comes the revival of Pentecost; surely a new beginning of God. They are wonderful days, but again all too soon we come upon signs of declension. In not a few places do we find those words which indicate that the larger and more general thing is sadly marked by contradiction of and inconsistency with the testimony. Jude has a sorry business in his letter, but even there we find the thing which is true. This is indicated by the discriminating words "*But ye, beloved, building up yourselves on your most holy faith.*" This is the offset to the apostasy mentioned.

At length we come to the Revelation where the Church is well nigh completely decadent. Grievous things have to be laid to its charge. What will the Lord do? He may have to set the main thing aside, but He will not abandon His purpose. There are those in every place who are true, hungry, dissatisfied with things as they are, wanting to go on with the Lord. These are the Lord's re-actionary instrument. These are the "Overcomers" who hear what the spirit is saying. These are God's new beginning by which He comes back to His first purpose. Thus we have ranged hurriedly the whole Scriptures to reveal the method of God. We should like to pursue it through the ages

since New Testament times, but that must wait. We close this introductory consideration by saying that what God has always done He will do again, and when that which is ostensibly His representative instrument on the earth ceases to be actually and vitally such, although He may have raised it up Himself and used and blessed it, He will pass it by and begin with a small and despised residue, and make it the instrument for revealing and maintaining His testimony. T. A.-S.

(To be continued.)

NOW READY.

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For Girls and Boys The Gospel in the Farmyard (No. 3)

Safety First

Safety First,

In a certain part of England where the land is very flat the fields are divided not by hedges or fences but by wide ditches called "dykes," which are generally well filled with water and therefore keep the animals shut up to their proper fields. While here and there are built bridges across the dykes in order to make it possible to pass from one field to another. Thus the farmer, by opening or shutting the gates on the bridges can allow his sheep and cattle the run of all his fields, or confine them to one particular field as he may desire: and there is no fear of their wandering off to the fields of other farmers—the water in the dykes prevents that.

Last summer, owing to the great heat and the prolonged absence of rain, the dykes dried up completely, so that it became easily possible to walk across them, and a very great deal of trouble was caused to my farmer friend because his animals would wander off across the dykes into other people's fields. Can you imagine a sheep finding a convenient way out of its proper field and going off (very likely leading others astray too)? thinking its liberty to be a fine thing—until perhaps some of the troubles common to sheep overtook it, or with the approach of the colder and wetter season it began to miss the comforts of the shepherd's watchful care; and then our wanderer would begin to discover that its liberty was not so pleasant a thing as it had thought. No, it is

a great deal safer to be shut up within the fold where we are under the care of the Shepherd than to follow our own will wherever it leads us. We might state our first "Safety First" rule as

"Surrender to the Shepherd."

Now there is one thing about sheep which gave my farmer friend a good deal of anxiety and it is this. Wherever a sheep has been in the habit of going it will continue to go if it can, even though obvious danger lie in the path. And so as the dry season ended and the rains began, filling the dykes anew with water, my friend feared lest any of his sheep should attempt to wander off by familiar paths and find themselves in the wet dyke, unable to escape and perhaps be drowned. Of course, if a sheep were foolish enough to get into such a difficulty it would have nobody but itself to blame, would it? No, then the safe rule for every sheep (and every boy and girl too) is surely this: if you want to avoid disaster stay inside the boundary set by Him to whom you belong, and go not in the ways which are forbidden by Him. And there is really no need to wander away, for if the owner be a Good Shepherd, who really cares for the sheep, we may be sure that He will see that there is sufficient pasture for the sheep, and if it be necessary He will open the gates on the bridges so that the sheep can go safely in and out from one field to another, and find all they need. We might state our next "Safety First" rule as

"Be satisfied with the Shepherd."

Now I want to ask you a question or two. First of all, are you one of the sheep which, not recognising the Good Shepherd's claims upon it, has wandered off after its own way, thinking that to be an easy and pleasant path to follow? Have you realised that the Shepherd has purchased you at a great price—His own precious Blood—and you are not your own but His? Moreover, the summer sun will presently give place to bleak autumn and winter—and there will be no safety then outside the fold. Will you come now and surrender to Him?

Perhaps you have come, and have owned Him as your Shepherd, and the dykes around His fold are for you now full of water, cutting you off from the dangers beyond and shutting you in to Himself. Have you yet learned that it is a perilous thing to seek again the things that are outside? So many of us still need to learn that once we belong to the Lord Jesus—and He of course is the Good Shepherd—we dare not go back to the old ways in which we used to wander, nor seek again the things of the world which formerly so satisfied us. We are separated *unto Him*, and He and His things alone henceforth can be safety for us.

Now what would you think of a sheep which wanted to get to another field for pasture but instead of crossing the dyke by the bridge tried to go some other way? You can see at once (assuming the dyke too wide to be jumped) that the sheep would inevitably find itself in the water and it would well deserve the consequences that followed! Before you condemn that sheep as very foolish, let me ask you my final question: do you ever choose another way than God's, because you do not like His way for you, or think you know a better one? If you do, then *you* are the foolish sheep, and you will certainly land in the dyke! He has a sure and safe way for each of us—the way in which the Lord Jesus leads us—and to go in any other way always leads to trouble and loss. The wise sheep, the wise boy or girl, is the one who trusts and obeys Him **WHOLLY**, for "all His ways are ways of pleasantness and all His paths are peace." And so our third "Safety First" rule is

"Obey the Shepherd."

There is a chapter in the Gospel according to John which is suggested by this little story. Will you find it, and then pick out the verse which you think best fits the story?

G. P.

The Peerless Worth of Christ

"What have I to do any more with idols?
I have heard him and observed him."—
Hosea xiv. 8.

HAST thou heard Him, seen Him, known Him,
Is not thine a captured heart?
"Chief among ten thousand" own Him,
Joyful choose the better part.

Idols once they won thee, charmed thee,
Lovely things of time and sense;
Gilded, thus does sin disarm thee,
Honey'd, lest thou turn thee hence.

What has stript the seeming beauty,
From the idols of the earth?
Not the sense of right or duty,
But the sight of peerless worth.

Not the crushing of those idols,
With its bitter void and smart,
But the beaming of His beauty,
The unveiling of His heart.

Who extinguishes their taper
Till they hail the rising sun?
Who discards the robe of winter,
Till the summer has begun?

'Tis that look that melted Peter,
'Tis that face that Stephen saw,
'Tis that heart that wept with Mary,
Can alone from idols draw—

Draw, and win, and *fill completely*,
Till the cup o'erflow the brim;
What have we to do with idols,
Who have companied with Him?

The Sign of the Prophet Jonah

THE fact that "Jonah" has been so much to the fore in the rationalistic conflict, and so much to the rear in the deeper understanding of the people of God is itself a very significant thing. When anything which has received the imprimatur of the Lord Jesus in any measure has become the object of special assault on the one hand, or peculiar insufficiency of consideration on the other, the suspicions of the watchful should be aroused. Surely this must signify that the enemy back of human minds is especially concerned to obscure something of vital account to his opponent the Lord Jesus. If ever this was true and exemplified in any direction it is true in the case of "Jonah." Here in this short narrative and the three references to it by the Lord Jesus there is a comprehensiveness of the most vital, profound, and far reaching truth which it would be difficult to find in so narrow a compass anywhere else in the Scriptures. That is saying a tremendous thing, but we have weighed our words, and hope that as we proceed the statement may be seen to be justified. Our method will be, not so much an exposition of the text as a recognition of the great truths; and these may not be brought out strictly in the order of the narrative, but in the order of practical application. Firstly, then we shall take the Master's own use of Jonah as in Luke xi. 29, 30.

The Condemnation of a Race.

When He refers to the "evil and adulterous generation" our Lord is not merely speaking in the strict sense of the latter word as we use it any more than He is using the word adulterous literally. His frequent reference to the Prophets, their ministry, message, and the treatment they received at the hands of "Israel" links the people of His own day with the unfaithful and spiritually adulterous race for some centuries. Spiritual adultery was the charge brought against Israel by more than one prophet.

Then, again, this people from the very beginning by reason of its disbelieving and unfaithful heart had demanded "signs" and "wonders" to hold them to God. It was almost always true of them that "except you see signs and wonders you will not believe."

The word "generation" here must therefore be regarded in its wider sense. It was a race and a race disposition which was being dealt with. This is important to bear in mind for the people of Jonah's day and the people of Christ's day were one and alike, and although Jonah was a sign to the Ninhevites there was a relationship of his experience and ministry to Israel as we shall see: and Christ is now turning him upon them.

Jonah was a type of Israel: called to fulfil a ministry of warning and mercy to a sinful gentile world: to reveal the attitude of Jehovah toward sin and then toward repentance. But there is a terrible breakdown and failure. The cause, which has various aspects, is not far to seek; it is clearly this:—

The paralysis of a blinded mind and a darkened understanding.

Jonah had lived his life and fulfilled his ministry so far amongst the ten tribes in Samaria, and doubtless he expected to remain there till the end of his days. His horizon was a narrow one, and his interests local. The only other reference to his prophesying has significantly to do with an act of great grace on the part of Jehovah to Israel in a day of serious departure and declension (II. Kings xiv.). Jonah was wrapped up with his own people and jealous for them and for himself and his own ministry. He had learned through Divine inspiration that Jehovah is "a gracious God, and merciful, slow to anger, and of great kindness" (Jonah iv. 2), but for that to be extended beyond the borders of Israel and to Israel's bitter enemies was unthinkable. There is nothing so blinding as pride, jealousy, and selfishness, and this was Israel's curse, and Jonah's malady. We shall see later more of that to which he was blind. For the moment we note the fact as typical of Israel, and Israel as a type of many more.

Isaiah prophesied to Judah not to the ten tribes, but undoubtedly the spiritual state of Isaiah vi. 9, 10, extended to all and is applied to the Jews of Christ's day and the Apostles' (Matt. xiii. 14, 15; Acts xxviii. 26, 27; Romans xi. 8).

This blindness is an incapacitation through idolatry and unbelief. There are two phases of such blindness mentioned in the Word of God.

1. The blindness of the natural man, who cannot know the things of God (1 Cor. ii. 14).

2. The blindness which overtakes those who have been enlightened and have had "the lively oracles of God, and not "walked in the light," or have failed to fulfil the purpose for which the light was given.

In both cases the adversary of Christ has found his ground for "blinding the eyes of them which believe not, lest—" Their "understanding is darkened" (Eph. iv. 18) and their "mind hardened" (II. Cor. iii. 14).

It is in the latter case that Jonah is particularly a sign. In him we see a type of such as have had revelation and truth, but have taken hold of it and limited it to their own ends, prejudices, and interests. They have held it instead of it mastering them. It has become formal, static, traditional, and systematised.

Instead of being its servants they have made it serve them. Natural elements have risen up and the judgment of man has been put upon the truths of God. Thus the religious-natural man has appended himself to the revelation, and the revelation has ceased to be a living testimony. This gives place to the carnal elements which are at enmity with God (Rom. viii. 7), and "to be carnally-minded is death" (Rom. viii. 6). Enmity and death—that is Jonah; that is Israel; that is very largely Christendom!

Pride is back of it all. Personal interests are somewhere lurking. "Leaning to (their) own understanding" is inherent. Jonah reasoned along these lines, or along one line with an unacceptable issue. "I know God to be merciful and forgiving. If I tell Nineveh that in forty days it will be overthrown and it repents God will forgive and save. That means that they could easily say that what I said had nothing in it. Then if Nineveh is saved we stand to lose because they are our sworn foes. Moreover, this will be an innovation. Jehovah is the God of Israel, and why should our enemies get our blessings. This is taking the children's bread and giving it to dogs." Such was the frame of mind and the state of temper. Exclusiveness, jealousy, self-interest—these and many such like elements are always the perils of those who have received much enlightenment, and the book of Jonah thunders against them. Christ is exceedingly

strong in His denunciations of them. Now of the two issues the first is this; to such there shall no sign be given, save the sign of Jonah.

We cannot deal with the latter until we have dwelt a little on the former.

Withdrawing Signs.

Some have thought that the presence or absence of signs or miracles is dispensational. (We are referring to public miraculous demonstrations to the world.) We shall not enter into the controversial, but seek to maintain spiritual ground. God is very thorough, and when He saves He saves to the uttermost; but when He condemns He leaves no loophole of escape. In condemning Israel He attested Jesus as Christ by many mighty works and miracles, but these were all as nothing to them and they still sought a sign, as though none had been given. Of all the multitudes who saw the miracles very few indeed came right through. Now *these* signs and wonders are characteristics of beginnings, of the kindergarten stages, the accompaniments of immaturity. True faith is not that which rests upon anything objective or sentient. When virgin soil is being broken in heathen lands, such things are common, as see missionary records, and such works as "Pastor Hsi." But these records make it perfectly clear that when Christ becomes known and a certain stage of enlightenment is reached these miracles on the outward become less frequent. The miracle has become of another sort, it is the one supreme and all inclusive miracle upon which alone faith stands. God is going to bring all true believers to one common footing of faith. The Risen Christ is going to be the ultimate criterion, not miracles as such.

"The Jews seek after signs, and the Greeks wisdom, but we proclaim Christ crucified.... the power of God and the wisdom of God" (1 Cor. i. 22).

The absence of miraculous workings *in the realm of the senses where the matter of knowing the Lord is in question* is two sided: it is condemnation to those who have had the light and not followed it; and it is spiritual advancement in the case of those who are in the way of knowing the Lord more deeply. The great apostasy of the last days will have as its ground an absence of genuine love for the truth for its own sake; a craving for demonstrations, sensations, manifestations; and then the satanic production of an imitation apostolicism "with

power, and signs and lying wonders" (2 Thess. ii. 9); "a strong delusion" (2 Thess. ii. 11)), so that "if it were possible even the Elect would be deceived" (Matt. xxiv. 24).

The object which "the deceiver" has in view is to turn from Christ to Antichrist (2 John vii. 7).

So the Lord Jesus would make things safe for His own by putting things upon a much higher plane than objective aids to faith. The further we go on with the Lord the more inward things become, and the more He Himself becomes the transcendent reality and centre of all things.

Before we can speak more fully of "THE sign," we must come back and gather up everything into one crisis. The condemnation brought upon a race by the Lord Jesus in His use of Jonah was, and is, because of the blindness, enmity, carnality, pride, self-interest, exclusiveness, formalism, prejudice, jealousy, which mark the natural man as he presses into the realm of Divine things, or holds the oracles of God. This is the natural-religious or the religious-natural man.

This man must go overboard.

This type must be brought to an end. He inevitably meets the billows of Jehovah's wrath and judgment. He does not represent God truly. He only brings men's lives into jeopardy. It is not in him to truly do God's will. The commandments of God to him are not joyous, but grievous. When the will or way of God runs counter to his own interests, reputation, judgments, or common acceptances it is not true of him that he delights always to

do God's will. If his creed, or institutions, or traditions, are broken in upon and God seeks to do a new thing, these things fetter him, and God comes up against a padlocked mind and a stiff neck. *The Lord is not free to do as He likes with such an one.* This introduces all that Calvary means to the race in Adam, and in Abraham after the flesh; also in Christ other than by resurrection. "Romans" speaks to every branch and age of the race and gathers all up into chapter vi. for death in Christ, and then shows that that only is acceptable to God which is alive in the Spirit (chapter viii.).

In a day of many delusions along spiritual lines the only safe place is in Romans viii. *through* Romans vi., where the natural (psychical) man has given place to the man who knows the Lord after the spirit.

Let this man go then. Throw him over. It is God's way for him. God is able to secure the survival of that which will serve His ends. In other words, let him recognise that as him and for him the Lord Jesus has gone into the depths of the Divine billows of judgment, and taken him to death. Henceforth anything that is not Christ is a denial of Calvary and a setting aside of Christ's work on the cross. Henceforth a life not in the flesh but in the spirit is the only one recognised by and favourable to God. This brings us at least to be able to consider that sign which is the ground of standing before God, and effectual witness in His Name.

T. A-S.

(To be continued.)

By the Faith of the Son of God

(Gal. ii. 20.)

O LIFE divine—

Poured out instead of mine—

O Sacrifice—

Who by Thy death hast paid my ransom price—

In whom I see

The righteousness which God accepts for me—

Pour out Thyself within me now :

Life of my life be Thou :

As deeper in Thy death I die,

Rise Thou within, and sanctify

Thy temple—working in me, to fulfil,

O living Christ, Thy Father's will.

Acknowledgments

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(Continued from page 120.)

The night that covered Joseph's tomb was the last of the old dispensation. The resurrection light that broke at length upon that tomb was the day-dawn of the new. Only from that day does the Church of the redeemed begin. "Date it rather from the day of Pentecost," does some one say? But Resurrection, Ascension, and Pentecost would seem to be only successive stages of the same great transaction, the bringing of the Church into the fulness of the divine life. For Christ's ascent bodily marks his descent spiritually; his taking our nature up unto God the bringing down of God's life to us, and the commencement of his dwelling in us by his Spirit.

And this is our risen life, however we conceive or speak of it, that we are in Him and He in us. It is a life as far removed from that of Adam as the heaven from the earth, the constant partaking of Christ who is the Life. And this is our righteousness, not the name or the credit of holiness merely, but the righteousness of God perpetually upon us, because of our identification with Him who is made unto us righteousness.

The Resurrection of our Lord then is not merely a pledge of our own; it is our own if we are His. All that it did for Him, we may boldly say it did for us if we are in Him. True, in experience much of its blessing is yet future and embryonic to us, as it is not to Him. But because of our perfect identity with Him, with Him to whom the possible and the actual are ever the same, all is counted as present to us. With Him we are "not in the flesh, but in the Spirit." With Him we are "seated in the heavenly places." Hence that same strenuous demand which the Scriptures lay upon us for realising our death in Christ: "Reckon ye yourselves to be dead indeed," they lay upon us for realising our resurrection in Him: "Seek those things which are above, where Christ sitteth on the right hand of God."

And can we conceive of any more effective motive to Christian attainment than this?

In Christ Jesus we work no longer *for* life, but *from* life. Our high endeavour is not to shape our actual life in the flesh into conformity to an ideal life that is set before us in Him. It is rather to reduce our true life now hid in Christ, to an actual life in ourself. And so the summons of the gospel is, not that we behold what is possible for us in Christ, and reach forth to it; but rather that we behold what is accomplished for us in Christ, and appropriate it and live in it. Risen with Christ, the first-fruits of our spirits already carried up with Him into glory, our life hid with Him in God, how shall not our heart be where our treasure is? How shall not our love be ever kindling and burning upwards, purging itself of all earthly dross, till it is wholly intent on Him? Why hang the damps and corruptions of the grave about us still, earthliness and sinful affections, and all these clinging accompaniments of moral death, from which our Lord has ransomed us? It is ours even now to walk with Him in white, and to be ever "breathing with Him the freshness of the morning of the resurrection and of endless life." Risen with Him, how shall we not more and more recognise our life as in heaven, and be waiting for Him who is our life to appear? Not as the sorrowing Man of Nazareth, not as the sinless sufferer of Calvary, do we wait to see Him now. "*The root and the offspring of David*," for awhile "cut off, though not for Himself," He comes again to sit upon the throne of his father David. "*The bright and morning star*," hidden now behind that cloud that has for a little time received Him out of our sight, He soon shall startle the world by the "brightness of his coming." And because we are seated with Him now in the heavenly places, we shall be seated with Him in the earthly; because our life is one with his now, his manifestation shall be our manifestation. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

And so we wait patiently till the "day dawn, and the day-star arise in our hearts."

PLEASE NOTE

Friends desiring to stay in the Guest House for the January Conference are asked to write early, as the accommodation is already largely booked.

With the development of the work the matter of increased accommodation becomes a pressing need. Will our friends pray with us for the Lord's provision in this direction?

Victory through the Blood of His Cross

"They overcame him [Satan] by the Blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."—Revelation xii. 11.

It cannot be gainsaid that the Church of God is now passing through one of the most critical periods in its history, inasmuch as Satan and his angels of darkness are seeking, by deep-laid schemes and cunning devices, to undermine the pure faith of believers in the Word of God—their sole bed-rock of certainty as to the eternal verities "of those things which are most surely believed among us" (Luke i. 1); and are so closely imitating the work of the Holy Spirit that the forewarning of our blessed Lord Jesus is now assuredly being fulfilled when He said: "False Christs and false prophets (or teachers) shall rise, and shall show *signs and wonders* to seduce, if it were possible, even the elect" (Mark xiii. 22).

As the Apostles Paul, Peter, James, and John in their day solemnly and repeatedly urged their converts, and the members of the various Christian Churches, to be on the watch, for that a time of tribulation and testing was close at hand to them, earnestly warning them that if they did not do so, some shall depart from the faith, giving heed to *seducing* spirits and doctrines of devils, speaking lies in hypocrisy (1 Tim. iv. 1, 2), when even Satan himself shall be transformed into an "*angel of light*," and shall present himself, and his works, under that guise to the children of God (2 Cor. xi. 13, 14), when also "there shall come in the last days scoffers walking after their own lusts and saying, Where is the promise of His coming?" (2 Peter iii. 3, 4). So now in these "last days," when our Lord Jesus in various parts of the world is bringing into the hearts of His *watching ones* that He is "surely coming quickly," how needful, yea, how vitally important it is, for us to know the way of victory through "the Blood of His Cross," that "standing fast in the Lord" we may be prepared and ready, watching for Him "lest coming suddenly He find us sleeping" (Mark xiii. 35-37), the while we like vigilant soldiers keep on the alert against our hidden enemy, Satan and his wiles and deceits, when he desires to have us "that he may sift us as wheat" (Luke xxii. 31).

But to many the question will arise: "How shall we know what is of God, and what is of Satan? How shall we know how to conquer, and come out victorious in this battle with the unknown, the unseen powers of darkness? How are we "to withstand in the evil day, and having overcome to stand?" (Eph. vi. 13 n.).

The Victory Depicted in Revelation.

Before we consider these questions, it would be well for us to note that in the Book of the Revelation two things are brought very prominently before us. First, that in sending those very solemn messages to the seven Churches in Asia, and especially to those five whose "works were not perfect before God," our glorified Redeemer—identifying Himself as being one with the Holy Ghost when He said: "He that hath an ear, let him hear what the Spirit saith unto the Churches" (Rev. ii., iii.)—most tenderly yet urgently adjured them that it was only as they listened to, and obeyed, the voice of the Holy Spirit that they would overcome, and would have a share in the eternal rewards of His Heavenly Kingdom. And, secondly, that in the very vividly portrayed description of the great battle between the victorious Lamb of God with His people on the one hand, and the forces of Satan and his hosts of darkness on the other, it was "*the Blood of His Cross*" (Col. i. 20) through which the glorious victory was obtained. *For this, in some form or figure, is mentioned no fewer than thirty times in fourteen of the twenty-two chapters which comprise the book, it being the one ceaseless and glorious theme of praise and adoration which is taken up by all the myriads of angels and by the "redeemed from among men" who stand before the Throne of God.*

But while the story of the Cross was the never-ceasing song and the very glory of Heaven, so was it also shown to be the one mighty and irresistible victorious power here on earth against the kingdom of darkness and of death, for in other parts of the Book of the Revelation the believers belonging to the various Christian Churches, in passing through their time of tribulation and testing are depicted as coming—each one—scathless out of those scorching fires because they had overcome alone by *the Blood*

of His Cross and by the word of their testimony not loving their lives unto the death (Rev. xii. 10, 11), that they were virgins (Rev. xiv. 4), i.e., had not given heed to the *seducing spirits* which had led astray the harlot, the apostate Jerusalem (Isa. i. 21; Jer. iii. 1; Ezek. xvi. 2, 15, 26, 28, 29, 35), and to the insidious Gnosticism (a false teaching not founded on the Word of God), which even then was undermining the true faith of the Christian Church; but that, on the contrary, they had "endured unto the end," faithfully following their Prince-Leader, the living Word of God (Rev. xix. 11-21), as the Holy Ghost lifted up a banner—the banner of "the Blood of His Cross"—and put the enemy Satan and his angels of darkness to flight in irremediable rout (Isa. lix. 19).

The Way of Victory.

If we, too, are to be amongst those who overcome in this our great battle "against (Satanic) principalities, against powers, against the rulers of the darkness of this world," against the subtle wickedness of evil spirits which as "angels of light" come to us as though from "heavenly places" (Eph. vi. 12), we can do so alone:—

1. By the Blood of His Cross, and all that it means to us before the Throne.

2. By taking the Word of God in its *entirety* as the sole foundation of our faith and hope, and by testifying to its reality both by our lives, and deeds, and words.

3. By not loving our lives "unto the death," because having died with Jesus on Calvary "we no longer live unto ourselves," but have now our life *in Him* on the Throne—the place of continuous and glorious victory.

4. By seeking that our lives should be so filled, controlled, and directed by the Holy Spirit that our Lord Jesus should be to us not only a Saviour, but—as His title "Lord" implies—He should become our KING, to reign *supreme in every part* of our being.

5. By our stedfastly following the Lamb whithersoever He may lead us as the "Captain of our Salvation."

1. We must overcome through "the Blood of His Cross," which really means we must overcome *because* of what that Blood hath wrought for us on Calvary, and because of the keeping power it has for us *now* "within the veil," before the Throne. But in order that we may know how to prevail and stand against the powers of evil, we must first have a per-

fectly clear idea as to what the redeeming and keeping power of "the Blood of His Cross" severally signify to us.

The first man Adam, when placed by the Most Holy God in the Garden of Eden, was pure, undefiled, sinless, and dwelt joyously in His presence, obeying implicitly His will; but instead of continuing to live in this holy atmosphere of obedience to and delight in the will of God, when the Serpent beguiled Adam with his subtle temptation to carnal desires, he gave way to them, and consequently the deadly virus of sin—a will opposed to God—was then instilled in him, which forthwith brought Death—spiritual Death—to him and all his descendants, so that henceforward they became altogether carnal, "sold under sin," earthward instead of Heavenward, subjected to his rule and dominion, for "by *one man* sin entered into the world, and Death by sin, and so Death passed upon *all men* for that all have sinned" (Rom. v. 12).

Jesus Christ suffering for Man's Sins.

Yet, when man had thus fallen apparently beyond all hope of remedy and recall, God—ever gracious and merciful—Whose Holy Will had been so outraged and set at defiance—*Himself* intervened, and sent Jesus, His only begotten Son (Gal. iv. 4, 5), Who as "the *Last Adam*," "the *Woman's Seed*" (Gen. iii. 15), took upon Himself our "flesh and dwelt among us" (John i. 14; Heb. ii. 14-16). He placed Himself, on the one hand, between the Serpent and his victim man, whom he had sin-poisoned even unto Death, and also between man and the Holy God of Love, in Whose presence he could no longer dwell on account of sin. The "Woman's Seed" took up the broken thread of Adam's life in the Garden of Eden—the type of the sweet presence of God. He stepped in at the point where Adam had failed, and He then lived, *here on earth*, unfalteringly *on his behalf*, the Paradise Life of perfect and implicit obedience to the Holy Will of God, so that, as it were, whenever "the Lord God walked in the garden in the cool of the day" (Gen. iii. 8), and called to Him, "the Last Adam" (1 Cor. xv. 45), was *always* obedient to the call, for He could at all times say: "I delight to do Thy Will, O My God, yea, Thy Law is within My Heart" (Ps. xl. 8). And this He did, in spite of the fact that the Serpent followed and tempted Him unceasingly during the whole of His walk on earth (Heb. ii. 18, iv. 15).

He came to Him in the wilderness, seeking to allure Him to the same carnal life, as he did the first Adam, by offering to give Him "all the kingdoms of the world and the glory of them" (Matt. iv. 8-10), and by tempting Him with "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life," but, as they were not of the Father, but of the world which passeth away (1 John ii. 16, 17), the Redeeming Saviour instantly rejected them. Then the Serpent came with yet deeper subtlety, tempting Him through His beloved disciple Peter as he prompted him to say: "Be it far from Thee, Lord, this shall not be unto Thee" (Matt. xvi. 22), "Thou shalt not surely die," when on His way to Calvary to bruise the Serpent's head. And then, once again, in that "horror of great darkness" (Gen. xv. 12) which fell upon Him in the Garden of Gethsemane, the Serpent having entered into Judas Iscariot, the erstwhile "familiar friend" of Jesus, in whom He had trusted (Ps. xli. 9), sought under the pretence of his friendship and love to lure Him to what He hoped would be His destruction on the Cross (John xiii. 27; Luke xxii. 47, 48).

The Serpent attempts to destroy the Redeemer.

Even from His earliest infancy in Bethlehem, when he incited King Herod to slay Him, we see all through His earthly life the trail of the Serpent tracking the sinless footsteps of Jesus, till finally at Calvary, by driving his fangs deep into the Saviour's Heart, and Hands, and Feet, the Serpent sought—in one last desperate onslaught—to destroy Him, and thus once and for ever complete the destruction of the whole Adam race (Gen. v. 2) which he had so successfully begun in Eden.

Yet lo! whilst in the very act of wounding Him by his death-dealing fangs, his own head was bruised by the Woman's Seed (Gen. iii. 15), with the very nails which had bruised His heel; as "the hostile princes and rulers (of darkness) He shook off from Himself, and boldly displayed them as His conquests, when *by the Cross* He triumphed over them" (Col. ii. 15)* as He trampled them under His victorious feet (Eph. i. 20-22; Heb. ii. 9-18).

But to gain that victory over all the powers of Hell, then because through "Adam's transgression" the sin-poison of the Serpent's bite had permeated to every part of man's being, so the sinless body of the "Last Adam" was

* Weymouth.

broken to make atonement for the broken Law—the Holy Will of God (Rom. v. 19; 1 Cor. xi. 24); and His Life-Blood—"for the blood is the life," flowed out from His wounded Head and Hands, and Feet, and Heart, by this to testify to us that every sin—*all sin*—and its punishment had spent *all* its virulence on *Him* (Heb. ix. 22; 2 Cor. v. 21), His shed blood atoning for and washing all sin away out of the sight of God, and *for ever setting man free from it* (Heb. x. 12-14).

He tasted to the full while hanging on the tree the bitter fruit "of the tree of the knowledge of good and evil" (Gen. ii. 17), and endured in Himself all the dire effects resulting from Adam's carnality in taking of the forbidden fruit. The "flaming sword which turned every way to keep the way of the Tree of Life" (Gen. iii. 24) was sheathed in the broken heart of the suffering Last Adam as He hung on the Cross (Zee. xiii. 7), thus opening to *every man* the way to the "Tree of Life," for, "now being made free from sin, and become servants to God, we have our fruit unto holiness, and the end everlasting Life" (Rom. vi. 22), and our "names written in the Book of Life of the Lamb, slain from the foundation of the world" (Rev. xiii. 8); while the mocking crown of thorns, which bruised His sacred Head, became glorified into the crown of victory, glory, and honour *for us* (Heb. ii. 9). The rough-hewn, blood-sprinkled Cross became the Heavenly ladder upon which the "angels of God were ascending and descending upon the Son of Man" *for us* (John i. 51). The Cross of Humiliation and of Shame now became transfigured into the Golden Throne of Love, on which, with one Serpent-bitten hand reaching unto the Father, and with the other to the world which He had redeemed, "He reconciled both in one Body *by the Cross*, having slain the enmity in Himself" (Eph. ii. 16 m.).

The Redeemer's Mighty Victory Over Satan.

But, on the other hand, to the Serpent and his hosts of evil, *the Cross* became his prison bars and chains—his power and dominion against all those who shelter under the Covenant Blood and Wounds of the Lamb of God, having been broken *once and for ever*, since through His own Death the Last Adam "*destroyed* him that had the power of Death—that is the Devil; and delivered them who through fear of Death were all their lifetime subject to the bondage" of his rule and slavery (Heb. ii. 14,

15). Having set us free from sin—*all sin*—and its wages, Death (Rom. vi. 23), the Woman's Seed, with His bruised heel on the vanquished head of the Serpent, came down in all the power of the Eternal Godhead from the Cross, rent asunder and destroyed "the power of the grave" (Hos. xiii. 14; 1 Cor. xv. 54-58), and as the Risen, Victorious Redeemer then "ascended up on high and led captivity captive" (Eph. iv. 8), *i.e.*, those who were in captivity to Satan as captives now to Himself in His own great redeeming Love—to become son of God *in Him* on His Heavenly Father's Throne—"far above all (Satanic) principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and *hath put all things under His Feet*" (Eph. i. 21-23), for our precious Saviour "is not entered into the holy places made with hands, *but into Heaven itself*, now to appear in the presence of God *for us*" (Heb. ix. 24).

And *there* at this moment, in the midst of the Throne, we behold this same blessed Lamb of God, with the pleading, all-prevailing, sheltering Wounds of Calvary's conflict still upon Him—the tokens to us of His mighty victory (Rev. v. 6) and His pierced feet ever-standing on the bruised head of the Serpent, who remains defeated and powerless to usward because of "*the Blood of His Cross.*"

This, then, is the Glorious Victory which our Ever Blessed Redeemer wrought for us on Calvary! How this Victory becomes Ours.

2. But that "the Blood of His Cross" may have its purpose fulfilled in us we must seek daily that *the Holy Ghost* may be *in us* the power to overcome by the word of our testimony and our testimony to the Word. We are saved to serve. We are to be His "witnesses unto the uttermost part of the earth." We are to let His light so shine in us before men that God may be glorified by the Christlikeness and holiness they see evidenced in us (Matt. v. 14-16). And, by our being "the epistle of Christ written *with the Spirit* of the Living God known and read of all men, they may take knowledge of us that we have been with Jesus" (2 Cor. iii. 2, 3; Acts iv. 13). Like St. Paul, we must "not be ashamed of the Gospel of Christ," but we must "preach the Word"—in our lives as well as by our words—"being instant in season and out of season" (2 Tim. iv. 2), "for the preaching of the Cross is the power of God

unto salvation to every one that believeth" (Rom. i. 16; 1 Cor. i. 18), yea, to every Serpent-bitten soul.

3. It is written that they overcame, too, because "they loved not their lives unto the death" (Rev. xii 11). Having died with Jesus on the Cross, and received from Him His new Life in the Holy Ghost, they were set free from themselves, "to live henceforth unto Him Who died for them and rose again" (2 Cor. v. 15), "always bearing about in the body the dying of the Lord Jesus, that the Life also of Jesus might be made manifest in their body" (2 Cor. iv. 10-12). And when Jesus called them and sent them forth to witness unto Him, He said to them—*as He says to us*—"Whosoever will save his life shall lose it; but whosoever shall *lose his life for My sake*, and the Gospel's, the same shall save it" (Mark viii. 35).

The Needful Filling of the Holy Ghost.

4. Our lives, too, must be filled, controlled, and directed by the Holy Spirit of Jesus for us to share His Throne Life of victory. "Receive ye the Holy Ghost" (John xx. 22); "be filled by the Spirit" (Eph. v. 18); "walk in the Spirit" (Gal. v. 16), are our Holy God's *commands to us all*—even to the most feeble among us—and "*filled with the Holy Ghost*" (Acts ii. 4) should consequently be our *daily* condition; for, mark this, when Jesus our blessed Saviour died *the BLOOD* and the *WATER flowed out TOGETHER from His pierced side*, thus signifying that while the Blood cleansed all our sin away, so also the Water—the River of Living Water—brought us Life Everlasting, for it was the emblem of the precious Holy Ghost (John xix. 34, 35; vii. 37-39). We see this so clearly set forth when, on His resurrection day, He *first* showed His disciples the Blood-wounds of the Cross, and then straightway breathed on them His own risen, victorious Life as He said: "Receive ye the Holy Ghost" (John xx. 19-29). And it is this same blessed Holy Ghost, Who, dwelling in the pierced Heart of Jesus on the Throne, yet dwelling also in us here on earth, *Himself* links us up into indivisible union with our Redeemer in His Throne life of victory—*complete* victory over all the powers of evil, as we realise this we become "more than conquerors *through Him* that loved us" in every tribulation, conflict, or faith-trial we may pass through, because *we know* that *Jesus Himself is the Victory*, and that we dwell *in Him* by

His "Spirit Which He hath given us" (1 John iii. 24).

It is written: "God anointed Jesus of Nazareth with the Holy Ghost and with power; Who went about doing good, and healing all that were oppressed of the Devil, for God was with Him" (Acts x. 38). If we are "in Him, that is true, even in His Son Jesus Christ" (1 John 5, 20), according to His own promise our experience will be that "as He is"—on the Throne of victory—"so are we in this world," and anointed *in* Him, His power—not ours—will be so flowing through us that by earnest "prayer and supplication in the Spirit," while claiming His victory for them, we shall be used to set free from their bonds all those "who are oppressed of the Devil," and "are taken captive by him at his will."

A Vital Question we Need to Answer.

Now let us put this question to ourselves without shrinking—Are we—am I—thus overcoming Satan in the power of the Blood of His Cross and of the Holy Ghost? If not, the fault lies *entirely* on our side. Jesus of Nazareth is *unchanged*. He is still the same saving, healing, conquering One, with the Serpent our enemy bruised under His glorious Feet. The blessed Holy Ghost is *unchanged*, He is still the same invincible and Eternal Power, the mighty River of Living Water, waiting—only waiting—to bring Life and peace and constant, unclouded fellowship with the Father to each one. But, alas! it is *we* who need changing, it is *we* who are not constantly coming to the "Fountain opened for sin and for uncleanness" (Zec. xiii. 1), and to "the Fountain of Life," "the Water of Life" (Ps. xxxvi. 9; Rev. xxii. 17), with hearts bent, yielded, empty, *longing for and expecting* to be cleansed in the precious Blood from all sin—every secret sin—and to be filled with the Holy Ghost, and with power. So, like the unbelieving, disobedient Israelites of old, we are not able to stand before our enemies (Josh. vii. 11, 12), but must cry helplessly, despairingly: "Why could not we cast him out?" (Matt. xvii. 19, 20) as we see the power of Satan prevailing around us.

The Causes of Our Defeat.

And if we look again for the cause of our defeat we shall find we have not given heed to the *Voice of the Spirit*, convicting us in the secret chambers of our heart of some idol we are cherishing (Ezek. xiv. 3-8), *which we do*

not really want to give up (Josh. vii. 21), or we do not in His power and grace "take up our cross daily" (i.e., whatever the Will of our loving God may be for us as each day comes) and follow Him (Luke ix. 23-26), but, on the contrary, we murmur because His Will crosses ours; or we are not willing to be "partakers of the afflictions of the Gospel according to the power of God" (2 Tim. i. 8), because of "the offence of the Cross" which it brings to us; or we are not feeding on Christ as revealed in "the Scriptures which are able to make us wise unto salvation" (2 Tim. iii. 15); the while we neglect, too, "praying in the Holy Ghost" (Jude 20), because we urge we have not the time, or we put off praying for the sake of secular things which occupy our attention instead, and consequently the Holy Spirit, "grieved" and "vexed," says to us, oh! so solemnly and warningly: "There is an accursed thing in the midst of thee, O My people; thou canst not stand before thine enemies *until* ye take away the accursed thing from among you" (Josh. vii. 13).

Shall we not, then—each one of us—humbly bend before our ever merciful, forgiving Lord, and ask Him—Himself—to bring that "accursed thing" to "the Blood of His Cross," and there cleanse its sin-poison away, and free us from its holding, clinging power; and fill with the healing Living Water of the Holy Ghost the place in us where the Serpent's sting-bite had been (Prov. xxiii. 32)? If we do this, then He will answer our prayer, and will be in us *the power* to say from our hearts, "God forbid that I should glory *save in the Cross* of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Gal. vi. 14).

Complete Victory Assured and Final.

5. And, finally, to be overcomers we must follow the Lamb whithersoever He may lead us, for He leads us on to a glorious victory, sure, complete, and everlasting (Rev. xix., xx.). When the Israelites, during these preliminary six days, marched with the Ark of the Covenant round Jericho, led on and captained by the Angel of the Lord, they knew they were marching on to victory, because each one "believed in his God," Who had bidden him do so; although *for the time being* their marching round the city seemed quite fruitless, as its walls remained *day by day* as before, looming high, apparently unassailable, above them. *Yet*, on the seventh day—i.e., in God's own appointed

time—at *His* command, by *His* might, those walls fell down flat, and the promised victory was assured to them (Josh. vi.).

We also as "Soldiers of Jesus Christ" are surrounded with walls, seemingly of insurmountable difficulty, in seeking to counteract the increasing wickedness, and appalling apathy and torpidity of soul which prevail in regard to "the things of God," because of the alluring deceits, and "cunning craftiness" of the Serpent; but it is written: "*The battle is not yours, but God's*" (2 Chron. xx. 15), and because the battle is God's and not ours, we may even now sing our songs of victory, seeing that to hearten and strengthen us in the fight we have the glorious picture-vision in Revelation xix., xx., opened out before our spiritual eyes of Jesus as the "Captain of our Salvation," with *His* vesture dipped in "*the Blood of His Cross*,"

leading on His people to the complete and final overthrow of all the powers of evil.

"I, if I be lifted up from the earth, *will* draw *all* men unto Me" (John xii. 32) is His faithful promise to us; so "let us draw near with a true heart, in full assurance of faith," putting on "the whole armour of God." And, lifting up high the banner of "*the Blood of His Cross*," "fight the good fight of faith," "strong in the Lord, and in the power of *His* might," as we ever keep "looking unto Jesus, the *Author* and *Finisher* of our faith; Who for the joy that was set before Him, *endured the Cross*, despising the shame, and is set down at the right hand of the Throne of God."

"Thanks be to God, Who giveth us the Victory through our Lord Jesus Christ." (1 Cor. xv. 57.)

F. G. C.

The Powers of Darkness and Dangers of Spiritism

"When they shall say unto you seek unto them that have familiar spirits, and unto wizards that peep, and mutter; should not a people seek unto their God."—Isaiah viii 19. (Taken largely from "Current Events," published in *Our Hope*.)

The Dangers of Spiritism.

IN an excellent volume on Modern Spiritism, A. T. Schofield, M.D., points out the awful dangers which lurk in the craze of spiritism, which to-day is sweeping New York, England and America. Dr. Schofield calls attention to the following dangers—the moral and religious dangers; the dangers to reason; the dangers of "possession;" the dangers associated with necromancy (asking the dead) and the physical dangers. We give a few quotations.

"Mrs. Forbes, a secretary of the S. P. R., lost her son, and overwhelmed with grief, sought to get communion with him. She soon spoke to what she thought was her son daily, through the medium of automatic writing, and then suddenly one night had a most dreadful experience with a powerful spirit who had forced himself (from the other world) into her presence."

"Dr. Thornton's daughter, using the planchette (Ouija board), got responses from a spirit which had not given its name. She said, 'If you can't write your name make a cross. Then the planchette seemed to be seized with fury, and swept away the hands from it. Miss Thornton put it back, and she again said 'Make a cross.' It wrote on the paper, in letters six inches long—'No. No-No!—Make a cross or go,' she replied. Then it wrote, 'Curse you'—and left."

"A steady teacher in a boarding school, thirty-six years of age, a single man of temperate habits in all things, began to dabble in spirit writing, and soon was answered by an unclean spirit writing the most obscene words and suggesting the most wicked thoughts and drawing awful pictures. It gradually destroyed his character, and he entered on a dissolute life, spending his time and money in orgies of debauchery."

"It is estimated that there are to-day some 10,000 persons in insane asylums in Great Britain who got there through practising occultism."

"A lady living in Devonshire conducted all sorts of spiritist phenomena, which nearly

cost her her reason, and left her a hopeless cateleptic. A clever spiritist leader died in an asylum in Paris the other day. He was well known to me. Innumerable other cases could be given, and a friend, whose brother was one of the best known spiritists in America, told me that his brother did not know a single case where the study had been pursued without distinct deterioration of the mental, moral, or spiritual faculties ensuing. Continued possession by an evil spirit always ends in chronic mental disease."

"With regard to the dangers of 'possession,' I have already given some remarkable instances of this condition, so that what I refer to is well understood, for I believe that now, in this twentieth century, there are cases in our asylums as clearly those of possession by unclean spirits as ever there were on the shores of the Sea of Galilee in our Saviour's time."

Spiritists themselves acknowledged this danger. A writer in the *Occult Review* says: "Spiritists are well aware of the awful peril of 'obsession' by evil spirits. Man has some very dangerous and powerful enemies behind the veil."

The *British Quarterly Review* says: "To hearken to the voice of the dead is either a delusion or a reality. If it be the former, no delusion can be more mischievous, more degrading, more revolting. If it be the latter, no pursuit can be more dangerous."

Dr. Schofield is no mean authority in these matters. He is vice-president of the Victoria Institute, and his scientific books on the matters of the unconscious mind are acknowledged as standard works. In view of this we repeat what we say in our editorial notes, the propaganda for this Satanic, vile, soul-and-body destroying spawn of hell are a greater menace to the young people of this country than anything else which has even come out of the bottomless pit. The "red peril" is nothing in comparison with this horrible cult. The far-reaching and soul-deceiving influence of this teaching may be seen from the following paragraph which appeared in the *New York Evening Telegram* of February 15th:

"A few days ago Sir Oliver Lodge addressed a gathering of Episcopal clergymen. He has now been invited to address the Clergy Club which has a membership of four hundred, including most of the prominent clergymen of Greater New York. In his letter of invitation the club secretary says: 'There is quite a

unanimous desire on the part of the clergy to meet Sir Oliver Lodge, and to honour him in some way!'"

There was a rush of church people in Philadelphia to do honour to him in his visit here. Whatever his knowledge of science may be, he certainly has little knowledge of the Scripture which from beginning to end condemns spiritism and shows it to be not of Divine, but of Satanic origin and power.

The Menace of the Ouija Board.

We are told that certain factories work day and night to turn out "ouija boards," by which thousands of people, among them vast numbers of "church members," practice divinations, ask the supposed dead, and get information from mysterious outside forces.

One ouija factory has doubled its capacity and a large department store in New York advertises "we couldn't get enough to meet all mystery-mad New York's insistent demand."

"HELL HATH ENLARGED HERSELF."
(Isa. v. 14.)

We are told that this board, or planchette, was known in China over 3,000 years ago, and that the heathen of that land filled with demon-possessions, used it in the same way as it is used throughout Christendom to-day. Other pagan nations had similar devices to hold communion with demons. Perhaps if we know the details of the vile practices of the Canaanites against which the Lord warned the people, we would find that they also possessed an instrument of this nature. Spiritism is nothing new. It was known in Egypt and Babylon, and these demon powers had a distinct part in the moral corruption of these and other ancient nations.

A New York daily had recently an article on this increasing evil. We quote:

"Ever since the publication of a certain novel, said to have been written by a woman at the dictation of the ouija board at the rate of so many thousand words an hour, we have been beset by a spreading and deepening cult of the ouija board.

"There seems to be no limit to what the ouija board, or the psychic forces lurking behind it, will do for an author, or a merchant, or a professional man or woman. Matters have come to such a pass that members of the faculty of the University of Michigan have found it necessary to issue a solemn warning to their students, both men and women, against

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" A Witness and a Testimony "

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the growing habit of consulting the ouija board on all matters of life.

" One professor, appalled at the strides that the ouija board is making among the impressionable souls, male and female, at Ann Harbor, thus admonishes the delvers into the cult :

" " If the students will devote the time to study that they now give to the ouija board there will be fewer students placed on the 'home' or on the 'warned' lists at the end of the semester after the examinations are over, To my mind the lure of the ouija is becoming a serious meance in this country."

" And another, startled by the insidious influences of the mystical, as exemplified in the ouija board, pleaded in these words with the boys and girls intrusted to his intellectual guidance :

" " Ouija boards are becoming more plentiful in the fraternity and society homes and in the rooms of independent students than Bible or prayer-books, and more frequently consulted.

" " It is becoming apparent that the organisation of a national society for the suppression of the ouija board is necessary for the elimination of a national pest."

The spiritistic propaganda which is now on throughout the English speaking world, through men of high standing in the scientific and literary world, is going to prove ere long the

greatest curse. When spiritism was revived almost seventy years ago in this country it was revived and propogated through the ignorant. It is different now. It has for its chief advocates scientists and university graduates. But behind it all stands the unseen world of wicked spirits, which under the guidance of their head, the old serpent, the devil, are now pressing in upon humanity preparing for the final conflict. Whoever practices spiritism, soothsaying, ouija board, or resorts in any shape or form of these things, opens his soul to the vilest and most degrading influences, and invites these demon forces to control their lives. Demon possessions are seen on all sides, but through these occult practices they will become ere long the universal thing. Christian parents must warn and watch their sons and daughters, for the young are especially susceptible to these horrible things. The many books which are published to-day, stories and magazine articles which exploit the occult, should not be tolerated in Christian homes, nor supported by Christians in any manner.

The word of God has expressly warned us against all phases of spiritism. Lev. xix. 31, xx. 6, and told its final and fatal result.

" So Saul died for his transgression which he committed against the Lord, against the word of the Lord, which he kept not, and also for asking a familiar spirit."—1 Chron. x. 13.