

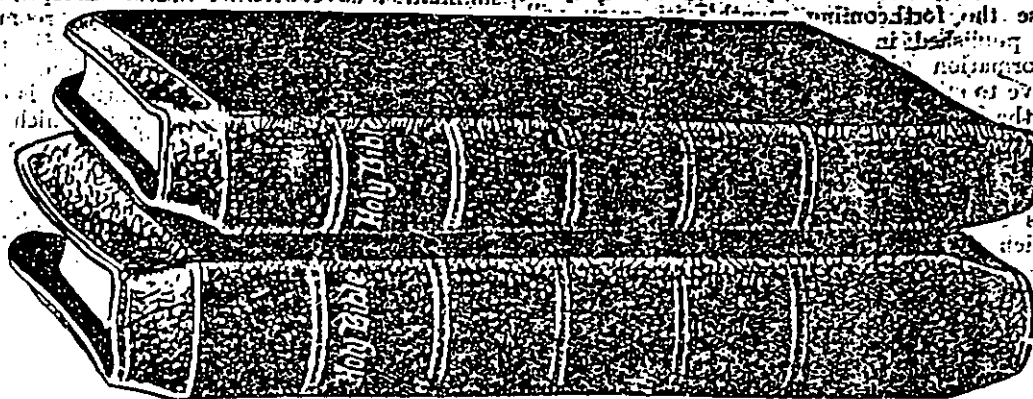
JANUARY, 1926.

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# WITNESS AND A TESTIMONY

(The Honor Oak Messenger, London)



Meetings for Spiritual Edification, the Proclamation of the Gospel, Prayer and Fellowship, at Honor Oak Church, Forest Hill Road, S.E.22

SUNDAYS:—11 a.m. and 6.30 p.m.

WEDNESDAYS:—8 (Bible School).

MONDAYS:—8 (Prayer Meeting).

SATURDAYS:—7.30 (Prayer Meeting).

Ministers: T. AUSTIN-SPARKS  
T. MADOC JEFFREYS

All particulars may be obtained from Mr. G. PATERSON, 27 Tintagel Crescent, London, S.E.22, the Church Secretary.

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## MINISTERS' LETTER.

HONOR OAK CHURCH, S.E.22.

January 1, 1926.

BELOVED OF THE LORD, BOTH NIGH AND DISTANT,

We take courage with this New Year to go forward with our God. What 1926 contains for us we know not; but we are confident it must hold, for His children, more of God Himself in Life and Truth, through Jesus Christ our Lord.

It is our purpose, God willing, to issue this "Witness and Testimony" month by month; and it is laid upon our hearts to seek to make it an expression of the out-working of Calvary's Victory in the life of the church at Honor Oak, and also a messenger from the Lord as He opens up His truth, through the scriptures, to us.

The message as contained herein will be forwarded to as many friends, whether in the Homeland or across the seas, as shall desire it. The issue will be maintained upon a basis of faith in the resources of Him to Whom all belongs, relying also upon the faithfulness of such as may benefit by the Word.

It is anticipated that the Lord will carry us through into many places this year, in order that the "Testimony of His Triumph" may be victoriously uplifted. We seek the co-operation of all our readers in this ministry, and therefore beseech your intercessory prayers for the utterance of His word. For this purpose the forthcoming month's itinerary will be published in each issue, and such other information of a practical nature as shall serve to stimulate definite fellowship in prayer, as the Spirit may give you His own burdens.

Prayer! Prayer! Prayer! And this upon the basis of the Lord Jesus' absolute victory over all Satanic power and jurisdiction through His Cross. This is the paramount service to which the members of His Body, throughout the world, are being called by the Holy Spirit in these stern, significant days. Pray, brethren, pray!

With greetings in the Name of our Lord,

Yours in His Victory and Reign,

T. AUSTIN-SPARKS.

T. MADOC JEFFREYS.

## JANUARY'S MEETINGS

FOR PRAYER CO-OPERATION.

MR. AUSTIN-SPARKS.—Dec. 31st—Jan. 4th, Belfast, Ireland; Jan. 9th—11th, Newchurch, Lancashire; 12th—13th, Blackpool; 14th,

Willesden; 21st, Leicester; 22nd, High-bury Quadrant, London; 26th—28th, Falmouth; 29th, Weston-super-Mare.

MR. MADOC JEFFREYS.—Jan. 6th, Bournemouth; 11th—17th, Lansdowne Hall, West Norwood, London.

THE distribution of service in this joint ministry would appear to be that while Mr. Sparks carries the message outward, Mr. Jeffreys will be at the "base" for pastoral work and the edifying of the church. Any requests for pastoral service or visitation should consequently be addressed to the latter. Mr. Jeffreys is also undertaking the editing of *The Witness and Testimony*, and all communications relating to it should be addressed to him, c/o Mr. G. Paterson, Church Secretary, 27 Tintagel Crescent, S.E.22.

Donations and subscriptions towards the expenses of this paper should be forwarded to Miss Sach, 29 Mundania Road, S.E.22.

## CHURCH NOTES.

BY THE CHURCH SECRETARY.

WE desire to express our deep gratitude to God for His goodness in bringing the Rev. T. Madoc Jeffreys into partnership with the Rev. Rev. T. Austin-Sparks for the ministry at Honor Oak.

The events leading up to this happy consummation have been so entirely independent of human arranging that there is no room to doubt that the Lord Himself, for His own purposes, has brought about this union.

It is clear that one of these purposes is concerned with the wider ministry to which Mr. Sparks is constantly being called, and we are glad to note a more intelligent vision, and a corresponding deeper interest, in relation to this larger work on the part of the rank and file of our church. This is especially manifest in our prayer-fellowship. Our prayer gatherings are not only proving the possibility of real accomplishment for the Kingdom, but are moreover seasons of joyful fellowship in which many friends who are not upon our local membership-roll are joining with us.

This unfolding vision of the world's need of the full message of the Cross is being accompanied by an increasing concern for the evangelisation of our own immediate neighbourhood. This is as it should be,—“beginning at Jerusalem.” We shall value prayer that the regular distribution of tracts to every house in the

locality, a work which we are commencing with the New Year, shall be signally blessed of God.

There is much reason for praise that the Lord is revealing Himself to our children. This is especially marked in the Junior Young Christians' Association. There is an unmistakable movement of God here, and definite decisions for Christ are continually being made, and these with great clearness of vision as to the meaning of the Cross. We are discovering that the Holy Spirit is able to make quite young children understand how Christ not only died *instead* of them, but that they also died *with* Him—in the reckoning of God: "Substitution" and "Identification" are not words easy to explain, but the Holy Spirit is able to make the sense of them clear to children without mention of the terms. We are hoping to introduce into our Sunday School a form of "Covenant" that shall express as simply as possible the essential basis of our faith.

Our young men and women continue to manifest their loving zeal for the salvation of souls. The open-air work in Rye Lane, Peckham, is still continued on Saturday evening whenever the weather allows. There are not wanting signs that this testimony is bearing its fruit, both in the strengthening of the present bonds among our young people and in the addition to their number.

Let us not forget to pray for both Miss Winnie Reid and Mr. Bert Goodwin who are in training for the Mission Field.

God has put it into the spirit of some of us to pray for £1,000 to pay off the debt of the church, amounting to about £650; and to defray the cost of necessary repairs and renovations, with the installation of electric light in the Hall and classrooms. It is pleasing to note that in response to the immediate call for £100 for the latter purpose £35 was spontaneously given during the ensuing week. "By faith we stand"—and, "Faith without works is dead."

### MISSIONARY NOTES.

We have a valuable contributions from Miss Hawcs which we hope to publish in a following issue "The Opened Door" supplies us with the beginnings of a new world-vision, but we need to foster this along practical lines.

According it is proposed to have Monthly Tea-Table Conferences on Saturday afternoons to discuss the World-Outlook. Date January 23, February 20.

### THE OPENED DOOR.

"And they called the church together and proceeded to report in detail all that God, working with them, had done; and how He had *opened a door* of faith to the Nations."—Acts xiv. 27.

UNDER this heading we purpose to record very humbly, and entirely to the praise of our blessed Lord, how the Holy Spirit honours our testimony to the full Victory of Calvary. If this be true we may expect the Lord to vindicate His own word. There must be a demonstration of the truth proclaimed. We believe that as we cast ourselves entirely upon the strength and authority of the Lord, because of our own utter impotence in the flesh, there is such a thing as "preaching the gospel with the Holy Spirit sent down from heaven. To Him be the glory!"

A marvellous proving of the Victory of our Lord attended Mr. Sparks' visit to France last autumn in connection with the Dieulefit Convention. (By the way, Dieulefit significantly means, "God is able.") Here are extracts from a letter recently received:

"If ever the visit of a servant of God was rightly timed, and a ministry undertaken in the power of the Holy Spirit, it was his to Dieulefit Convention."

"The Divine endowment which poured through his lips, broke down before our eyes the strongholds, cast down imaginations, and every high thing exalting itself against the knowledge of God, and brought into captivity every thought to the obedience of Christ."

"During my seventeen years' experience as a missionary in France, I have not seen, and had well nigh lost hope of ever seeing, anything resembling the victory won over what I may be permitted to name 'the French theological mentality.' Modernism, too, was shattered like Dagon before the Ark, *broken without hands*, and turned into a ridiculous stump."

"There were fifty Pastors present, and a strong contingent of students. They simply surged around Mr. Sparks and clamoured for further light after each of the regular Convention addresses, and passing out of the Reformed Church, we went over to the Methodist Chapel for two hours extra each day. The seven addresses are to be published, together with those delivered by the Convenors, and this will make up the report, so to speak, of the French Keswick."

"One result of the Convention is that the glow of Revival in the Reformed Churches has burst into a flame. The Brigade of the Drome are preaching and writing with marvellous power. The repercussion of the movement and their burning words is being felt throughout French Protestantism. I am persuaded that a new era has begun.

"Last week the Missionary Brigade visited Nimes. They were not invited by the pastors of 'Los Grands Temples,' but by the Y.M.C.A.

"Those young men stood alone 'yet not alone.' The Y.M. and the Y.W.C.A.'s were completely transformed. Theatricals, Sunday football, and fetes have been openly renounced, and the Y.M. has inaugurated an hitherto unheard of thing in Nimes, a daily noon prayer meeting, which I can testify is at present full of the inimitable Life of the Spirit.

"I saw during the last meeting of the Mission, a whole row of young people, unable to regard the speakers, so powerfully were they under conviction, and some were quietly weeping. The Mission terminated in a rich harvest of souls.

"During this period, three of the Brigade went over to their 'alma mater' at Montpellier, the Faculty, which has had the reputation in late years of being a seed plot of Modernism. From echoes I have heard, their testimony was irresistible, and the truth has gripped a considerable number of the men. I could write pages of what has transpired since Dieulefit, relating to this stirring of revival, and to show that new life is entering where 'death reigned.'"

The work of last summer's visit to the U.S.A., was of a very definite character. We are following with very close and affectionate interest our brother, Mr. Dinwiddie, in his visit to India and to other countries; he continues to send us reports of the way in which the executive prayer of the surrendered child of God, who dares to claim and appropriate the fruit of Calvary's triumph, counts in every situation that the enemy holds.

A letter from Swarthmore, Pennsylvania, where Mr. Sparks had some very blessed and fruitful times with a company of the Lord's children states: "We have a group standing in the full message of Calvary, and really accomplishing things right now. Things are still developing far beyond my hopes. Yes, it works, it works."

To which we add, 2 Corinthians ii. 14.

## POSITION AND POWER.

UNDOUBTEDLY the word which occurs most often in religious—and especially evangelical—circles to-day is the word "power." In addresses and prayers it is the keynote from which and to which there is a constant movement. All the world over it is the same. Listening to speakers and praying in languages in which one is not conversant, a certain word occurs with almost monotonous reiteration, and on enquiry one is not surprised to learn that it is this word. The absence of power and the necessity for it is betrayed or confessed in many ways; not only directly and humbly by the more spiritually minded among God's people, but by the loud display of ingenious resourcefulness in advertisement, "stunts," organisation, drives, &c., which are a more sad giving-away of the case than what is meant to be implied by them, viz.:—that there is life.

We do not intend to embark upon a consideration of this subject in general from all of its angles, but to deal with one basic thing, more basic even than the reception of the Holy Spirit. The matter is very rarely dealt with in relation to the Holy Spirit, and certainly no treatise can be anything like complete otherwise. The scriptures give good warrant for this, and yet there is a sense in which this matter does not begin there. The Master made it very clear that before there could be a Pentecost there were certain very deep and vital things to transpire. Pentecost was to be very truly an effect, and not only a cause; the end of much as well as a beginning; a seal and not only a pledge. Before there could be the counterpart of Christ's Jordan anointing upon the members of His Body the Church there must of necessity have been a Baptism into His death, a union with Him in the entombment of the "body of sin." His death had meant the closing of the door upon the old creation; the first Adam had been dealt with and effectually relegated to the place where he would no longer have any consideration or acceptance from God, and being reckoned as dead, only the inclusive "Last Adam" would receive the fulness of God. In the day of the anointing of the servants of God of old very definite and explicit instructions were given in relation to the anointing oil. This holy oil was in no wise to come upon man's flesh and there was to be no attempt to make anything like it.

The oil is always a symbol of the Holy Spirit, and the "flesh" a type of the old fallen nature or "Adam." God strictly refuses to allow the

Holy Spirit to come upon uncrucified men and women. "Being made conformable to His death," is the only path to Pentecost. All our motives in seeking power will be tested by fire. Are we seeking personal influence, popularity, demonstrations, reputation, prestige, acceptableness, success, something of a kingdom of this world? We may think our motive to be perfectly pure; but not until we pass into death, death to any or all of the above, and find ourselves "despised and rejected of men," our names cast out as evil, and a real falling to pieces (scemingly) of our work, do we really come to face the real purpose and motive of our having any place in the work of God. The death of everything, or the eclipse of everything within and without is a good test, and all the men of God who have been *truly* used by Him have gone this way. Not upon our flesh—whether it be the gross flesh or the refined, soulish, educated flesh—will God allow His Spirit to come. Before there can be a Pentecost there must have been a Calvary. Before there can be the fire of God there must be an altar and a sacrifice; and it must be the *burnt* offering in which everything is consumed. Undoubtedly the disciples of our Lord went through the death of everything of ambition, expectation, vision, self-confidence, &c., when their Master was crucified, and then they tasted deeply of that death which was to be wrought out progressively during all the days which were to be. Their views, ideas, "convictions," methods, scales of values, standards of judgment, dispositions, temperaments, personal influence, and every part of their life later went through this process of judgment, disintegration and death, and in every deeper baptism into death they were raised more fully into His life—not their own. Each experience was more critical and crucial and devastating than the last, and doubtless they sometimes wondered if there would be anything at all left; but so the life was becoming more abundant.

This was and is the initial position which alone means power, and any seeming power which is not resultant from the deep death of the natural life of the individual or community is a making of oil like unto the true but not the true; and therefore in the deepest sense not the anointing of God, but a subtle deception. But there is a further element in this matter of position. In the world and the flesh Satan had judicial rights. The nature of these and how he came by them cannot be discussed in this brief article (this may be dealt with in

future issues of this paper); the fact is patent and is clearly recognised in the scriptures, and particularly by Christ Himself. The title "The Prince of this world," is itself indicative. These judicial rights and the ground of Satan's claims Christ came to deal with; to destroy the ground and to possess Himself of the rights. In the light and the power of His cross, which He had accepted at His baptism, and on the ground of His predestined position as the God chosen "Prince of this World," Christ possessed a mystic authority which was recognised in every sphere and always set over against another authority. The Greek word *exousia*, translated in the A.V. "Power" and in the R.V. "Authority" would be more accurately translated "Jurisdiction." See the recognition of this superior jurisdiction for instance in Matthew vii. 29, where it is set over against that of the Scribes; in Matthew viii. 9 where it is above that of the Roman Empire behind the centurion; in Matthew xxi. 23 where the Pharisees betray their recognition of this mystic thing. The ninety-four occurrences of this word in the New Testament are very illuminating. Satan claimed the jurisdiction of the world, Luke iv. 6. Christ did not deny his claim then, but went to the cross crying "Now is the Prince of this world cast out," and having dealt with him and all the ground of his claim rose triumphant saying "All jurisdiction has just been given to me in the heavens and on earth, for this reason go ye into the whole world and proclaim the good news."

In the light of this triumph and because He held this position in Himself He had said to His disciples "Behold I give unto you jurisdiction over all the power (*dunamis*=driving-force) of the enemy," Luke x. 19. After His having possessed Himself of this jurisdiction on behalf of the race—as He had possessed it in Himself as the Son of God—He promises them that they shall receive Power (*dunamis*=driving-force) when the Holy Spirit is come upon them, Acts i. 8. There can never be "Dunamis" until there is "Exousia," that is, there can never be *driving force* until there is *position*.

God will only put His Power behind those who are in the authoritative position, and none are there who have not been incorporated into Christ in death, burial, resurrection, ascension, and reign, and this as a present spiritual experience. The jurisdiction of Christ through His Cross has to function through the members of His Body.

One was struck with an illustration of this in New York. On one of the great thorough-

fars there moved at a considerable pace an almost unbroken stream of traffic representing driving force to the extent of hundreds of thousands of horse-power. Suddenly it all stopped dead. Looking for an explanation one found it in the uplifted hand of one man. It was not the counter-force of his arm, but the jurisdiction in which he stood. Above him was a control-tower, and as he had received the indication from above so he stepped out and raised his hand. Had his jurisdiction been flouted, the superior driving force of the State would have stepped in and put that rebellious element permanently out of action. This is a parable. Christ has the jurisdiction, we are incorporated into Him if we have on all points accepted and claimed our identification with Him, thus we have become the instruments of that authority over the driving-power of the enemy in every sphere where his victory is not recognised. By a life in the Spirit we are able to receive by discernment those indications from above—the "Head," and then command the situation and put the enemy's work out of action. The word "destroy" in the New Testament, means "put out of action," and this is related to "the works of the devil," and progressively wrought out on the ground of Calvary by "The Church which is His Body." This is not vulgar exorcism, for it can only be effectual as the Holy Spirit takes the initiative in us and through us, and we must know His "energising." Undoubtedly it was because of their absolute union with their victorious Lord; and the recognition of their judicial authority—not over men—but over Satan and His Kingdom which was the ground of the Holy Spirit's seal and anointing of the apostles and first believers. Galatians ii. 20, is for ever the key to the situation.

One could write volumes upon how one has seen this wrought out in their own life and ministry, and from time to time glimpses will be given in this periodical. Here however we state the fact, and reaffirm that the measure of our death, is the measure of His power and life; and only as we, dying daily to the old creation, the natural life—having initially accepted the utterness of its condemnation at the cross—and living daily in the Spirit, occupy the position of "Reigning in life by the One Man Jesus Christ," can the jurisdiction and power of the Sovereign Head be shared and mediated by and through us. Thus in this two-fold sense

**POWER IS POSITION!**

T. AUSTIN-SPARKS.

## THE UNITY OF THE WORD.

"THE Word of the Lord" is ONE word; and therefore no two passages of authenticated scripture can at any time be mutually contradictory. The word of God is never "Yea and Nay." It is always a progressive affirmation of God, having its fulfilment in Him, Who is the AMEN, the faithful and true Witness, the beginning of the creation of God (Rev. iii. 14).

The Scriptures being God-breathed are so by One Spirit, Who is also Lord in the realm of the Word as He is in the realm of the Church, the Body of Christ. For the Scriptures are the word of Christ (1 Peter i. 11) even as the Church is the Body of Christ: and both through *One* Spirit. Now it is manifest that if there be only One Spirit in the Word of God, revealing One Mind, that Word must have a unity, an unanimity, in all its parts. And do we not maintain that the accepted Scriptures, from Genesis to Revelation, constitute the written Word of God? It may be asked—Why labour what should be so obviously a fundamental principle of the Word of God?

Our apology is that we are living in exceedingly perilous times, and we need to jealously safeguard bed-rock principles.

Our cunning and untiring adversary, the anti-Christ, despite his subtlety, possesses certain traits which always betray his presence and his workings. These traits are many: but one marked characteristic of Satan is his unflinching attempt to cause schism. Schism in any constitution is an essential prelude to anarchy, lawlessness. As we well know, the climax of Satanic activity in this world, will be lawlessness; but the incipient signs of the Devil's presence are rifts, widening to manifest schisms and divisions. Watch the first well-nigh imperceptible rift. You will not have to wait long before you behold the plain tokens of Christ's enemy. The devil is always schismatic, anarchical. God always a Unity, creating harmony.

Now Satan, as a spirit who works through the human mind, is schismatic in the word of God as he is in every other thing of God he thus touches. This is quite apparent in the "Higher Critic." He differentiates; he separates; he mutilates the Word of God. He selects certain books, which he is prepared to allow are inspired (albeit his idea of inspiration is a feeble and nebulous one), and rejects others; then he favours certain passages in these approved books, and despises others. Thus he claims the right to create his own methods of selection. He has what he calls "standards

of inspiration," and while he is prepared to accept in large measure the New Testament, with reservations, he is very select as to an ever diminishing quantity of the Old Testament.

We are, of course, aghast at his irreverent audacity. But pause! It is not the extent of his violation of the unity of the Word of God we need to deplore, so much as the principle at work behind his flagrant method. It is this we need to watch, to fasten upon—and to resist: the Satanic principle of schism in that which God created a unity. For while the devil may be raging like a lion among the Higher Critics, rending the word of God with violence, let us beware lest he be nibbling like a mouse here among ourselves: but using this same principle of schism: subtly undermining the nature and fulness of the Divine Inspiration. By inspiration, as applied to the Scriptures, we mean what Paul literally describes in 2 Timothy iii. 16, as "God-breathed," direct from the Spirit of God. There must be a fulness in Divine Inspiration as in all other Divine operations and manifestations, for He doeth all things well and sufficiently. There is a fulness in the Creation, and a fulness in the Incarnation. This goes without saying; but in like manner, we maintain, there is a fulness in Inspiration. The Scriptures are "God-breathed": in this one statement you have standardized the Bible view of inspiration; it is lifted sheer and far above the level of any standard of human will or of human knowledge. Having satisfied our canon of acceptance as to what is scripture and what is not, with a due regard for sane but prayerful textual investigation, we say of the volume of truth that remains—this is Divinely Inspired; this is "God-breathed"; this is the word of God.

Here, we submit, is the only possible view of the Bible if it be claimed to be a clear revelation of the mind and purpose, the operations and manifestations of God, culminating in the Christ. Brought together under the names of many authors and prophets, writers and speakers, it is throughout from Genesis to Revelation the ONE Word of God. We refer to the names of men, of course, in accepting "the word of the Lord" through them, but we never regard it as *their* word. Our Lord, who so clearly declared again and again the infallible nature and standard of the Scriptures (Old Testament) refers to "Moses' writings," but it is obvious that to Him they were not the word of Moses, but Moses' writing of the word of God. To Him they are final and authoritative; so much so that His conclusive answers

to the Devil are prefaced by "It is written: it is written: it is written," for what was written by Moses was the "spoken word" of God.

Paul demonstrates very clearly the character of the Old Testament when he asks in Romans iii. 1 and 2: "What advantage then hath the Jew? Or what profit is there in circumcision?" To which he answers, "Much every way: chiefly, because that unto them were committed the oracles (words spoken by mouth) of God." It is thus indicated that the Scriptures whether the method of their declaration were first of all in writing or in speech, are in either case considered to be "the spoken words" of God. The sword of the Spirit is the "spoken word" of God. Now you cannot quote Scripture with any authority, and especially will you be impotent against the devil, unless you are quite clear as to the nature and authority of the word you quote. This matter of the Scripture being throughout the "spoken word" of God Himself by the Spirit is very important. It is not the word of Moses, or the word of Isaiah: it is not the word of John or of Peter: it is in every case the word of the living God.

Peter states with great plainness of speech the process by which "the word of the Lord" came through men. "For the prophecy came not at any time by the will of man: but holy men of God spake as they were borne along by the Holy Spirit" (2 Peter i. 21). From this it is suggested that whether the inspired author uttered the word or wrote it, in either case, it came to him as speech of God. For example, David says (2 Samuel xxvi. 2) "The Spirit of the Lord spake by me, and His word was in my tongue"; but in referring to his knowledge of God's design for the temple, he declares "All this the Lord made me to understand in writing by His hand upon me, even all the works of this pattern" (1 Chronicles xxviii. 19). There can be no question as to the absolute authority of the Divine Word in both these instances, though the method of transmission be different.

Again, how often is the expression "the word of the Lord" used in the Old Testament, making it clear in each instance, and confirming what Peter so explicitly declares, that the prophet spake by a Divine compulsion, and that the word spoken was not his but Jehovah's, being the veritable oracle of God?

The writer of the epistle to the Hebrews states this in a truly remarkable manner. Quoting exclusively from the Psalms in his first chapter, he describes the Author of these references as "HE," viz., God—"HE saith" vv. 5, 6, 7, 8 and 12. This is consistent with



his introduction, i. 1, "God... spake... in the prophets." Later in the epistle he refers to the Holy Spirit as the executive Author of the word of God (iii. 7, ix. 8, x. 15).

Now if this be so, we are able the more readily to appreciate the cardinal rule of Scripture interpretation that Peter, in the authority of the Holy Spirit, lays down, "Knowing this first"—that is to say, as a *primary* condition, "that no prophecy of the scripture is of any *private interpretation*," literally, "its *own* interpretation." No passage, no book, or set of books, is to be isolated from all that the Word has given elsewhere.

Our Lord confirms this fundamental law of scripture interpretation when He unfolds to His disciples the doctrine of the Christ crucified and raised again: "And beginning from Moses, and *all* the prophets, He expounded unto them in *all* the scriptures the things concerning Himself," Luke xxiv. 27. He did not, for example, take the second part of Isaiah, which is more particularly concerned with "The suffering Servant of Jehovah," notably Ch. liii., and isolate it from the rest of scripture, from the writings of Moses, or from the Psalms, or from the prophets, to make of it a separate and especial revelation: No! The word of the Lord is ONE word, and whether in Isaiah or Leviticus, Ruth or Jonah, the doctrine of our Redemption is found in all its parts.

The New Testament always takes into account this corporate unity of the word of God as revealed in the Old Testament. The revelation of Paul was ever "according to the scriptures." 1 Corinthians xv. 3 and 4. "The revelation of the mystery, which was kept secret since the ages" though so long hidden, when it was made known "unto the holy apostles and prophets by the Spirit" was so manifested by "the scriptures of the prophets," lit.: "the prophetic scriptures," Romans xvi. 25 and 26; Ephesians iii. 5. These references to the scriptures always include every scripture, as known, for Paul declares, "ALL scripture is God-breathed," 2 Timothy iii. 16, and reveals One Mind, One Purpose, One Plan.

Now is the Inspiration of the New Testament other than this? Are we to adopt a different law of interpretation? Are we to speak of Matthew and of John, of Paul and of Peter, as authors of separate and distinct revelations, or are we to regard them as vehicles of One Spirit, through whom shall be unfolded, progressively it may well be, a unified revelation? Is the New Testament "God-breathed" in the same sense as the Old? Who is the Author? Or

are there different authors? Is Christ divided?

We are driven to ask these questions in view of the supreme importance of the principle involved. We maintain there must be no schism in the Word of God; no mutual contradictions between its parts. The Holy Spirit does not say one thing through Peter, and a different thing through John. We maintain that if both are "God-breathed" James does not contradict Paul. There may be development of theme and truth, but no "Yea and Nay." The same affirmations and unities run throughout. It is for us, under the instruction of the Holy Spirit, Who is the Author, to read plainly the common threads of teaching which form the basis of the texture in all alike. There cannot be one doctrine of the church, which is the Body of Christ, in one part of the word of God, and a different doctrine in another part. For this reason Paul is constrained by the Spirit in Ephesians iv. to lay down the essentially simple unities of our faith—"There is One Body; and One Spirit, even as ye are called in One Hope of your calling, &c." While there are "mysteries," that is, open secrets which once revealed to babes are plainly read in *all* the scriptures, there are no mystifications, no subtleties: "the wayfaring man, though a fool" need not err therein. The text is plain, once the spiritual eyes are anointed. All scripture is one, and no part supersedes another, but all parts alike remain profitable until all is fulfilled. The New Testament does not supplant the Old, neither do parts of the New render null and void other parts. In these closing days of the dispensation, when Satan as an angel of light will seek to deceive even the elect, it is well for us to see clearly the fundamental character of Divine Inspiration, and the cardinal principle of scripture interpretation (2 Peter i. 20), so that the scriptures, Old and New Testaments, and in all their parts, shall be alike to us one continuous, unbroken, undivided revelation of the Mind and Purpose of God.

Is this warning necessary? We believe it is. For Peter in referring particularly to the writings of Paul speaks of such as "wrest" scripture, taking it out of the volume of revealed truth,— "putting it to the torture." There is a massive simplicity, a grandeur of unique agreement in the word of God, that makes it possible for us, though unlearned in the wisdom of men, to understand what the WILL of God is, even the "mystery" of His WILL. Blessed be His Name. Thus He maketh the simple wise.

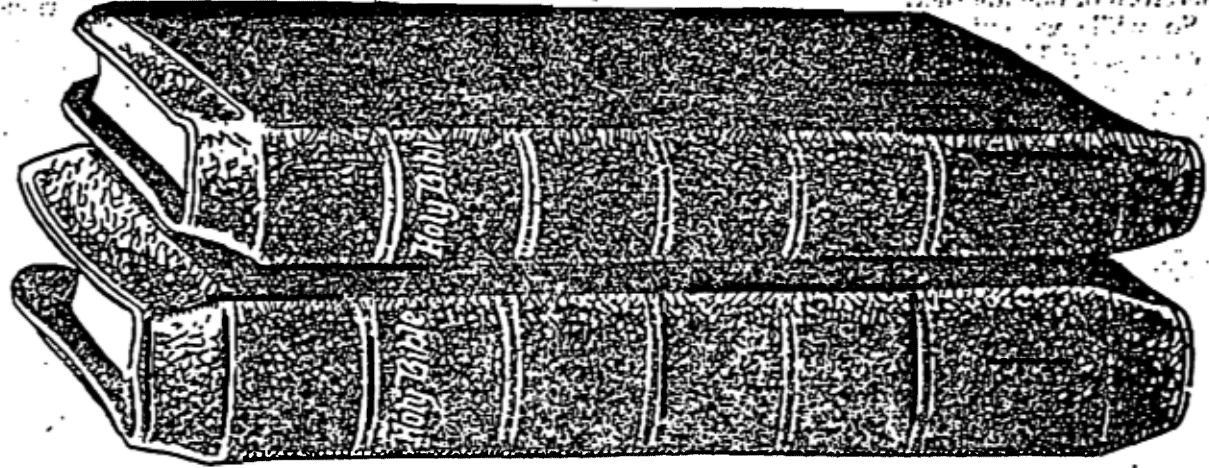
T. M. J.

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February 1926

# WITNESS AND A TESTIMONY

(The Honor Oak Messenger, London)



Meetings for Spiritual Edification, the Proclamation of the Gospel, Prayer and Fellowship, at Honor Oak Church, Forest Hill Road, S.E.22

SUNDAYS :—11 a.m. and 6.30 p.m.  
MONDAYS :—8 (Prayer Meeting).

WEDNESDAYS :—8 (Bible School).  
SATURDAYS :—7.30 (Prayer Meeting).

Ministers : T. AUSTIN-SPARKS  
T. MADOC JEFFREYS

All particulars may be obtained from Mr. G. PATERSON, 27 Tintagel Crescent, London, S.E.22, the Church Secretary.

## MINISTERS' LETTER.

Honor Oak Church,  
S.E.22,  
February 1, 1926.

BELOVED OF THE LORD,

Our first issue under the new title, "A Witness and a Testimony" has met with a wide and encouraging appreciation. We rejoice in the larger prayer-co-operation this must mean, and for the larger vision it must bring to us.

When Paul complained, "all seek their own, not the things which are Jesus Christ's," he referred not to a material selfishness, but probably to that absorption in their own particular spiritual (sic) interests to which some very earnest people are prone. Perish the parishes! "The field is the world."

We all need to smash the glass-houses in which we so carefully cherish our favourite cultures of heart and mind. These would thrive the more healthfully were they in the free Wind of God. "Awake, O north wind; and come, thou south; blow upon my garden."

Others we see, it may be, through our glass windows; but we do not breathe the same air. And this is the great necessity for the Day of His coming. We must breathe the same air: drink of One Spirit: be united to the One Head; confederate, because corporate, for the One tremendous issue. For wherever we be scattered, we are members of One Body, and therefore of one another.

So while we entrench for the Lord in our own especial bit of service, let us listen to His trumpet-call as it peals o'er all the field. Yea, we must have this hearing, and this vocation of a world-wide interest for universal prayer for it is in such a fellowship with all saints that we shall hear "the trump of God."

Yours in the One and Only Fellowship of the Spirit, that with the Father, and with the Son.

T. AUSTIN-SPARKS.  
T. MADOC JEFFREYS.

## ENGAGEMENTS.

(FOR PRAYER).

MR. SPARKS: Redhill, Feb. 1st; Reigate, 5th; Southampton, 10th; Northampton, 11th; Porth (S. Wales), 15th—18th; Eccleston Hall, 23rd—25th; Southend-on-Sea, 27th.

MR. JEFFREYS: Chelmsford, 10th.

## CHURCH NOTES.

WHILE not regarding "days" in this TO-DAY of the Lord, we propose taking advantage of the Easter season to hold gatherings of the Lord's people to meditate upon the truths of His Cross. These will commence on Monday, March 29th, and will be carried through to Easter Monday, April 5th, naturally concluding upon the note of His Triumph in Resurrection—"Through His Cross to His Life abundant." Further particulars in March issue.

It is heart-warming to see the larger number of children attending our Sunday morning services, and to observe the keen interest many of them are taking in Bible "hunts." We propose taking during the seven weeks preceding Easter "The Seven Sayings" of our Lord associated with His Cross. Will parents and Sunday School teachers please co-operate in the fellowship of the Spirit with the children. The Lord of Glory is the same Lord Who gathered them to His arms in Galilee. "Take heed that ye despise not one of these little ones."

The Annual Church Meeting is due on Saturday, February 20. We gather for tea at 5.30 P.M. Pray that the Lord Himself may take complete charge of the entire proceedings, and that great transactions of the King's business in the King's Sovereignty may ensue. Jesus, He is Lord of all.

In connection with this "Witness" we are hoping to be able to send the postal portion of our issue a week in advance; distributing locally as from the first Sunday in each month. Will friends address all communications relating to this paper to Rev. T. Madoc Jeffreys, present address, 29 Mundania Road, London, S.E.22.

## ACKNOWLEDGMENTS

WE desire to express our gratitude to God for freewill contributions towards the expenses of this issue amounting to £2 from U.S.A. and 10s. from Wales. These with the gifts of our people at home clear all obligations up to date. It is already apparent that we shall need to enlarge the paper so as to provide space for matter of practical and clinical character, as well as for teaching the doctrinal articles. But we are assured the Lord will meet all the needs of His service.

Donations to be sent to Miss Sach, 29 Mundania Road, S.E.22.

## "THE MINISTRY"

A GENERAL OUTLINE OF THE TESTIMONY FOR WHICH WE STAND.

LET it be emphatically stated that we regard the Cross of Jesus the Christ as the source and fountain-head of all things relative to the purposes of God and our fulness in Christ.

*Firstly*, the Cross represents a work of redemption which was unique, exclusive, inclusive, and conclusive on God's part—for it was God in Christ Who did it, or in Whom it was done—to which and in which we can add nothing and share nothing.

*Secondly*, for the outworking of all the purposes of God to their consummation the Cross does represent and demand the inclusiveness of every member of a fallen race in Adam.

It has often been stated thus, "When Christ went to Calvary He not only took our sins but He took us."

"Identification with Christ," is no new theme, but while few have entered into its glorious meaning experimentally, there are many who have only apprehended it mentally, and there are also many who have either failed to see it or have refused to recognise it. To our mind this is the failure out of which have come all the other failures in Christian life and service. This was dealt with from one important aspect, namely "Power," in our last issue. Dr. H. C. G. Moule, late Bishop of Durham, has put it thus:—

"Truly this truth is a thing which, if revealed, must be worth the grasping. Is it a divine certainty for every human being who really accepts God's witness about His Son? Yes, for every such being, that he is not only very near Christ, but IN Christ... Not only touched and held by the Lord, but 'joined to the Lord, one Spirit.' How full is the divine testimony to the fact; how frequent is that phrase full of eternal life 'In Christ.' 'In Christ' the true church was chosen (Eph. i. 3, 4.), and blessed with all spiritual blessings before the universe began. 'In Christ,' 'the Beloved' was given to it acceptance before the Holy One (Eph. i. 6). 'In Christ' we have redemption through His blood (Eph. i. 7). If any man be 'In Christ' he is a new creation (2 Cor. v. 17). 'In Christ' the believer is 'created unto good works' (Eph. ii. 10), &c., &c. It is inadequate, and it is a spiritual loss, to terminate our faith or teaching within such phrases as 'The Lord has loved me,' 'has sought me,' 'has found me,' 'has saved me,' 'has shed His blood for me,' 'has given His grace to me,' 'has changed me,' 'leads me and guards me.'"

It will require but a cursory glance through

the New Testament letters—especially if a literal translation such as Conybeare's is used—to see that this Identification or Incorporation or vital oneness has its origin in Christ's death. Here we merely affirm it, in future issues we shall deal with each point more thoroughly. If the Cross means such a relationship to Christ, not that of a man's watch to himself, but rather that of his hand to his head, this must be true in every phase of the meaning of that cross as *present spiritual experience*, namely:—

1. Death, an acceptance of the finish of our old self in one all inclusive reckoning, and a willingness to have this wrought out at every point throughout our life on earth. To every enticement, appeal, interest, provocation, temptation to think, speak, feel, or act in the flesh and according to the natural life, an abiding attitude of "Lord, I die to that." Thus a "putting to death, through the Spirit, of the deeds of the flesh."

2. Resurrection. Through this initial acceptance and progressive reckoning of death, a glorious sharing of His life, and that the life of a triumphant resurrection. This life begins and has its residence in the spirit, but moves through the whole being, spirit, mind, and body, making possible in every part what on the natural plane is impossible.

3. Ascension. The transference of one's life-source, relationships, standards of judgment, scales of values, points of view, interests, ambitions, purposes, conceptions, citizenship, and resources to the heavenlies.

4. Enthronement. "Reign in life by the One Man Jesus Christ." This throne-life resulting in the functioning of the Sovereign Head through the members of the Body, firstly against and over the Satanic hierarchy, the spiritual background which breaks through so constantly in the narrative of scripture (see previous issue, 'Position is Power'), and then in dealing with the naked situation among men. Not only so, but also in knowing the special sovereignty of the Head in the life of each member of the Body and of each member to the others. This all gives a wonderful new illumination of the subject of service, and opens up a new world of spiritual possibilities. In fact it really does put THE key to real and effective vocation into one's hand.

Much remains yet to be said on each point touched, but this will suffice for the moment to imply our basis. For many of us and others life has been a new and romantic thing since it pleased the Lord to take us down into that

death where earth, the world, and the self-life ceased to be of any account, and we were "raised together with Him to share His life."

There is a great demand for a simple and concise statement of these blessed truths afresh, and it is most probable that we shall commence in the next issue a series on 'Incorporation into Christ.' Reprints may be had if ordered early. T. A. S.

### IDENTIFICATION.

ONE with Thee the Son Eternal,  
Grafted into Thee by faith,  
Sharing in Thy filiation  
And Thy uncreated life.

One with Thee the Son Beloved,  
Made by grace of Thee a part,  
Habitation of the Spirit  
Homed within the Father's heart.

One with Thee the Son Incarnate,  
Member of Thy mystic frame  
Joined to Thee in Thy begetting,  
Born with Thee at Bethlehem.

One with Thee the Son Anointed  
With the Spirit's mighty power  
Fused in conflict and in service,  
Day by day and hour by hour.

One with Thee the Son Forsaken,  
Passing through the judgment woe,  
Dying unto sin forever  
Overcoming every foe.

One with Thee the Son Arisen  
From the deadness of the grave,  
Merged with Thee in reproduction,  
Bearing fruit each day I live.

One with Thee the Son Ascended  
Seated now upon the throne,  
Coalesced with Thee in reigning—  
Thy authority mine own.

One with Thee the Son Returning  
Given universal praise  
Grown together in thy beauty,  
One with Thee through endless days.

F. N. DOUTY, U.S.A.

Mr. Sparks and Mr. Douty had blessed fellowship during the former's recent visit to the States, and as remembrance of the subject so often enjoyed in conversation and ministry, Mr. Douty wrote the above lines and handed them to Mr. Sparks.

### THE OPEN DOOR.

THE past month has been very rich in service and fruits. At Heightside, Newchurch-in-Rossendale, a mansion and estate of great beauty, Mr. Sparks was able to follow through consecutive work morning afternoon, and evening, and many testimonies were borne to definite work accomplished. One is led to expect that "Heightside" will take a place of no small importance in the purpose of God for a world-wide ministry. It is truly an "Open Door to the nations."

In Blackpool the meetings held at the Immanuel Mission were times of real refreshing. Friends of many branches of work and of different denominations gathered, and good work was done by the Lord both in the meetings and in personal touch.

On the 21st Mr. Sparks addressed a fine rally of members of The Young Life Campaign in Leicester. It was inspiring to see so many young men and women gathered, and the Holy Spirit seemed glad to take advantage of the opportunity to lead them on in the Lord.

A great and effectual door has opened as the result of a meeting at Highbury Quadrant Church on Friday the 22nd. This church had a great season of blessing under the ministry of Dr. G. Campbell Morgan, and until quite recently Dr. Douglas Adam has been used of God to do a wonderful piece of spiritual work there. Dr. Adam has unhappily broken down in health. Mr. Sparks has been asked to take the services on Sunday, March 7, and to give a course of addresses on Friday evenings; for as many weeks as possible.

Falmouth saw a gathering together of goodly companies of God's people not only from its own confines, but also from The Lizard, Truro, St. Austell, Weston-super-Mare, Hayle, &c. For three days, four times a day, meetings were held, and it was wonderful how the Lord carried things along. A real break was made, and it will surprise most who were present, especially the leaders, if something very far-reaching does not come out of this movement of God. From time to time we hope to give more details as to such fruits to His Glory.

In two meetings at Weston-super-Mare on the 29th, it was felt that a crisis was reached, and that the turning point of long and faithful prayer had been reached.

The Door seems to be opening more and more widely. Mr. Sparks has, in addition to many conferences in England, some ministry in Scot-

land, Ireland, and Wales in the near future. Almost every mail from America brings pressing calls for a further visit, and a visit to South Africa during the summer for conventions in several parts is under consideration and prayer.

We do thank God for the world vision and ministry to which He has called this church, and it is fully realised that while the work is carried out for the most part—not entirely—*through* His servants the pastors, yet it is really done behind the scenes by the church labouring together in prayer, standing with the Sovereign Head for His crown rights in every place, and maintaining a testimony at the base which gives the practical background for such a ministry. "We speak the things that we do know, and testify to that we HAVE seen."

Close following our reference to our brother, Mr. Dinwiddie (U.S.A.) last month, came the startling announcement of his summons "home." We feel the impact of this loss very keenly, but bow to the Sovereign will of Him who loveth most; for we are persuaded that had the Lord deemed it best our brother should have stayed with us in the body, He would have raised, by His Spirit, battalions of prayers to this end. But He "worketh all things after the counsel of His own will," and we remain in One Body in the heavenlies whether here or "there." Let our chief concern be that we cherish our beloved brother's family, who so need the comfort of the Holy Spirit.

On Wednesday, January 6th, Mr. Jeffreys spent a day with the fellowship at Winton Mission Church, Bournemouth. There was great liberty of utterance upon the themes of "The power of the Blood" and "Prevailing Prayer." Our brother, Mr. Stalley, is standing for a full-orbed gospel in a very difficult situation. His work is spiritually strategic, and touches wide and important issues at Bournemouth and elsewhere. We beseech prayer for him.

A week of "intensive" services held at Lansdowne Hall, January 11th-17th, was marked by a very clear unveiling of the Person and Work of our Lord, and several souls came into definite light and blessing.

The first of our monthly Missionary Conferences, Saturday, January 23rd, gave us a glimpse of Nyassa Land. The Rev. A. Walker, secretary of the Mission, spoke with a tender spiritual power that brought the needs of this far away field very vividly before us. While there are eight white missionaries in charge, there are in addition some seventy native

evangelists, working with real spiritual effectiveness among the numerous villages, which form the chief feature of this land, a land of thousands of villages. The Lord is manifestly in this work, and we felt the co-operation of His Spirit in our hearts.

Mr. Sparks then led the conference to the point of definite personal commitment to God for whatever purpose He would have our lives. A number made a public avowal of their surrender to His Spirit to release them for the particular service He would call them to.

We are waiting before the Lord that these missionary conferences may provide just that vision of the world-need, and our practical adjustment to it, that shall give the channels for this church's service in life and goods.

### A TESTIMONY.

WE include a word that comes with especial emphasis written as it was by our beloved brother, Mr. Dinwiddie, not many days before his "home-call." The following is an extract from a letter to Mr. Sparks:—

MUKTI MISSION,

INDIA.

Nov. 10th 1925.

BELOVED IN THE LORD,  
Continually He leadeth in the procession of His triumph in every place. The manifestation of His presence and leading and working has been blessed in these brief days in India.

[Our brother then gives details of his itmerating, and finally adds:]

This word is being completed in the after-glow of an Indian sunset that you and your prayer-partners may know that your prayers are being answered, and that you may have the information to enable you to focus your prayer against the spiritual hosts that bind the millions of this land. God has, I am sure, much more to manifest of His purpose and power in India.

Yours in the bonds of His Body,  
H. B. DINWIDDIE.

### THE UNITY OF THE TRUTH.

"There is One Body, and One Spirit, even as ye are called in One Hope of your calling; One Lord, One Faith, One Baptism, One God and Father of all, Who is above all, and through all and in you all."—Ephesians iv. 4-6.

THE Lord said, "I am the Truth," thus gathering into Himself, as to a focal point, all rays of Divine revelation, that we, His simple

disciples, might walk in singleness of vision. All truth therefore must resolve itself into terms of His Person. All doctrine has its value only as it is found expressed in and from Him. Whatever far-reaching ranges of truth we may think to see, their authenticity is proved only as they are found to proceed from Jesus. There may appear "lands of far distances," yet they are but mirages of the imagination, enchantments of the devil, unless the light that illumines them proceeds from the Person of "the King in His Beauty"—Jesus! The apostle, later in this chapter says, "But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by (in) Him, as the truth is in Jesus." Thus all the doctrine concerning the Christ, the Universal Truth of God and man, and the universes, seen and unseen, is gathered into the Person of Jesus. How blessed is this simplicity! It means that for His otherwise easily confused and bewildered disciples there is a resolving point for all truth—the Truth as it is in Jesus.

Now this is just what the apostle is affirming in this passage from the Ephesian epistle—the Truth is ONE. All these *unities* he introduces, the Body, the Spirit, the Hope, the Lord, the Faith, the Baptism—the all-things of God, the Father, are summed up as One Truth in Jesus. "In Him dwelleth all the fulness of the Godhead bodily." (Colossians ii. 9) "because in Him all the fulness was pleased to dwell" (Colossians i. 19, *lit.*) Oh, infinitude, yet simplicity of Jesus! "I AM THE TRUTH."

The truth of God is in Jesus: He is the revelation of the Mystery of God. The truth of man is in Jesus: the Psalmist asks, "What is man—or the Son of man?" The answer is found in Jesus. The truth concerning this *dispensation*, as to what is the all-inclusive purpose and work of God by His Spirit, as outlined in these words, is found in the Person of the Ascended God-Man, Jesus.

He, Jesus, as revealed by the Spirit, is the Rock upon which His Church is being built; the Matrix, the Living Stone (Matthew xvi. 16-18, I Peter ii. 4), "for other foundation can no one lay than that is laid, which is Jesus the Christ," I Corinthians iii. 11. The apostle brings together six unities, all relating to the church, all manifesting the unity of the Spirit; and then brings them under the *seventh* all-comprehensive UNITY of God, Who is ONE.

We touched upon the principle of unity in the Divine Being in our last issue, as we endeavoured to show the unity of the Word of

God; and this same Divine principle is most clearly enunciated in the passage under review. The truth of God is *one truth* for this age. The gospel is *one gospel*. Were it otherwise, what confusion would result! Were the Spirit to preach *two* gospels instead of one, how bewildered would the poor sheep be! But there is only one, thanks be to God. Peter may retain circumcision and Levitical ordinances for the sake of the weak consciences of his Jewish converts; and Paul may resolutely refuse to weaken the consciences of his Gentile hearers by introducing unnecessary obligations, but they both preach ONE Gospel, that of "the grace of God" in Jesus the Christ, crucified. With what indignation of the Spirit does Paul charge his Galatian "little children"—"I marvel that ye are so soon removed from him that called you into the grace of Christ into a *different* (G'k) gospel; which is not *another*," Galatians i. 6, 7. Notice, it may be different, but it is not another; for there is only ONE Gospel. When he speaks later of "the gospel of the uncircumcision" as being committed unto himself, and "the gospel of the circumcision" being committed to Peter (Galatians ii. 7) it must be obvious that what he means is, that he preached "the gospel" without enjoining circumcision, and Peter preached the *same* gospel allowing circumcision still to be observed. To suggest otherwise appears to us to stultify the whole revelation of the Spirit: which Peter shared with Paul (Ephesians iii. 5, II Peter iii. 15, 16).

No, the Gospel is ONE, until He comes conveying "the faith *once for all* delivered unto the saints" by which we all enjoy a "common salvation"; that is, a salvation common to all. Blessed unity!

Well, so the apostle here, that there be no place for equivocation and thereby confusion, affirms with the plainest speech possible, the "onenesses" and the "Oneness" of the things of God for the church of the Christ.

1. There is One Body. That this Body is the Church, and the *whole* church, we are left in no manner of doubt; for lest some exclusive speculation might come to our minds, as to whether there might not be a company of believers "out of" the church called "the Body," the Spirit of God has transposed the terms as subject and predicate in the Ephesian and Colossian epistles respectively, so that they become *identical* terms. Whereas in the Ephesians we read, "the Church, which is His Body" (Ephesians i. 23); in Colossians it is put in converse

order, "He is the Head of the Body, the Church" (Colossians i. 19) while in the 24th verse it is definitely stated, "His Body's sake, which is the church." So the Body is the Church, and the Church is the Body; and outside of these two identical terms, there is no church and there can be no body.

2. This Church, or Body, of the Christ is ONE throughout the New Testament, if words have any meaning, and if there be One Spirit, the Spirit of the Truth.

While in the later epistles of Paul, notably in the so-called "prison epistles," there is a blessed unveiling of the glorious character and position of the church, which is the Body of Christ; this is not *another* church, *another* Body, to that which the Lord Himself spoke of in Matthew xvi. 18, for "There is One Body, One Church."

The revelation of the *fact* is there in the words of our Lord; the revelation of the *nature* of the fact is for ever being unfolded by the Spirit in the ensuing Word of God.

Some of the clearest and most blessed statements concerning the Church as being the Body of the Christ, are found in the earlier epistles. For example in Romans xii. 4 and 5, we have it most clearly established, "For as we have many members in one body, and all members have not the same office (function); so we, being many, are ONE BODY in Christ, and every one members one of another."

The first Epistle to the Corinthian church is particularly rich in references and teaching to the fact of the Church being the Body of Christ. We are rather prone, presumptuously so one fears, to disesteem the Corinthian church, as being very primitive; whereas if the truth were plainly told, there are many indications that we do not yet approximate to the standard of their spiritual vision and endowment. We talk about their "carnality" and their "schism" as if these aspects of the "flesh" were entirely absent from our horizons. Are they? But apart from such a disconcerting question, it would be well to ponder the terms of address Paul uses in ch. 1, vv. 4-7, before dismissing the Corinthian church as possessing little illumination as to the mystery of "the Church, which is His Body."

It is in this Epistle we have it clearly revealed that there is only One Body being formed throughout the whole of this age from Calvary to the Rapture. First of all, the "breaking of the Bread" or "loaf" is shown to be a revelation of the Church as the very Body of the

Christ. Ch. x. 16, 17, "The Bread, which we break, is it not the communion (fellowship, or common participation) of the Body of Christ? For we being many are One Bread and One Body: for we are all *partakers* of that One Bread," WHO is Christ.

Then in the following chapter (xi. 23-29) we are shown how this simple testimony of the believer's ONE Faith is to be maintained right through the age, "TILL HE COME." It is the clear testimony to the world of Calvary. It preaches the ONE Gospel; "Ye do *show forth* the Lord's death, till He come." God forbid that we should cease proclaiming His Remembrance until the Day dawn! Moreover, Paul declares, that he received this by revelation of the Lord Himself, and not from the other apostles as something tinged with tradition, and perhaps Jewish sentiment.

It is in the 29th verse, however, that we have a most significant declaration. According to the best accepted version this should read, "For he that eateth and drinketh in an unworthy manner, eateth and drinketh judgment to Himself, not discerning the Body." Here the Body obviously refers to the Church. It was the failure on the part of some of the Corinthian Christians, who were in better circumstances, to see the real nature of the Christian fellowship as being a participation in One Heavenly Bread, Who is Christ, One Body, that had led to their uncharitable behaviour in regaling themselves, before "the breaking of the bread," in the presence of poor believers who had very scant provision. There was a failure to discern the Body, the Church, as so clearly taught in the preceding chapter (x. 16, 17).

So we see that the Lord's supper has a two-fold witness. To the world it preaches the Cross "till He come." But to the assembled church it is the fellowship in One Bread, one Body, Who is Christ, that should be discerned through the Spirit.

One has heard of believers who say they experience no unction in the partaking of the bread, broken. May it not be that there is a lack of discernment responsible for this, a failure to recognise the true teaching of this Spirit-given witness. The Holy Spirit distributes among us the Body of Glory as we recognise our fellowship is in One Loaf, One Body.

This discernment of the One Body, which is "the Church of God, which He has purchased with His own blood," is supremely important at this closing hour of the dispensation, for the



apostle goes on to say that because of the absence of a true recognition of the Body, "many are weak and sickly among you and many sleep, i.e., die."

Here, indeed, is an arresting suggestion! Is it possible that to-day many Christians are suffering in body and mind and even die, because of the lack of a true discernment of the Body? Do we not need the more heedfully to observe this holy testimony instituted by our Lord Himself that we may learn by the Spirit how we are members one of another, and all of Him, "bone of His bone, and flesh of His flesh"? The Psalmist says, "The righteous shall compass me about." There are truly many souls to-day who need that cherishing and protecting fellowship of the other members of the Body.

Why, the truth of the One Body and the One Anointing of the Head resting therein and thereon, is found in despised James (who is not James, but the same Holy Spirit testifying through James). For when one is sick he is bidden seek the fellowship of the Church, asking its representatives to pray with him; and if need be, to confess his sins or faults, or in other wise make amends for broken, or possibly neglected fellowship. They shall anoint him with oil in the Name above every Name! Now what is this but a discernment of the One Body, and One Spirit, and all as from One Head, even JESUS?

Some would suggest this to be a Jewish rite. Far from it! A most Christian, Christ-discerning rite, a confession of faith, we need sadly in these days! The lack is, we do not discern the Body, and the One Anointing that is in and upon that One Body.

Of course, the Christian ordinances, as such, are no means of salvation. They are not in the same category as Jewish ordinances; these were held to be means of privilege and access. The Christian ordinances, are testimonies of faith, and therefore means of grace.

It is by "free grace we are saved," but "faith, that worketh through love," delights to acknowledge after such fashion as these ordinances provide the glorious facts of our salvation. However these matters require to be observed not in the letter but in the Spirit.

To return to Ist Corinthians, we find in the 12th chapter, vv. 12 and 13, the most explicit, and perhaps daring, statement concerning the Body in the New Testament. Paul says in Romans x: 20, "But Isaiah is very bold." (He means the Holy Spirit, of course: or that Isaiah is bold in the Spirit.) Here, we too

might say, "Paul, thou art very bold!" Yet Paul would affirm the Holy Spirit made him so.

But this is what is said, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body"—and this is where he is bold—"so ALSO IS THE CHRIST." Now while in Ephesians he unfolds the heavenly position and character of "the Church, which is His Body" he says nothing more transcendent than this—"so ALSO IS THE CHRIST!" Christ is *One*; and yet *many*. The Church, the Body, together with the Head (and all by reason of Him Who so loved us and gave Himself for us, and is giving Himself for us) is the corporate Christ.

[Yet once we see the mystery of this IDENTIFICATION with the ascended Lord, we read it plainly in all the scriptures of the apostles and prophets, "Heirs of God, joint-heirs with the Christ" (Romans viii. 17). What higher position is there than this? "For both He that sanctifieth, and they who are sanctified, are all of (ἐκ=out of) One" (Hebrews ii. 11). What more complete identification of nature and glory can we desire than to be called "His brothers"—"all out of One."]

In the next verse (1 Cor. xii. 13) Paul indicates the operation and Operator whereby this wonderful IDENTITY is brought about. "For by One Spirit are we all baptised into One Body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into One Spirit."

Here is indicated the same mystery which the Apostle to the Gentiles unfolds at greater length in the Ephesian letter, but it is the same mystery, of the One Body. There however in Ephesians iii. 3-9, he declares how that there had been given to him the "administration" of that mystery to the Gentiles. It is not a fresh mystery, but the same mystery of the Christ, its peculiar application now being to the Gentiles, that they "should be fellow-heirs (with the Jews) and same Body, and fellow-partakers (with the Jews) of His promise in Christ by the gospel."

Our space is gone, but once again:—"There is One Body, and One Spirit, revealing the Christ of God Incarnate, to the intent that now unto the principalities and powers in heavenly places might be known THROUGH THE CHURCH, the manifold wisdom of God; and so we have One Hope, the Hope of His Appearing, when we shall all be manifested together with Him in our fellowship of His Glory—and so meanwhile, for confession, One Lord, One Faith, One Baptism"—of which more anon. T. M. J.

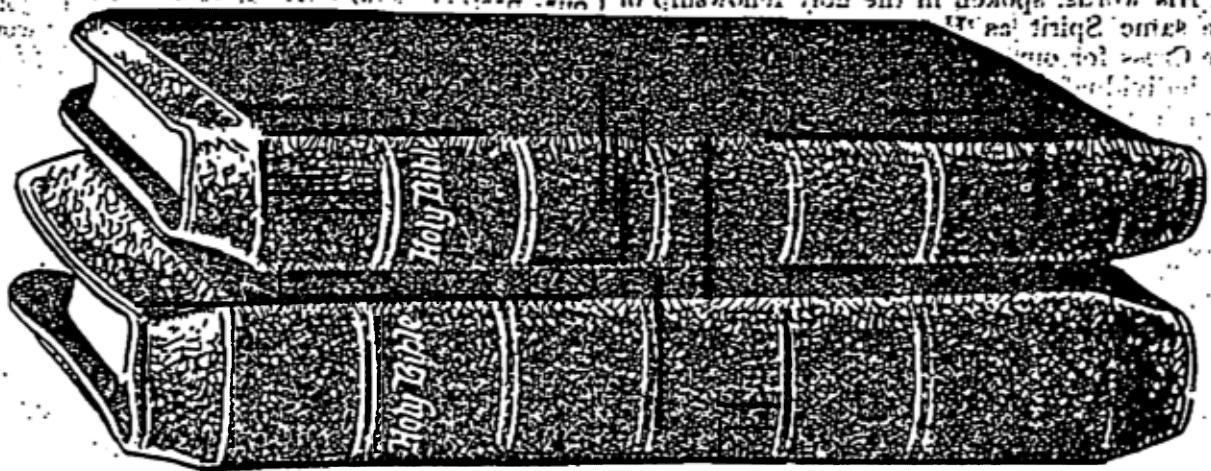
# WITNESS

March 1926

AND A

# TESTIMONY

(The Honor Oak Messenger, London)



Meetings for Spiritual Edification, the Proclamation of the Gospel, Prayer and Fellowship, at Honor Oak Church, Forest Hill Road, S.E.22

SUNDAYS:—11 a.m. and 6.30 p.m.

WEDNESDAYS:—8 (Bible School).

MONDAYS:—8 (Prayer Meeting).

SATURDAYS:—7.30 (Prayer Meeting).

Ministers: T. AUSTIN-SPARKS  
T. MADOC JEFFREYS

All particulars may be obtained from Mr. G. PATERSON, 27 Tintagel Crescent, London, S.E.22, the Church Secretary.

## MINISTERS' LETTER.

Honor Oak Free Church,  
S.E.22.

March 1st, 1926.

BELOVED OF THE LORD,

As this significant year advances it is being more and more borne in upon us that the "key-word" for the Lord's people in these days of His near appearing is surely "Unity."

Does not the Spirit insistently urge this in your zealous hearts?

And we can only become "One" by the One Spirit. The Unity is the Oneness of the Spirit, the Oneness of the Divine Life—the "Life hid with Christ in God." To live in any other realm than in that Life above the heavens means exposure to all the schismatic wiles of the devil. And the way into that Holiest of all, the immediate Presence of God, where we are and can be all in One, is only through the broken Veil of the Lord Jesus' flesh, and in the power of His precious blood.

So tremendously significant for the whole purpose of God is this need that the Oneness of the Body of Christ should be realised and appropriated by all believers, that no words of ours can adequately express the urge of the Holy Spirit we feel concerning it, but we pass on His words, spoken in the holy fellowship of the same Spirit as He deliberately embraced the Cross for our sakes: yet not for our sakes as individuals merely, but for the corporate church which He is ever seeking to perfect and complete:—

"Neither make I request for these alone, but for them also which shall believe INTO Me through their word; that they ALL may be ONE"—and then are added words too marvellous to credit but that His blood has sealed them, words that describe this Oneness as that which made Him and the Father to be One, the Oneness of the Eternal Life shared in One Spirit—"ONE, according as Thou, Father, art in Me, and I in Thee, that they also may be ONE in us."

Oh, we beseech you, beloved, strive earnestly in the Spirit towards this end of God.

Yours, because His,

T. AUSTIN-SPARKS.

T. MADOC JEFFREYS.

## CHURCH NOTES

A PRAISE AND A TESTIMONY.

We have before us the reports submitted by our church secretary (for whom upon every remembrance we thank God) and those representing other departments of our labours for the Lord in 1925. These were all presented to the church at its annual meeting, Saturday, February 20th That was a memorable gathering!

It is a real temptation to make this issue of 'A Witness and a Testimony' a "Report" number. There would be interesting reading, but far too voluminous for our limited space. It would also be a *real* witness and a *real* testimony to the manifold grace of God in our midst. We must however be content with a quotation here and there that shall serve to show how the Lord is blessing us.

### THE NEW FINANCIAL BASIS.

Let us first place on record the blessed news that our church is now entering upon a spiritual venture of faith for the maintenance of its testimony. We have done away with collections.

There were words in the secretary's report which prepared the church meeting for the step it would be invited to take later in the evening:—

"We should not fail to record our appreciation of the faith in the matter of finance, with which our pastors have entered upon their joint-ministry, and without which that ministry would have been impossible. *The deacons are of opinion that the time has now come when the church should also take a step of faith in the matter of its financial resources, a step which has been under discussion more than once during the past few years. They are accordingly placing before you this evening proposals for the abolition of hand-to-hand collections.* It will be appreciated by all that this step, if approved, will demand on the part of every member of the church an intensifying of the prayer life in regard to the allocation of such resources as we are able to set aside for the Lord's work."

Later in the evening when the resolution to this effect was put to the church it was carried without a single dissentient, though there were one or two faint-hearts. But best of all was to hear the worthy treasurer's "Praise the Lord." He could well say so, for the past year has been one of signal blessing in the way of financial support. There has been a balance in hand in every departmental account, and a total turn-over in the church account alone of £775.

It is the more easy to understand the joy of many present when it is realised that they were recollecting vividly the painful struggles of but a few years ago, when the church with a far wealthier constituency, was endeavouring to augment funds by means of all kinds of social and worldly means. They were therefore rejoicing in the grace of God which enables a small and far from wealthy community to raise every sufficiency for the Lord's work by voluntary offerings. *Ah, but these are the gifts of those who know themselves to be redeemed by the precious blood of God's Infinite Son!* Well, now we have advanced a further stage in the pilgrimage of faith, and after March 31st, all gifts for the pastorate, current expenses of the church and missionary service, respectively, will be placed in receptacles provided for the purpose in the vestibule of the church, with no obligation upon any, and no check of name or number, but as before the Lord.

*What hath God wrought! To Him be the praise!*

We fully believe that thus honouring the Lord He will enable us to be rid of the remaining church debt during the current year.

But to return to the reports, though there is no space to detail any. The church membership roll has survived a year of crisis with remarkable steadiness, and is but slightly diminished in number, while since the New Year further accessions have more than restored its numerical strength. But who shall measure the increase of its faith and effectiveness as in the Presence of God? We verily believe that the roll as at present constituted may—with but few exceptions, the Lord knows all our hearts—be such as is also registered in heaven.

All departments reflect the same spiritual phase, there has been a weeding-out, but an intensifying of the work upon a true spiritual basis. The Sunday School, for example, has ceased to be a mere popular educational institution, and its numbers are diminished; but real soul-saving, Christ-manifesting work is going on, the results of which shall abide for eternity. Here is a side-light from the Primary Department which supplies in a most delightful manner the vision of what is being accomplished:—

"As we look back upon the past year it seems that God has been teaching us *one great lesson*—that is, that we must not limit the Holy Spirit. We so often are afraid to pass on the full Gospel message to a tiny child because we feel he or she will not understand it. Isn't this limiting the

Holy Spirit? Our duty as Sunday school workers is to pass on the full message which God has revealed to us, and to leave the Holy Spirit to do the rest. It is quite true that at the time the child may not fully understand, but we are sowing seed that shall bring forth fruit in later years, for God has said, 'My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' A little child is able to understand more than we realise, for example—One Sunday afternoon we took as our lesson the story of Abraham and Isaac. After the lesson the question was asked: 'Do you know any other story in the Bible like that one?' And at once a child said: 'Yes, it's like the story of Jesus.' Then another question was asked: 'Why did God allow men to crucify His Only Son?' And again a little girl answered, 'He died for our sins.'

In speaking of the Girl Crusaders' Movement, which with that of the Boy Crusaders, represents an attempt to combine reasonable recreational activity with spiritual training and fellowship, it was said that while the weekly programme was divided into equal periods for spiritual and recreational exercises, *so keen were the girls upon their prayer-time that two-thirds of the programme was now being devoted to purely spiritual service.*

The Young Christians' Association, Senior and Junior, are in healthy conditions. The chief feature of the former has been the Open Air Testimony, soon we trust to be resumed; and some 30 Deputation visits to neighbouring missions.

The prayer-life generally of our young folk is very marked; it was quite a revelation to go into one of the boys' gatherings the other evening and hear the sincere and definite petitions to the Throne.

The Bible School has had a year of increase in membership and usefulness. It is proposed shortly to enter upon a definite study of the Epistle to the Hebrews. The School has a financial balance of £9, and intends to shoulder the financial responsibility for the regular distribution of tracts in the neighbourhood. This is a pressing and important ministry, and needs entering into with a real consecration and wisdom. It is suggested we use the medium of the well-known "Monthly Visitor," a tract of real substance, soundness, and interesting reading withal. We shall require 1,000 per month. Will all who note pray that the right workers for this ministry may be chosen, and support them with steady persistent prayer?

The Missionary report for the year contained

the same account of a process of death to old methods and visions, and of a corresponding resurrection (now taking place) into newness of life. With the Sunday School quota the sums disbursed during the year amounted to over £116; but even more precious is the real prayer-life behind this effort. The interest is personal, definite, and is the result of the world-wide vision issuing from the Cross. The cosmic character of the vision may be seen from the following list of societies represented in this ministry: Barbican Mission to the Jews, Christian Testimony to the Jews, Field Lane Institute, Berger Hall, London City Mission, Mount Hermon Training College, B.M.S., Nile Mission Press, Egypt General, African Inland, Sudan United, China Inland, Regions Beyond, E.U. South America, Testaments for China, Ceylon and India.

In addition we are not neglectful of our responsibilities for those young people of our fellowship who have entered training, and the sum of £36 has been contributed towards fees. Miss Hawes, the secretary of this department, has an ever growing correspondence on our behalf, and there is being fashioned a girde of prayer-links around the earth. Here are some:—

New Hebrides: Revs. Maurice Frater, and Campbell Rae. The native Christians, some of them ex-cannibals, are praying for us in their P. M. week by week. South America: Miss Lickman and Mr. Will Cook—the latter is, as far as we know, just moving on from Goyaz to his station at Bananal Island. Belgian Congo: Mr. and Mrs. Cartwright, Mr. and Mrs. Claude Wooster, Dr. and Mrs. Sturton. Dr. and Mrs. Norman Green sailed to Kijabe on February 26th. Sudan: Mr. Hamish Cook. Egypt: Miss Fanny Webb, Miss Reeves Palmer. China: Miss Tippet, Miss Lucy Moody, Miss Vincent who is now stationed in Kansu. Scotland: two prayer-centres in Dunoon, one at Sandbank, one in Glasgow; one also in Oxford.

The work of our brother, Mr. Clarke, at Southampton, among the sailors and soldiers of the troop ships is being especially laid on our hearts. His monthly letters containing live subjects for prayer and praise are an inspiration.

To all these friends copies of the 'Overcomer' and 'A Witness and a Testimony' are being sent, and at our prayer gatherings their needs are held before the Lord.

We feel also that the links formed by the visits of Mr. Sparks to different centres are also true missionary service. How often do we hear the names of children of God far away

in the States or in France mentioned before the Throne of His authority and grace.

We are hoping much from our Monthly Missionary Conferences, and the solemn charge of our brother, Mr. Maxwell, of the Sudan, who spoke to us last Saturday, February 28th, is still ringing in our hearts—that we fail not the Lord as He Himself goes forth against the mighty through the members of His Body in the lonely far-off outposts of the field. Lord, teach us how to pray.

## COVENANT.

IN view of what has been cited with regard to even small children understanding, by the Spirit, the meaning of the Cross, the appended copy of the Covenant we are introducing into our Sunday School as the basis of confession for Christian discipleship is extremely interesting:—

The Word of God says that:—

1. "All have sinned." Rom. iii. 23.
2. "The soul that sinneth it shall die." Ezek. xviii. 20.
3. "Death passed upon all, for that all have sinned." Rom. v. 12.
4. "One died for all, therefore all died in Him." 2 Cor. v. 14.
5. "Our old man was crucified with Christ." Rom. vi. 6.
6. "As by one man's disobedience many were made sinners, so by the obedience of One many shall be made righteous." Rom. v. 19.
7. "Jesus said 'It is finished.'" John xix. 30.

Believing that I am included in those who are sinners and for whom the Lord Jesus died, I accept His death as my death, and His life as my Life, from henceforth to live no longer unto myself, but unto Him who died for me and rose again. I am not my own, but am bought with the price of the precious blood of Christ. Jesus, from this time, is my Saviour, and my Master, and my Lord.

Lord Jesus, receive me as a sinner, save me, and use my whole life for Thy Glory and Kingdom.

Signature.....

## INCORPORATED INTO CHRIST.

## NO. I.—THE ALL INCLUSIVE "IN."

THERE is no phrase or formula which occurs with greater frequency in the New Testament than this "In Christ." It sometimes varies in translations when "by" and "through" and "with" are used, and sometimes in the original text it changes in form, e.g., "In Christ Jesus," "In Him," &c., but in all the two hundred times of its occurrence the principle is the same. In the whole range of Christian dogma there is nothing more expressive, yet none less understood and appreciated.

In one consummate declaration we are told that God has summed up all things "in Christ," and that outside of Him there is nothing which has any place in the Eternal purpose and intention of God. The plan, the method, the resources, the times, the eternities, are Christospheric.

- The Creation is *in* Christ.
- The Life is *in* Christ.
- The Acceptance is *in* Christ.
- The Redemption is *in* Christ.
- The Righteousness is *in* Christ.
- The Sanctification is *in* Christ.
- The Hope is *in* Christ.
- The Spiritual Blessings are *in* Christ.
- The Consolation is *in* Christ.
- The Peace is *in* Christ.
- The Effectual Prayer is only *in* Christ.
- The Strength and Riches are *in* Christ.
- The Eternal Purpose is *in* Christ.
- The New Creation is *in* Christ.
- The Promises are *in* Christ.
- The Escape from condemnation is *in* Christ.
- The One Body is *in* Christ.
- The Perseverance is *in* Christ.
- The Gathering into One is *in* Christ.
- The Bonds of suffering believers are *in* Christ.
- The "No separation" is *in* Christ.
- The Perfect Man is *in* Christ.
- The Helpers together are *in* Christ.
- There are the churches *in* Christ.
- There are the dead *in* Christ.
- There is the "One New" and "Perfect Man" *in* Christ.
- We are complete *in* Christ.

## ACKNOWLEDGMENTS.

THE Lord is continuing to give steady financial witness that this paper is in His will. In addition to our home contributions, we acknowledge with gratitude the following sums: Weston-supor-maro, £1; Clapham, 10s.; Peckham, 10s.; Heightside,

The context of this formula ranges from Eternity, through the ages, to Eternity.

In Eternity past we were chosen and elected together *in* Christ. Ephes. i. 4; 1 Peter v. 13.

Through time, by the Cross, this eternal heavenly fact is wrought in literal and experimental form in different terms implying specific progressive spiritual truths, but always the same principle.

"Planted together in likeness of His death." Rom. vi. 5.

"Quickened together" with (in) Him. Ephes. ii. 6.

"Raised together with (in) Him." Ephes. ii. 6.

"Seated together with (in) Him." Ephes. ii. 6.

"Gathered together into One." Ephes. i. 10.

"Joined together." 1 Cor. i. 10.

"Framed together." Ephes. ii. 21.

"Knit together." Col. ii. 2.

"Builded together." Ephes. ii. 20.

"Live together." 1 Thess. v. 10.

"Workers together with Him." 2 Cor. vi. 1.

"With one mind striving together." Phil. i. 27.

"Met together into His name." Matt. xviii. 20.

Then comes a climax, at the end of this time, when all the foregoing is accomplished and we are—"Caught up together into Him." 1 Thess. iv. 17.

Finally the Eternity to come looms into view and we see that we are—"Glorified together in Him." Rom. viii. 17.

Then finally for this chapter on the fact and in prospect of considering the method we call to mind the Pauline couplet, which is not Pauline but of the Divine "Spirit of Truth" namely "In Adam." "In Christ." On the one side of our relation to Adam, the old creation, by nature we see one set of conditions; and on the other by our incorporation in Christ, a new and different set.

(Continued on next page.)

5s.; Willesden, 2s.

Donations to be sent to Miss Sach, 29 Mundania Road, S.E.22.

Our mailing list is growing apace, and it is clear that we shall have to make special arrangements for this part of the circulation. Will our friends pray that we may be guided aright in all things.

## "IN ADAM."

- "Breathed the breath of lives." Gen. ii. 7.  
 "The first Adam, a living soul." 1 Cor. xv. 45.  
 "In the day that thou eatest thereof thou shalt surely die." Gen. ii. 17.  
 "As in Adam all die." 1 Cor. xv. 22.  
 "The law of sin and death." Rom. viii. 2.  
 "He has become flesh." Gen. vi. 3.  
 "The flesh profiteth nothing." John vi. 53.  
 "I" Failure. Romans vii.  
 "The old man which is corrupt." Eph. iv. 22.  
 "The natural man...the carnal mind." Rom. viii. 6.  
 "In my flesh...no good." Rom. vii. 18.  
 "After the flesh...corruption." Gal. vi. 8.  
 "That which is born of the flesh is flesh." John iii. 6.  
 "The end...corruption...death." Rom. vi. 23.

## "IN CHRIST."

- "He breathed on them and said receive ye the Holy Spirit." John xx. 22.  
 "The last Adam a quickening Spirit." 1 Cor. xv. 45.  
 "Newness of life." Rom vi. 4.  
 "In Christ shall all be made alive." 1 Cor. xv. 22.  
 "The law of the Spirit of life." Rom. viii. 2.  
 "Not after the flesh but after the Spirit." Rom. viii. 1.  
 "Spirit" Victory. Romans viii.  
 "The new man...created in righteousness and holiness." Ephes. iv. 24.  
 "The new man." Col. iii. 10.  
 "Newness of Spirit." Rom. vii. 6.  
 "In likeness of His resurrection." Rom. vi. 5.  
 "Have crucified the flesh." Gal. v. 24.  
 "Our old man was crucified." Col. iii. 3.

All this which is nothing more than quoting scripture will serve to emphasise the Divine inclusiveness and exclusiveness, and help, we trust, to a recognition of the great fact that *no man can live the Christian life, there is only one who can live that life and that is Christ Himself.* We must have such an experimental incorporation into Him that He lives His life through us as members of His one Body, so that "For me to live is Christ" and "It is

no longer I, but Christ." As the blacksmith's iron is both in the fire and the fire in it, so first we must realise our position through the Cross ere Christ can manifest Himself through us.

PRAYER.—"O Lord, may this truth be no mere mental apprehension, but wilt thou, for the sake of thy eternal purpose in Christ, quicken it by Thy Holy Spirit in me and me to it."

T. A. S.

(To be continued.)

## THE OPENED DOOR.

THE outstanding feature of the itinerant ministry this month has been the visit of Mr. Sparks to Porth, South Wales, February 13th to 18th, where at the Tabernacle, our brother, the Rev. R. B. Jones, for several years past, has laboured to build up a strong spiritual fellowship in the Lord. This church has become a great centre for life and truth, and is truly strategic for God. The Rhondda Valley Bible School, many hundreds strong, meets here every week, and is being soundly instructed by our brother in the unadulterated Word of God; there is also here the Porth Bible Training School for Christian workers (with which Mr. Madoc Jeffreys has been associated) where some 35 young men and women are being given daily training for the Lord's service at home and abroad. Already this School has its representatives in many distant fields as well as in the homeland.

It was a privilege to address the large and fervent congregations, and by the grace of God, to take them into those deeper and larger aspects of Calvary's triumph, with which we may all be identified in His Resurrection Life, as we are willing also to die with our Lord Jesus by the operation of the Spirit. At the last gathering on the Thursoay evening, February 18th, there was a real break through into the super-heavenlies, far above all, to realise the Oneness of our Life in Him, and all through His wondrous Cross.

Following upon this, there was a special meeting with the students of the Training School on the Friday morning; and in the afternoon one had an entrance into the University College at Cardiff, there to address a representative group of young people associated with the Students' Evangelical Union. These seed plots were good soil for the "Victory" Message of the Cross, and need to be held before the Lord in prayer.

## AND NOW, OUR TRAINING CENTRE?

ONE of the issues which this "Opened Door" for the full message of the Cross and its victory is continually presenting is the increasing demand for a course of systematic training for service.

There are very many young people, up and down the country, who appeal to us to advise them upon this matter as it naturally arises consequent to their definite surrender to the claims of the Cross—where can they go to be trained for full equipment in this ministry?

We are thus compelled to ask the Lord whether He desires us, personally and directly, to meet this need.

Will our readers, who share with us this concern for the future service of our young friends, join us in a clear seeking of the Lord's mind for such a "Training Centre"? God forbid that we should move apart from the explicit guidance of His Spirit.

There is no difficulty in the securing of first-class teaching, and at Honor Oak Church we have all the necessary accommodation in the way of lecture hall and class rooms; but residence will be necessary, and therefore it is a home or hostel, in fairly close proximity to the church that is needed. If the Lord gave us this we should deem it a clear indication of His will to go forward in this important ministry. It may be that He desires it to be in some other place than Honor Oak, and we know of such possibilities. The institution and not the place is our concern; and wherever it is to be, we are asking for a definite seal on the part of the Lord, our desire being that in the first place "it shall seem good to the Holy Spirit," and then we may be very sure "it will seem good to us also."

## SPECIAL SERVICES DURING MARCH.

(FOR PRAYER-FELLOWSHIP).

Mr. AUSTIN-SPARKS.—March 2nd, Clapham; 6th, Finchley; 10th, Thornton Heath; 11th, Wandsworth; 12th, Mount Hormon College; 16th-18th, Newcastle-on-Tyne; 10th-26th, Glasgow, St. George's Cross Tabernacle (22nd Dunoon); 27th-30th, Glasgow, R.B.M.U. Meetings; 31st, Southampton.

Mr. MADOC JEFFREYS.—March 3rd, Tunbridge Wells; 4th, Ebenezer Baptist Church, Brompton; 8th, East Dulwich Tabernacle; 11th, Willesden Green; 14th, Dorwent Hall.

Monday, March 20th to April 5th, 'The Victory of the Cross of the Lord Jesus.' Meetings every evening from 7.30. Good Friday and Easter Monday at 11, 3, and 7.30.

"Brethren, pray for us."

## MENTAL OR SPIRITUAL?

"THERE is a vast amount of intellectual comprehension of truth and doctrine which is not touching the situation, not meeting the need.... A person may know Scripture most thoroughly and yet be the most awkward, cantankerous and peevish person in daily life; or go into business relationships, drive a hard bargain and send another man to the wall for his own ends. You may have all knowledge and yet profit nothing. It is the natural man receiving on the plane of the natural man. It is mental apprehension of Divine truth, and it is not alive, it is not the 'water of life, clear as crystal'.... Services may be very beautiful but dead.... You may have very high ideals, sublime thoughts, and yet there may be just something that renders it all ineffective and you get nowhere.... The modern pulpit goes as far as it can, with its own human mental outfit. If a man happens to be more scholarly and better educated than another, his interpretation is thought to be nearer the truth than that of anyone else. If he can put a construction upon the Word of God which is fresh, interesting, and fascinating and just satisfies the inquiring minds of his hearers, they go away with the idea that that is truth. That is no argument at all—no criterion whatever. To make the whole thing a matter of scholarship is to get off the road.

"Moses was learned in all the knowledge of the Egyptians, and yet he had to have forty years of isolation and discipline. At the end, Moses had to say, 'I cannot,' and then God was able to say 'Now I have got you down to a level where I can say, 'I can.' Before Saul of Tarsus could go anywhere for God, he had to talk like this: 'Sinners, of whom I am chief'; 'I am the least of all the apostles and not meet to be called an apostle'; 'the things that I counted gain, I now count but loss'; 'I received it not from men, it was made known to me by revelation'; 'it pleased God to reveal His Son in me.' That is not objective achievement; that is subjective experience, and between the two there is all the difference that there is between life and death.... The man who brags of scholarships and argues that because he has a higher brow than anybody else and is therefore nearer the truth is probably the most blind of all men.... The moment you introduce the element of the natural man into the ministry you kill it. The river of the water of life clear as crystal will not flow through



the channel of the flesh. . . . What you minister must be born of the Spirit of God in your spirit, and it must not be interfered with by the flesh. God will not let the stream of living ministry flow until the flesh is laid for ever in death and it is no longer I but Christ." The speaker applied this line of thought to prayer, personal service, and singing. T. A. S.

## THE UNITY OF THE TESTIMONY

*This aspect of the Divine Unity of our Faith would have engaged our attention this month, but want of space precludes our doing so. We therefore postpone our consideration of this important subject until our next issue, and publish an extract from Gurnall's 'Christian Armour.'*

Thou art blinder than the prophet's servant, if thou seest not more devils encompassing thee than he saw men about Samaria. Thy worldly trade they will not hinder, nay, may be, help thee to sinful tricks in that, to hinder thee in this: but if once thou resolve to seek Christ and his grace, they will oppose thee to thy face. They are under an oath, as Paul's enemies were, to take away the life of thy soul if they can; desperate creatures themselves, who know their own doom is irrevocable, and sell their own lives they will as dear as they can. Now what folly is it to betray thy soul into their hands, when Christ stands by to be thy convoy! Out of him thou art a lost creature; thou canst not defend thyself alone against Satan, nor with Satan against God. If thou close with Christ, thou art delivered from one of thy enemies, and him the most formidable; God I mean; yea, he is become thy friend, who will stick close to thee in thy conflict with the other.

To the saints: be not ye dismayed at this report which the Scripture makes of Satan's power; let them fear him who fear not God. What are these mountains of power and pride before thee, O Christian, who servest a God that can make a worm thresh a mountain! The greatest hurt he can do thee, is by nourishing this false fear of him in thy bosom. It is observed, Bernard saith, of some beasts in the forest, "Plerunque superant leonem ferientem, quæ non sustinent rugientem"; though they are too hard for the lion in fight, yet tremble when he roars. Thus the Christian, when he comes to the pinch, indeed, is able, through Christ, to trample Satan under his feet; yet before the conflict, stands trembling at the thought of him. Labour, therefore, to get a

right understanding of Satan's power, and then this lion will not appear so fierce as you paint him in your melancholy fancy. Three considerations will relieve you, when at any time you are beset with the fears of his power.

First. It is a derived power; he hath it not in himself, but by patent from another, and that no other but God; "All powers are of him," whether on earth or in hell. This truth, subscribed in faith, would first secure thee, Christian, that Satan's power shall never hurt thee. Would thy Father give him a sword to injure thee, his child? "I have created the smith," saith God, "that bloweth the coals,— I have created the waster to destroy;" and therefore assures them; "that no weapon formed against them shall prosper"; Isa. liv. 16, 17. If God provides his enemies' arms, they shall, I warrant you, be such as will do them little service. When Pilate thought to scare Christ with what he could do toward the saving or taking away his life, he replies, that he could do nothing except it were given from above, John xix. 10; as if he had said, Do your worst, I know who sealed your commission.

Secondly, This considered, would meeken and quiet the soul, when troubled by Satan within, or his instruments without. It is Satan buffets, man persecutes, me, but God who gives them both power; "The Lord," saith David, "bids him curse"; "The Lord," saith Job, "hath given, and the Lord hath taken." This keeps the King's peace in both their bosoms. O Christian, look not on the jailor that whips thee, may be he is cruel; but read the warrant, who wrote that, and at the bottom thou shalt find thy Father's hand.

Young Christians' Association.

Tuesdays at 8 P.M.

All Young Christians seeking Instruction, Guidance, Encouragement, and Fulness of Life are given  
A Warm Welcome.

Bright Helpful Meeting for Women

On Mondays at 2.45 P.M.

Sundays.

Meeting for Edification and Spiritual Uplift at 11 A.M.

For preaching the Gospel and making known The Saving Power of Jesus Christ, 6.30 P.M.

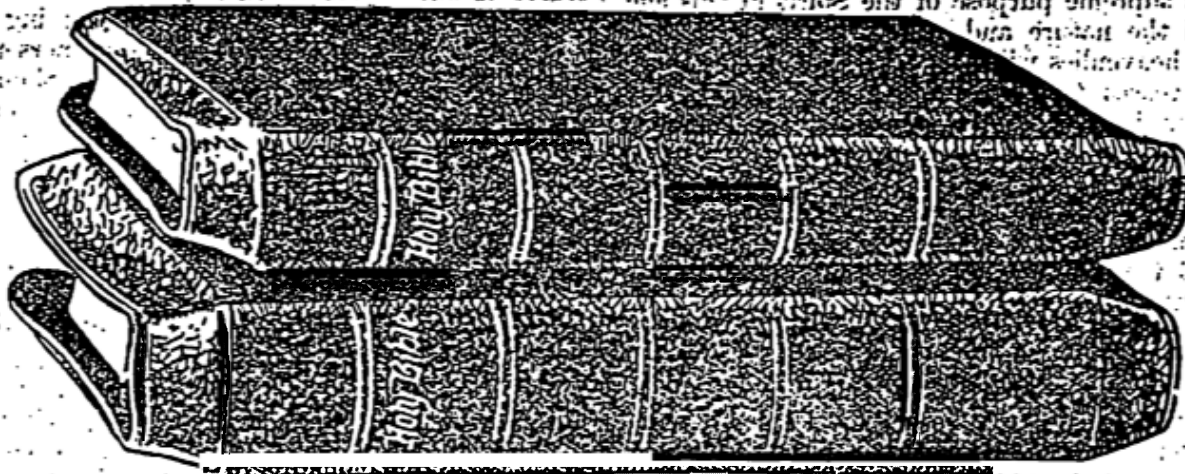
# WITNESS

April 1926

AND A

# TESTIMONY

(The Honor Oak Messenger, London).



Meetings for Spiritual Edification, the Proclamation of the Gospel, Prayer and Fellowship, at Honor Oak Church, Forest Hill Road, S.E.22

SUNDAYS:—11 a.m. and 6.30 p.m.

WEDNESDAYS:—8 (Bible School).

MONDAYS:—8 (Prayer Meeting).

SATURDAYS:—7.30 (Prayer Meeting).

Ministers: T. AUSTIN-SPARKS  
T. MADOC JEFFREYS

All particulars may be obtained from Mr. G. PATERSON, 27 Tintagel Crescent, London, S.E.22, the Church Secretary.

## MINISTERS' LETTER.

Honor Oak Free Church, S.E.22,  
April 1st, 1926.

BELOVED OF THE LORD,

Following upon our plea, that we should seek to realise, by the Spirit, the essential "Oneness" of the Body, the Lord's only church in this age, comes the call to corporate fellowship in prayer.

By this we do not mean the fellowship in prayer incidental to our gathering together in physical assembly, though this becomes more and more important to observe as "the Day" approaches. Indeed, we would pause here, to warn the Lord's people who may be in association in one place, as we are at Honor Oak, to beware of Satan's subtle devices in depriving us of the corporate fellowship in prayer which is essential for the united testimony in one place. The prayer-gathering of the entire local assembly is an indispensable means of grace: the enemy knows this. And so he would even encourage us to be so taken up with special interests that demand much of our time, and at such seasons, as to prevent us from meeting "Our Lord" in the midst of His people. Thus the church is spiritually divided. We get out of touch with one another in the Spirit, *and the edification and sanctification of the Body of Christ is hindered.* Moreover the individual believer, so side-tracked, will gradually have his vision taken away from the central and supreme purpose of the Spirit in this age, and the nature and extent of the warfare in the heavenlies will also be lost sight of, so that he ceases to function in the Body, though otherwise very active in so-called Christian work. Corporate fellowship in prayer is vital, and where there is any means of a local assembly, our gathering together is imperative to our life and vision.

But thank God, we live in a realm that transcends the bounds of sense and time. We are in the heavenlies. Oh, yes, but we must meet there. We must *gather together* there. And so by corporate fellowship in prayer we do not refer merely to the local assembly, but to that sensitiveness to the Spirit's call which causes us to respond to the needs of other members of the Body in other places and even in distant parts of the world.

Again and again, we are proving that as we walk with the Lord He makes us alert to the needs of the Church in all parts of the earth, bringing up names or faces, or placing before us definite cases and circumstances, which call

for our personal co-operation in our own private prayer-life.

We turn to Paul again as the example of what a member of the Body should be in prayer sensitiveness and response. "For I would ye knew what great conflict (lit. : agony—striving in spirit) I have for you, and for them at Laodicea, *and for as many as have not seen my face in the flesh,*" Col. ii. 1. In the last sentence we have the most striking example in the New Testament of what we mean by corporate fellowship in prayer. Paul was sensitive, by the Spirit, to the life and needs of other members of the Body of Christ, the One Church, who were unknown to him personally. Oh, for a like sensitiveness in all who may read these words!

In the close personal fellowship of our joint ministry, if you will permit the reference, we are proving the essential "oneness" of our testimony and life, and how true it is that if one member suffer, all suffer with that one; and if one rejoice, or exult in life, and ministry, all benefit. But it is possible to be unconscious of this definitely operating law of the One Life in all members of the Body.

Corporate fellowship in the Spirit will make us aware of those "calls" to encompass one another at critical times, and in crucial needs. As the climax of the age comes to its intensity, the Church of God will be assailed by all the malignancy of Satan and his forces, but the secret of our "overcoming," as those who are alive because they *remain* unto the coming of the Lord, will be found, not in our personal individual apprehension of truth, even though that truth be what we call Calvary's Victory, but in our corporate fellowship in that Victory.

Oh, Lord, help us all to discern Thy Body.

Yours in that Fellowship;

T. AUSTIN-SPARKS,

T. MADDOO JEFFREYS.

### SPECIAL SERVICES DURING MARCH.

MR. SPARKS.—April 1st—6th, R.B.M.U. Conference, Southbourne; 8th, Calvin Road Hall, Bournemouth; 9th, Highbury Quadrant; 16th, Highbury Quadrant; 20th, Post Office Christian Union, Sudan Interior Mission; 23rd, R.B.M.U. Annual Meetings, Highbury Quadrant; 24th—30th, Swanwick.

MR. JEFFREYS.—April 8th, Willesden Green; 11th, Down Lodge Hall; 17th, Penge; 24th—30th, Swanwick; also each Tuesday at Eccleston Hall.

Please share this ministry in prayer.

## CHURCH NOTES

THE Lord's work has proceeded steadily this month with no outward demonstration of an extraordinary character.

At the communion service of Sunday, March 7th, we welcomed our brother, Mr. Alexander, into the ministry of the diaconate, to which we are assured the Lord has called him.

The "Women's Hour," held on Monday afternoons at 3 P.M., designed chiefly to meet the needs of mothers who cannot attend our Sunday services, has commenced with a modest attendance. We realise that a persistent and prayerful missionary work is necessary to make this gathering serve the purpose the Lord has in mind—the bringing of our sisters and neighbours right into the warm circle of Christ's comfort and fellowship.

Our first issue, April Number, of the *Monthly Visitor* is already in circulation. Those who have been acting as local distributors of THE WITNESS AND TESTIMONY are being invited to cover the same districts with the *Visitor*; but others, who feel a call to the Lord's service in this way are cordially welcomed to co-operate. We thus hope that every house in the neighbourhood will be visited, and the Word of God either by the magazine or the tract will be passed on. Prayer is needed for Spirit-guided and empowered ministry.

At the church meeting held on Wednesday, March 24th, a resolution affirming our appreciation of all that our brother, Mr. Mitchell, has done for the house of God during the seven years of his diaconate was warmly and unanimously passed, and we are praying that the Holy Spirit may restore our brother ere long to the vanguard of the battle. We rejoice that he is maintaining his interest and prayer in the work.

At the same meeting the church was asked to prayerfully consider during the coming month its relationship with denominational organisations. The deacons, with the pastors, are of one mind and heart in realising the inconsistency of our present position. We

stand as members of a fellowship which is of One Body by One Spirit, and our present attachment with the denomination is almost entirely that of a nominal character. We feel the time has come when the position has to be faced honestly and upon the basis of our testimony.

This coming month witnesses the church stepping out, with our Lord, upon the way of faith for all financial maintenance. "It is the way the Master went. Should not the servant tread it still."

We would remind the members of the church of their privilege of glimpses of the practical world-vision as supplied by our Monthly Missionary Conferences. The field we consider at our next conference, April 10th, is South America. In this connection we have peculiar personal interest—our brother, Mr. Will Cook being already out in that field—and now, our brother, Mr. McDonall shortly sailing.

"I say unto you, Lift up your eyes, and look on the fields."

## THE OPENED DOOR.

THE visit north to Newcastle and Glasgow has been markedly owned of God. The Lord, in the first place, wrought a physical deliverance, to enable the journey to be taken, and He has wonderfully sustained our brother in a campaign of three and four meetings a day for a fortnight on end, with all the personal work ensuing from the Lord's message meeting the need.

At Newcastle there was a triumphal sequence of crowded gatherings, and the message has come upon many lives with all that impact that "good news" should bring of surprise, interest and resultant conviction. Praise God, Calvary is Victory.

We are no further with any practical out-working of the vision of a training centre except that the Lord seems to be impressing us with the necessity for "the works of faith"; and we propose developing our young people's meetings and our Bible School upon lines that shall meet, as a first measure, the need of training indicated in our last issue.

## THE LORD'S OFFERING.

"Who is willing to consecrate his service this day unto the Lord? . . . Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord."—1 Chron. xxix. 5 and 9.

It would appear opportune as the Lord's people at Honor Oak are now being led in a practical way to make their gifts a matter of conscience, not as before men, but as before the Lord Himself, that a few words should be written upon the Lord's offering.

1. We are not our own. We are confessedly the Lord's people, redeemed with His precious blood. All we have and are belongs to the Lord. Therefore in the matter of tithes or offerings we would not be ungracious as Jacob was when first at Bethel, God's house, and seek in tithes to strike a bargain with the God of our salvation (Gen. xxviii. 20, 21). Our giving is not a question of *quid pro quo*. Freely we have received, and would as freely (if by grace it be made possible) give.

It seems reasonable to suggest, however, that at last a tenth of our substance, and that the first-fruits, the choicest we possess, should be regularly set aside for the Lord's service. This is surely the smallest acknowledgment a blood-bought believer can offer to the Lord without shame. The Old Testament tithes afford us a basis of proportion—actually the apportionment amounted to considerably more than a tenth, but we who enjoy the covenant of the Glory of the Only-Begotten of the Father, would not deem the basis of the O.T. tithes too great a charge upon our love. The Lord's portion is surely the first obligation we are called to meet.

2. We are not, however, under law in this matter of giving, neither as to amount or method. But the Spirit who is in us and who would inspire us to this service is the Spirit of grace: and we are under grace. Necessity is indeed laid upon us, but it is that of love. Unto us who believe is the preciousness of Christ, and there can be no offering adequate to the love of the redeemed for their Redeemer. Therefore the Lord loveth a cheerful (literally, "hilarious") giver.

3. Once we have professed to give unto the Lord, and not to men or causes, our responsibility is to the Holy Spirit. He is the Administrator of the Church. While our service in giving is voluntary, once we profess before men

to have come upon the basis of the Spirit's guidance, we are answerable to the Spirit. Ananias and Sapphira lied not to men, but to the Holy Spirit. Let us give reverently and with godly fear, for henceforth our gifts are not registered on balance sheets, financial reports—neither treasurer nor auditor will be cognisant of our gifts—we are in covenant with the living God.

4. We would finally suggest that when we come to worship God by the Spirit in the Name of Jesus, our first act as we enter the house of God should be this worship of Him with our gifts.

This will mean a prayerful consideration of the amount, and its apportionment, before leaving our homes, and thus a time of retreat in the secret place before the Lord, asking "What wilt Thou have me to do." Thus we shall come to the services with a glad, ready, worshipful spirit, and our giving will be God-directed: not the perhaps haphazard recollection of some hazy kind of obligation as we leave the building.

And in all things may the love of Christ constrain us.

## WHAT IS VICTORY?

When you are neglected or purposely set at naught, and you smile, inwardly glorying in the insult.

That is victory.

When your goodness is evil spoken of, your wishes crossed, your taste is offended, your advice ridiculed, and you take it all in patient loving silence.

That is Victory.

When you are content with simple raiment, plain food, any climate, any solitude, any interruption.

That is Victory.

When you can bear any discord, any annoyance, any irregularity or unpunctuality (of which you are not the cause).

That is Victory.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners and persecution, and endure it all as the Lord Jesus endured it.

That is Victory.

When you never care to refer to yourself in conversation, nor seek after commendation, when you can truly love to be unknown.

That is Victory.

## INCORPORATION INTO CHRIST.

(Continued.)

It is very important to recognise a truth upon which Christ laid considerable emphasis, that is, that in a sense He never intended to be out of this world again after having once come into it as His rightful heritage. He came to redeem it, to secure the judicial right to sovereignty in it, and to initiate, continue, and complete the restoration of it to His own dominion. This all to be done by His own presence in it in one or other of the forms of His manifestation. While He said much about going away, and returning to the Father, He also made it very clear that "Lo, I am with you always, even unto the consummation of the age." Paul later said that the central feature or reality of "The mystery hid from the ages, is Christ in you the Hope of Glory."

The personal physical presence of Christ in the world was firstly to manifest the nature, method, means, laws, purpose, and power of His abiding presence beyond the days of His flesh; and secondly to make this possible and actual by the work of His Cross. He Who is born out from God shows what the necessity for and the nature of being "born of the Spirit" is if the will of God is to be done on the earth as it is done in the heavens. Then right at the commencement of His ministry He puts the cross in the figure of baptism. From that time all that He said and did was in the light and power of the cross. The teaching of Christ can never be effectual, and the works of Christ can never be continued unless the cross is the basis. To try and propagate "the teaching of Jesus" or to effect the work of Jesus without all that He meant by His cross being basic is to labour in vain and without the acceptance of the Father. It will be necessary to return to this connection again at a later stage, so far however to lead us to the point where we see that, having in His personal physical presence established the basis and nature of His permanent work, He by the cross effected that which made possible the bringing of men unto the same plane or into the same realm; and then changed the separate and individual presence for the corporate and universal. Thus "the church which is His Body" was brought into being as the abiding instrument of His world-incarnation. This is the only kind of "church" which He recognises, even those who have been "joined to the Lord, one Spirit." The nature of this joining remains

also for later consideration. The word or term "Body" is no mere metaphor. The members of His body stand in relation to Christ just as our physical bodies stand in relation to our own selves, the means of manifestation, expression, and transaction. This truth is very discriminating, and goes to the root of all matters of life and service. "Working for the Lord," "Praying to the Lord," &c., will be seen to have a deeper law which governs their effectiveness.

We cannot take up work for Christ—plan, scheme, devise, organise, or enter upon Christian enterprise and so command the Divine seal and blessing. We cannot pray as we incline, even though it be to the extent of passion and tears and so secure the Divine response. Failure to recognise this is bringing multitudes of people to despair because of no seal upon their ardent labours, and no answer to their prayers. In the unfolding of the laws of His own effective life the Master has put tremendous emphasis upon the fact that the words that He spoke, and the works that He did were not of (out from) Himself, it was the Father both speaking the words and doing the works. A thorough study of the Gospel by John will convince that this was so. Said Christ "The Son can do nothing out from Himself, but whatsoever He seeth the Father doing—" and this knowledge of the transactions of the Father both as to what, how, and when (all most important) was—as He made clear—because He abode in the Father. So for all the future of His work He prayed that His disciples might abide in Him. Thus the law of effective and fruitful life, service, prayer, &c., is that there shall be such a oneness that we only do—but surely do—what He is doing. We must know in our spirit just what Christ is doing, how He is doing it, the means which He will use, and His time for it. Moreover, our prayers must be the prayers of the Lord Himself prayed in us and through us by the Holy Spirit. This is surely made very clear as the realm in which the church in apostolic times lived. This will demand a considerable sifting of all undertakings in the name of Jesus, and will require that nothing is done until the mind of the Lord has been made known. But this will secure a hundred per cent effectiveness, and issues which will never perish. For the practical purposes of God in this age Christ is the One Body holding the Head, and the business of every member is to realise more and more fully the meaning of this incorporation and oneness of identity.

We are expressly told in the word that we are to "put on the New Man," and that this "New Man" is Christ. This is but another form of expressing the truth of "In Christ," but it carries with it a whole revelation of practical provision.

Christ is our Redemption, "He is made unto us redemption," 1 Cor. i. 30; Rom. iii. 24; Ephes. i. 7; Col. i. 14.

Christ is our Righteousness, 1 Cor. i. 30; Ephes. iv. 24; Phil. iii. 9.

Christ is our Sanctification, 1 Cor. i. 2, 30.

Christ is our Faith, Matt. xi. 22 ("Have the faith of God" Lit. trans.), Acts. xxvi. 18; Gal. ii. 20 (R.V.); Ephes. i. 15; Phil. iii. 9; Col. i. 4.

Christ is our Peace, John xiv. 27; John xvi. 33; Ephes. ii. 14.

This line can be followed on numerous characteristics, e.g., Love, Hope, Wisdom, Mind, Power and Might, Authority, Glory. We suggest a comparison of translations in the references, best of all the original. The point is that on all these matters under given conditions the natural outfit will break down and will have to be laid aside, but in Christ we have a new equipment at every point. For instance, our faith will not take the strain of the requirements of a deep experience of trial and adversity, but if we "live by the faith of the Son of God," the issue will be different. All tests will prove whether we are living by His faith which should have become ours, or whether there is a weakness in our union with Him. The same is true on all points. It is blessed to realise that "IN CHRIST" we have a whole new and saving endowment of virtues and graces. Thus it is that we "put off the old man, and put on the New Who is created in the image of God."

T. A. S.

(To be continued.)

#### ACKNOWLEDGMENTS.

The gifts of the Lord's people have placed us in the position to face an enlargement of our WITNESS AND TESTIMONY, and an extension of its ministry.

Miss Hawes has undertaken to serve as "Mailing" Secretary. The present list for home and abroad includes about 150 addresses, but this represents a very much larger number of copies.

The estimated cost per month of this increased issue is approximately £10, and we praise the Lord for putting us in the position to discharge it.

Apart from the contributions from the members of the fellowship at Ifonor Oak we have to render thanks for the following gifts: Italy, £10; India, 7 rupees; Watford, £1; Weston, 10s.; Rayleigh, 10s.; Matlock, 2s.; Tunbridge Wells, 2s. 0d.; Thornton Heath, 5s. Contributions to be sent to Miss Sach, 20 Mundania Road,

## THE MESSAGE OF THE GOSPEL RECORDS

THERE is a glorious simplicity about divine revelation due to the fact that it gathers around two representative and inclusive characters, Adam and Christ, who are both individual and racial. Adam was not merely, though surely, a personal entity; but also, and as surely, the race in concentrated form. That race, created in Adam, remained pent up in him until the mystery of generation gave it multiple form in the production of other individuals. These individuals are really so many parts of Adam and so the divine picture of Adam is necessarily the picture of all who are in him and in whom he is. Therefore by nature we are disobedient, sinful, selfish, cowardly, condemned, rejected, enslaved by Satan—all that Adam was in Eden. His experience is ours because his nature and relationships are ours.

But, blessed be God, there is another Adam, even the Lord from heaven. It is very striking that the very first verse of the New Testament declares this indirectly. The phrase "book of the generation of" very evidently is a reference to Gen. v. 1 and so the Spirit of God speaks to us in Matt. i. 1 saying "Now it is My beloved work to unveil the Last, the Final, Adam." The story of the Temptation in the Wilderness is clearly set over against the record in Genesis of the Fall in Eden. And so I come to see that the Eternal Son of the Father became the Last Adam through Incarnation though He did not release the race in Him until Calvary. Hence the Gospel records present our Lord as both individual and race, which race, pent up in Him from Bethlehem, took multiple form through the Cross. In John iii. Nicodemus learns that the life of the new race, contained in Christ, is communicated through Calvary to the believer. Thus Christians are really so many parts of Christ and the Gospel picture of the New Adam is necessarily the picture of all who are in Him and in whom He is. Therefore by regeneration we are as Christ is, possessing His experience because possessed of His nature and relationships.

Already we have seen ourselves possessed of His nature; now let us view His relationships and then, finally, the resultant experience. There are at least seven arcs to the circle of Christ's relationships wherein He stands.

1. To God the Father. Begotten, Beloved; His Delight, His Revealer in every word and work, the Believer, the Obedient One. Let us

dwell much and often on the perfect satisfaction of the Father in the Son.

2. To God the Spirit. The Third Person, the Agent of generation, Christ's Indweller, revealing the Father to Him, moulding Him, filling, guiding, energising, blessing, using Him. The Spirit forever His Paraclete.

3. To the holy angels. They sang over His birth, yea prepared for it, protected Him, ministered unto Him, stood ready to deliver Him, loved Him and obeyed Him. They were full of joy at His resurrection.

4. To the devil and his hosts. Deep was His consciousness of the Satanic powers. His attitude was always one of authority—the authority of God through Him. A word, a touch and the forces of darkness, always intent on His destruction, fled.

5. To the lost. He had come to seek and to save that which was lost. He ate with publicans and sinners, yet was separate from them. Indeed, He passed through the divine forsaking to save them forever.

6. To the saved. Their centre was Christ; with Him united, without Him divided. He "in the midst." Above all His desire for them was that they might be one. Having loved His own He loved them unto the end.

7. To the universe around. He was in His Father's world and so He felt safe. Never fearful, never worried. "I thank Thee, O Father, Lord of heaven and earth"—and so in love with creation: stars, birds, flowers, rivers of waters, the beasts of the field. Are we the same?

Now having reflected on our possession of Christ's nature and our consequent participation in His relationships, let us briefly consider the resultant experience. Christian experience means Christ's experience and His experience becomes ours as we recognise and respond to our sharing in both His nature and His position.

Christ's experience on earth is specially presented through Luke who gives at least eight steps leading up to Calvary. Let us note these, leaving Calvary itself and what lies beyond for futuro meditation. The eight steps are Bethlehem, Circumcision, Presentation, Baptism, Anointing, Temptation, Ministry, Transfiguration. They have their reproduction in the ideal believer's experience thus: Regeneration, Separation, Dedication, Crucifixion, Empowering, Conflict, Service, and the experience of Rom. xii. 2 and 2 Cor. iii. 18. The order is profoundly logical and significant. Beyond all this lies Calvary with its travail and fruitage.

And beyond that lie other glorious revelations in spiritual development.

Where are we this very moment? Are we no more than babes or have we by "separation from" and "dedication unto" gone down into the grave to find the power of the Spirit coming upon us for conflict and service? And have we, like Christ on the holy mount, definitely set ourselves apart for Calvary that thereby others may get divine life? Shall He see of the travail of His soul and be satisfied—to-day?

W. E. Doury.

## THE UNITY OF THE TESTIMONY

"ONE Lord, One Faith, One Baptism"—in these words is stated the three-fold testimony or confession, of the Church, the Body of the Christ of God by the One indwelling and anointing Spirit.

We have to see that just as the Word of God is One Word, and the Truth of the Christ is One Truth, so the Testimony of the Church is One Testimony throughout this age.

1. The Word of God, written and spoken, expresses the unity of a single Divine Mind in all its parts. 2. The Truth of the Christ is the logical unity of a single Incarnation; there is, and there can be, no other. God was incarnate in Jesus as the Christ; and now through Him as Head, continues to become incarnate in the Church, which is His Body. But this is One and the same Incarnation. There is no truth of the Christ outside of this, as here stated: and it is the Truth for this entire age from Calvary to the Rapture. It is all through, "the mystery of Godliness"; sometimes called "the mystery of God," or "the mystery of the Christ," or "the mystery of the Church"; but the single word INCARNATION expresses this mystery in all its phases? The Incarnation of God is Personal in Jesus, Who was none other than God manifest in the flesh; the incarnation of God is corporate in the Church, through the Risen, Ascended, Glorified Lord as its Head. 3. The testimony, or confession, of this Church is One Testimony, expressed in the words "One Lord, One Faith, One Baptism."

We may be sure the order of this three-fold testimony is inspired.

First, comes "One Lord." What dimensions has this simple affirmation! Here is the living Rock-Foundation of "the faith." There is a Lord of the Church, a Head. But what a Lord! His Lordship is unique. It is as abso-



lute as the Sovereignty of God; for this is the Sovereignty of God, in the Church. Although the Church shares His Life, and His inheritance, He is above all, Lord.

We do not share the Person of Jesus, though we share the fruits of His Passion—His Ascension-life and Glory. Though we be heirs of God, it is because we are joint-heirs with Jesus the Christ; and observe, *joint-heirs*; as also, *joint-members*, and *joint-partakers*. This is to make it clear that we share together something that belongs to Some One else. It is not ours; it is His; but now we together share by His grace His Inheritance. That is to say, we are heirs of God not singly but corporately, or as John puts it in another form, "And this life is in His Son." We do not individually possess eternal life, the life of God. The only Individual to possess the Life of God Himself is Jesus; but now we together, corporately, are made possessors, as we abide in Him. Or as the Lord Himself put it, "I am the Vine; ye are the branches." We are not the Vine; but we now constitute together with Him the Vine as we abide in Him, as living branches. There is One Lord, Jesus. Though we be His brethren; and are all out of One, even God, yet He is our Lord. There is no next-one to Him in the Church. He is not simply the first among many brethren, as No. 1, for example. He is all inclusive, Alpha and Omega, in the Church; as in all else.

One stresses this unique Lordship of Jesus: because one has seen a mechanical interpretation of the truth of the Lord Jesus being the first begotten among many brethren, as if He were first in an arithmetical order. He first, and then, who next? There is no next. He is Lord. When the Church, as yet unbaptised by the tremendous might of the Spirit into corporate unity with the Head and with one another was awaiting the Lord's promise, we are told "the number of names was about one hundred and twenty." Do we suggest His Name might be included as No. 1. God forbid! as Paul would say. He is the Only-Begotten of God, and it was as Only-Begotten He became Incarnate, and through death and resurrection, First-begotten, for our sakes—as the Heir of the Universe in the MAN, and Head over all things to the Church.

He is the SEED—and we are not "seeds," be it noted: we share His Life as One Seed. In Galatians iii. 29, "Seed" is still singular. "And if ye be Christ's, then are ye Abraham's SEED, and heirs according to the promise"

(of the One Spirit). We are His "fellows," Hebrews i. 9, not as equals with Him—this is not the implication of the word—but as fellow-partakers of that which is His by the Sovereign right of Calvary's blood-bought Victory. The MAN, Christ Jesus, possesses in His own right, the fulness of the Godhead, and the Lordship of the heavenly hierarchy, the Church. He is the Sustainer and King of the whole universe. Jesus Christ is Lord! This expansion of the Person of Jesus into the ranges of the Infinite is a revelation given at present only to the Church, the joint-members of His Body of Glory. None can say that Jesus is Lord in this spiritual sense, in these infinite dimensions, but by the Holy Ghost; for this surpassing revelation constitutes the primary confession of "the faith." Only the Father so knows the Son, Who has become flesh; and none can know Him in like manner but those to whom the Father thus reveals Him. Therefore "Blessed art thou, believer and confessor, that can say 'Jesus is Lord.'" We look up and say, "Lord." But how far do we look up? What is the "height"? Thomas supplies the upward vista of this faith when he exclaims—"My Lord; and my God!" Oh, infinitely far above all is Jesus, the Lord of the Universe; but now revealed as "Lord" in the Church. And though we shall be like Him when we see Him according as He actually is, it is *His likeness*, and not our own, we shall bear; *His Name*, not our own, written in our foreheads; *His Grace*, *His Glory*. Jesus is Lord! It is this fulness of confession, this unique testimony; this adoration of spirit, this enthronement of the crucified One, that is the hall-mark of heaven. By this confession we know the Church of the First-born.

Apostasy is easily detected in this Light of His countenance as the Church sees Him by the Spirit—"we behold Jesus." No super-angelic glory is sufficient for the discernment of "the faith." Russellism, for example, with its attempt to impose upon the unlearned by a pretended knowledge of the Greek (a pretension entirely hypocritical), cannot deceive the simplest Spirit-enlightened child of God, who knows by the One Spirit the *One Lord!*

The battle still rages here, though maybe in ever more subtle ways. It is the Person of Jesus in the Godhead, and the fulness of the Godhead in Him, that is the supreme vision and confession of the Church. The One Body is known by its unanimous confession of the one and only "Lord." T. M. J.

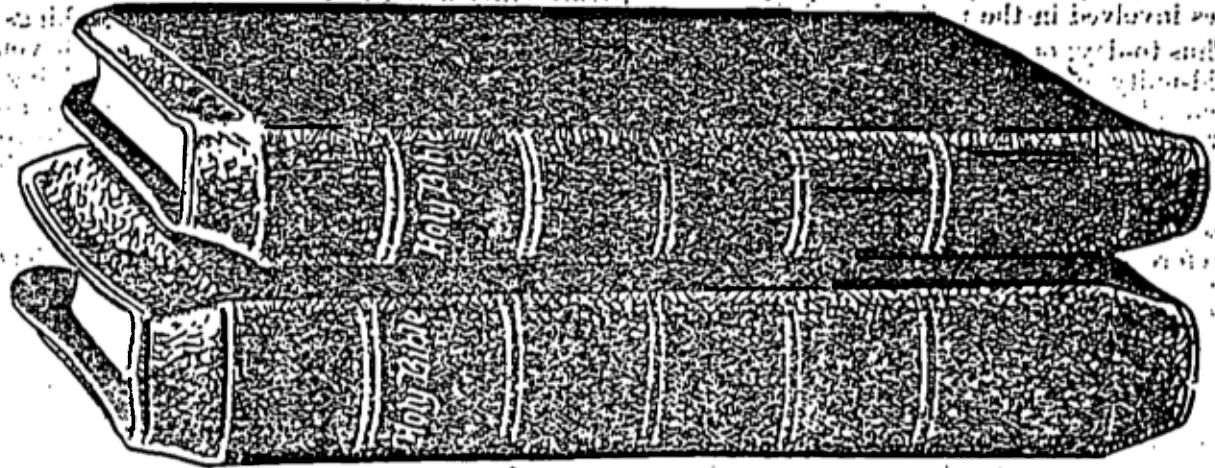
# WITNESS

May 1926

AND A

# TESTIMONY

(The Honor Oak Messenger, London)



Meetings for Spiritual Edification, the Proclamation of the Gospel, Prayer and Fellowship, at Honor Oak Church, Forest Hill Road, S.E.22

SUNDAYS:—11 a.m. and 6.30 p.m.

WEDNESDAYS:—8 (Bible School).

MONDAYS:—8 (Prayer Meeting).

SATURDAYS:—7.30 (Prayer Meeting).

Ministers: T. AUSTIN-SPARKS  
T. MADOC JEFFREYS

All particulars may be obtained from Mr. G. PATERSON, 27 Tintagel Crescent, London, S.E.22, the Church Secretary.

## MINISTERS' LETTER

HONOR OAK FREE CHURCH,  
S.E. 22.

May 1st, 1926.

BELOVED OF THE LORD,

How can we enter into that corporate fellowship in prayer, of which we wrote you last month, unless we be *free*?

Consider. This is our primary service unto the Lord; for thus we minister in love unto that Body, the Church, which He is sanctifying and perfecting unto Himself.

But we must be *free*, and not *cumbered*. This service is only in the liberty of the One Spirit. There are many other spirits; but not one of them is the "free Spirit" of God.

We speak of freedom therefore not in the sense of freedom from sin and from the grosser forms of the bondage of the flesh, &c., &c.; but of freedom from subtle forms of self-interest even in spiritual things. When Paul in Philippians ii. declares "all seek their own, not the things of Christ Jesus," is it not that he feels his isolation in that care for all saints which was his burden in the One Spirit? So he says of Timothy—and this is illustrative of the point—"For I have no one likeminded, who will *naturally* care for your state." Why did no one care? It was because they were self-centred even in their spiritual life. They did not clearly discern the Body,—the things of the Christ, the great eternal purposes and issues involved in the perfection of the Church.

Thus to-day, one of the great hindrances to a world-unity (in the Spirit) of the Body of Christ is our absorption in our own concerns, even though these be considered spiritual concerns—*my* church, *my* work, *my* cause, *my* spiritual experience, or service, or hope. The local or personal interest engrosses all our thought, and therefore all our prayer. Where then is the Body?

It is also true to-day, and with the pressure of our highly developed organisation probably more true than then—"All seek their own, not the things of Christ Jesus." Consequently there are comparatively few likeminded with Paul and with the Spirit Who possessed him, to naturally care for such as have not seen their face in the flesh.

"The things of Christ Jesus" are discerned in our heavenly position, where our life is hid. "If the SON shall make you free, ye shall be free indeed." There, in Him, the vision, and

the pulse of the vision is found. But so often we are earth-bound, engrossed in "our own things" though we give them labels, calling them Christ's. There can be no doubt that Satan leads into captivity or renders ineffective our prayer-life by burdening us with a self-centred interest in the Lord's work. Yes, we are doing it for His sake. But has He asked us to do it? We are bearing a burden He does not require, and it is very useless. The work is really our own, not His. Thus the parochial rather than the universal becomes our vision. The organisation of the local assembly and its work takes the place of that living relationship with all believers, which would bring us into the sense of the world-need. "This ye ought to have done, and not to have left the other undone."

The Lord is leading our fellowship at Honor Oak steadily along the line of freedom for service to the whole Body of Christ. Local interests such as finance, organisation, formal ministry and programme, are being graciously taken from our shoulders on to a basis of faith, where the One Spirit works. Thus our spirits are being freed to enter into the mind of Christ for the world issues of to-day.

This is a practical out-working of His faith. All anxiety, even in spiritual "busyness," is to be cast upon Him, that we may be *free* to serve in the Spirit.

Is any reader cumbered with much serving—it may be in a house where the Lord Jesus is truly entertained? Are you sure you are not troubled about many unnecessary things? Does not the Lord call you to relinquish your self-appointed tasks, that are forever "driving" you? Does He not desire you to know the rest of His Presence, and would He not reveal to you "the one thing needful," co-operation with Him and with all His saints in the fellowship and intercession of the One Spirit?

Behold, therefore, and hold fast the Head, His Death, and His Anointing—bring forth the alabastron, and serve Him as He desires.

Your fellows in this "free" ministry,

T. AUSTIN SPARKS.

T. MADOC JEFFREYS.

## CORRECTION

It may be necessary to say that the article in our last issue, "The Message of the Gospel Records," was by our brother, Mr. F. N. Douty (U.S.A.). The initials were misquoted as "W. E."

## CHURCH NOTES

### THE EASTER CONFERENCE.

THESE gatherings are yet in our hearts, for the Lord further unveiled His glory; and to some of us very definitely. We praise God for "the Christ of the Infinite Dimensions," even Jesus! It was to this revelation the Conference was eventually brought. At the same time it is becoming very evident that flesh and blood cannot see the Son, and we need to pray that the Spirit of wisdom and of heart-understanding may be given to such as have hitherto known Christ after the flesh.

We rejoiced that to us was given the privilege of sharing with Dr. Lumsden a new development in her ministry. That the Lord has called her to His service it is clear, and we pray she may be led in all the train of His triumph. Our brother, Mr. J. C. Metcalfe paid us one of his all too rare visits and came with the word of the Lord; as also did Mr. Pearson Harrison from Willesden with a "heavenly" message on Easter Monday. It truly was the day of His glory—we saw Him "high and lifted up," the Ascended Regnant Lord... and *we in Him!*

On Easter Monday evening we sang "I am the Lord's" rejoicingly, but tremblingly. We deeply felt our own unworthiness and "impossibility," but there was also "the wonder of His grace." He has called us by name, and we can no more doubt. Our worthiness is in Him, the Only-Begotten; and HE is worthy.

### THE NEW FINANCIAL BASIS.

We do not wish to unduly advertise, but we must say, "The Lord hath done great things for us, whereof we are glad." Faith works. The Lord has set His blessed seal to our steps. He has abundantly supplied all our needs, and given us over £100 in addition towards paying-off our debt. We praise God for the loving skill that has made the treasury a thing of beauty. Our vestibule is now hallowed by a striking testimony, and to those who have so laboured with their hands we do say an affectionate "Thank you" in the Name of the Lord.

### DENOMINATIONAL RELATIONSHIP.

As indicated in our reference to finance the Lord has given clear guidance as to His will that we should be a fellowship free in the Spirit to serve Him in all the world without any entangling and compromising relationships.

At the church meeting held on Monday, April 19; we were brought to the direct issue

after a time of prayer in the realised Presence of God, and the church without a single expression of dissent decided that the time had come to go forward with the Lord as an assembly of His people without any label or association that would fetter or compromise our "Witness and Testimony."

But we do this with a very grave sense of responsibility, and seek to take every step forward under the restraint as well as the constraint of the Spirit. At the same time we rejoice in "our liberty which we have in Christ Jesus." To God be the glory. Many of the fellowship know so much better than the writer what great things He hath done at Honor Oak.

### PROSPECTIVE DEVELOPMENT.

We are being held and confirmed as to the vision, but we go at the pace of His glory. When the cloud lifts we march forward. Meanwhile He is evidently preparing the foundations of the future service in our hearts and on that freedom of the ministry and fellowship which alone can make extension upon the basis of world-vision possible.

One of the needs becoming apparent is that a "house of fellowship" or hostel should be at our disposal to entertain our visiting friends who desire to come to Honor Oak for more or less prolonged periods of fellowship and instruction. This need at the moment is a very practical one, and we realise it is in line with other possibilities.

Open-Air Work surely comes under the heading of prospective development.

The season has arrived when the church as a whole should take up this work in a corporate responsibility. For some time our young people, unable to wait for formal arrangement, have been pressed to go out into the highways. For this sign of life we are truly grateful. It is but as it should be. But we feel that the whole church should be definitely behind any campaign bearing the name of the fellowship, and accordingly our brethren, Messrs. Bond and Taylor, reinforced by Messrs. Rowe and Cartey, are taking a paternal responsibility that the Saturday evening proclamation of good tidings in Ryc Lane, and that of Sunday evening at Honor Oak, should have the co-operation of the entire church.

Possibly as the daylight is now extended even-wards the opportunity will be used by our young people to cycle into the villages upon the outskirts of London during the week to declare the Victory of Calvary. This is already pro-

posed, and will be brought under the guidance of the One Spirit.

The tracts (Monthly Visitor) were swiftly taken up. We need more workers who will give time to prayerful personal interviewing of souls armed with such an introduction. A letter-box distribution is hardly the ministry desired. We hear of thorough, systematic work being done. But such ministry requires time, sacrifice, and much patient sowing. Yet the fruit when it comes will be glorious. Our Women's Meeting on Monday which is going forward steadily has already benefited thus, we believe. The showers are coming!

#### THE MISSIONARY PROBLEM.

For some time many of us have been exercised as to the nature and direction of our spiritual interest in what is wrongly called the "foreign field." Now that our resources are upon a faith basis, and the problem of maintaining the ministry of the Word is further influenced by the possibility of quite a number of our own fellowship being out upon definite service or training for service, the deacons felt the time was opportune to take counsel as to our future, with the result that we propose holding what may be called a Missionary Conference at Whitsuntide, commencing on Friday evening, May 21st, and extending to the Monday evening, the 25th.

The outline of our programme is as appended. Its nature and scope are beyond the capacity of our finite understanding or ability to execute. But "our sufficiency is of God." We seek for much prayer, that the whole church together with all other fellow-members of the Body of Christ who shall gather with us, may be afforded insight as to the "works of God" at this hour, and the Anointing of the Spirit to enter into them. Meetings will be held: Friday, 21st, at 7.30; Saturday, 22nd, 3 and 7.30; Sunday, 23rd, 11, 3, and 6.30; Monday, 24th, 11, 3, and 7.30.

The Syllabus will be printed, and any inquiries will be welcomed by our Secretary, Mr. G. Paterson, 27 Tintagel Crescent, S.E.22.

#### Fellowship in Prayer this Month

Mr. SPARKS at—Moravian Missions, Annual Meeting, May 4th; East London Tabernacle, 6th; Highbury Quadrant, 7th; Dublin, 9th; Greystones Convention, 10th-14th; Dovercourt, 19th; Colchester, 20th.

Mr. JEFFREYS at—Deptford, 20th; Bermondsey, 25th; Whitsuntide Conference, Friday to Monday (inclusive), 21st—24th.

## WHITSUNTIDE CONFERENCE

MAY 21-25.

THE HEAVENLY VISION AND THE WORLD VOCATION OF THE CHURCH WHICH IS HIS BODY. *The Continuation of that which Jesus began to do and to teach.*

### I. ACCORDING TO THE ETERNAL PURPOSE."

"To sum up all things in Christ."

### II. "INTO THE WHOLE KOSMOS."

1. *The Kosmic Christ* (a) The universality of the Person; (b) The universality of the "Name."

2. *The Kosmic Cross.*

3. *The Kosmic "Body."*

4. *The Kosmic Spirit.*

5. *The Kosmic Adversary.*

### III. "ALL THINGS ACCORDING TO THE PATTERN."

1. *The sovereignty of the Spirit.*

2. *The Spirit's choice of instruments.*

3. *The Spirit's method of securing means.*

4. *The Spirit's means of securing results.*

5. *The specific equipment of those sent.*

### IV. "THE OPENED DOOR."

1. *The Divine providence in opening doors.*

2. *The manifold ministry.*

## INCORPORATION INTO CHRIST

So far we have been led in our theme by three simple Greek prepositions, namely, —  
 εκ (ek) = out from, εν (en) = into, or in, and συν (sūn) = together.

These three fragments really summarise the truth and nature of corporate union with Christ, and lay down the essential laws and vital principles of all true and effective spiritual life and service. Some further consideration of this may be well before proceeding further. Christ took great care to repudiate any suggestion and to remove any notion that anything which characterized His mission as "Son of Man" was of His own originating.

As to Himself He repeatedly affirmed "I came out 'from God" (John vii. 29; viii. 42; xvii. 8, &c.).

As to His apostleship (Heb. iii. 1), "Whom God hath sent" (Apostello). (John iii. 17, 34; v. 36; vi. 29, 57; vii. 29; viii. 42; x. 36; xi. 42; xvii. 3, 8, 18, 21, 23, 25; xx. 21).

As to His vision: "Whatsoever He seeth the Father doing, that doeth He" (John v. 19).

As to His works: "The works of my Father" (John v. 36, 37; ix. 3, 4; x. 25, 32, 37; xiv. 10).

As to the words: "I speak not from (out of) myself" (John viii. 28, 38; xii. 49; xiv. 10; xvii. 8, 14).

As to the Kingdom: "My Kingdom is not of (out from) this world" (John xviii. 36).

And all inclusively: "Now they know that *all things*. . . are from Thee" (John xvii. 7).

The main principle which this all-embracing declaration establishes is that only that which proceeds out from God is recognised by God, fulfils the Divine purpose, reaches the Divine standard, and returns to God. This implies that there ARE other sources than God. Over against some of the foregoing statements regarding Divine origins the Master has placed such as—

1. "Ye are of (out from) your father the devil." "The works of (out from) your father ye do," &c. (John viii. 41, 44).

2. "Not of (out from) myself."

This was said, of course, in His capacity of representing man as "made in the likeness of sinful flesh," not as "Son of God" on the side of Deity. It was ever the enemy's endeavour to get Him to act in the flesh, as man would act, in order to have ground upon which to wreck Him, but He refused to act on the principle of the flesh. Thus it is clear—and all the scriptures combine to show it—that the flesh is a source of things which have not acceptance with God, even though they operate through religious forms and "Christian" enterprises.

3. Further "the world" is spoken of constantly as producing much which God refuses and only hands over to judgment. See the occurrences of "of" (out from) as to the world in John xvii., and look further in John's Epistles, with a general comparison with the teaching of Peter and Paul.

Thus we are brought to see that a special Divine significance attaches to "That which is of God."

Now what is true of Christ has to have a counterpart in all who are to be either owned of God or used to the fulfilment in any way of His eternal purpose.

They must be—

1. Born of (out from) God.
2. Sent of (out from) God.
3. Have a spiritual revelation and vision (out from) God.
4. Speak the words of (out from) God.
5. Do only the works of (out from) God.
6. Seek first the Kingdom of (out from) God.

7. Be sure that in their case "all things are of (out from) God."

This was the Apostolic basis. The Holy Spirit had come to make this both possible and actual. This accounts therefore for the effectiveness of their testimony and labours. They knew what it meant to be "baptised by the One Spirit into the One Body," of which Body Christ is Head, so that really the Sovereign Head but carries on His work through the members thus incorporated. They had no independent action, no self-laid plans, no schemes, or enterprises or undertakings which are the product of their own thought, reasoning, devising, or enthusiasm, even though it be "for Christ," or for "the Kingdom," or in "His name." All has to come by revelation of the Spirit from the Head.

Now the second preposition shows how this was so in Christ's case and must be so with us.

For Christ "En" represented a spiritual position in which He abode.

This spiritual position is suggested in many such passages as the following:—

"The Son who is in the Bosom of the Father" (not "was in") (John i. 18).

"I am in the Father" (John xiv. 10).

"I live by the Father" (John vi. 57).

It must, of course, be recognised that this relationship was the work of the Holy Spirit. From the time of the Spirit's lighting upon Him, at the Jordan, all the movements were by the Spirit, even the cross was wrought out "Through the Eternal Spirit." He abode in God, and, as a man, on the side of His humanity this was maintained by the Spirit. There were suggestions, temptations, opportunities, emotions, possibilities, methods, means, ideas, provocations, sentiments, and all the activities of intellect, soul, body, but it was His way to hold these in the Divine Spirit and not to act or proceed upon them as such. He would not commit himself to any of them or to any man, only as He had the Spirit's witness that it proceeded from God. Thus He was saved the remorse, confusion, disappointment, shame, failure, and chaos, which always follow upon the uprising of the "natural (soulish, Gk.) man" into the spiritual world. Thus, having been anointed by the Spirit, He abode in God and refused to be drawn out.

This is everything in the matter of fulness of Life and effectiveness of service. The general ground of the "In Christ" has been presented, but we must emphasise this essential counterpart of Christ's life. As the Father is the Head of the Son, so the Son is the Head

of the Body, and as He abode in the Father so He declares that we must abide in Him. We must not be led to act upon anything from within our natural lives or from without as acting upon us until we have judged it in the Spirit. This applies especially to religious matters, for it is in this realm that we may make the greatest mistakes. The response of our natural emotions, or reasoning powers, or will to the impact of some suggestion may lead to much evil. The danger of much evangelistic work, spiritual teaching, and missionary propaganda is in its tendency to stir the emotions and offer spiritual prizes, instead of the imperative note of Christ and the apostles.

Many a decision has been made under these conditions which has not proved capable of taking the inevitable strain of testing, and it has proved to be something less than a real work of the Spirit.

Perhaps there was never a time when there was more of what is called "Christian service," when there was as much organisation, machinery, advertisement, expenditure of time, energy, and means in "Christian" enterprise; or when there were more people interested, but it is doubtful whether—speaking comparatively—there was as little real spiritual effectiveness. The root-question is, how much of all this proceeds directly by revelation and initiation from God by the Eternal Spirit? Of how much may it be truly said "The Holy Ghost said." "It seemed good unto the Holy Ghost." "It came by revelation of the Spirit"? Or on the other hand, how much of it is the product of human discussion, devising, impulse, enthusiasm, imaginativeness, philanthropy, interest in a good cause, &c.? The measure of the identification of the instrument with Christ in corporate union is the measure of the real work of God accomplished through it. There may be much which looks like success and impresses with a sense of real accomplishments, but when "the fire" has done its work it may be found that the real as against the apparent is very small. In the long run "the flesh profiteth NOTHING," though it may seem to get great results. It is not what is done FOR God, but what is done BY God that will last. Ours it is to see that we are utterly in Christ, and living in the Spirit, all the rest will be spontaneous. There can be no abiding until there has been a real incorporation, and this brings us to where we can proceed to show how this union is effected.

T. A. S.

(To be continued.)

## QUESTIONS THAT ARE SOMETIMES ASKED

### I. AS TO THE CROSS.

Why do we make so much of the Cross, and refer to it so constantly? Why not speak of the Resurrection, the Holy Spirit, the Second Coming, &c., in equal measure? Firstly, let it be said that the physical death, or the cross in material form, is not in mind when the word is used. The mentality which creates physical pictures in spiritual matters is always open to many perils and misconceptions, as see the vogue of the crucifix in some circles. The all embracing spiritual realities back of the historic act must govern our conception of the Cross.

In the same way when "The Blood" is mentioned many find a revulsion and a sense of repugnance rise within them. It is never the crimson fluid which is pictured in the imagination of the spiritually instructed and enlightened. Blood and Life are synonymous terms and the "shedding of blood" is in other words, the "pouring out of the soul (or life) unto death."

Secondly, be it strongly emphasised that the Cross is basic to everything else, and all else is related to it. There can be no subjective experience of resurrection, ascension, and reigning life in Christ, only as we are initially and progressively baptised into His death, and "bear about the dying of the Lord Jesus." The Cross never leaves us and we never get beyond the Cross. There is no Pentecost until there has been a Calvary, and even then the Spirit's work is to constantly lead us on the one side ever more deeply into the Cross, that on the other side He may lead us more fully into the Resurrection. Paul linked these together always. His ambition was to "know Him in the power of His resurrection," by being a sharer in His sufferings, so "having been made conformable to His death."

The "Second Coming" is not some isolated event in history, but at a point of the fulfilment of the work of the Cross, and it must needs wait for this. When we get beyond that, even in the glory, it will still be "The LAMB (as though it had just been slain) in the midst of the Throne." The Cross is eternal. It is the hub of the wheel, and all other things are the spokes fastened to it, moving out from it, and at the same time coming to it. Let the following passages be considered: Phil. iii. 10; 2 Cor. iv. 10, 11, 12; Rom. viii. 36; 2 Cor. i. 8, 9; Rom. viii. 18; 2 Cor. xiii. 4.

## II. AS TO THE ADVERSARY.

It is often asked why Satan and his system are so much in evidence in the language and thought of this ministry. Many objections are raised, which need not be dealt with separately. The answer will be in a general way, which embraces most of these interrogations and demurrings:

Firstly. Let it never be thought that it is necessarily the power of Satan that obsesses us. (There is no obsession at all in this matter.) Many think that we put the adversary in a position only a little less than almighty, and allow him attributes which are almost equal to those of God Himself. This is utterly false. If it were but a matter of power Satan could not stand before the Lord for five minutes. It is not might but right. The flesh is the heritage and rightful ground of Satan and his operations, and he must have it. His resources are doubtless very great, and he uses all these when he can find the suitable instrument for their expression and his purpose. The instrument is the "flesh" as the condition and active law of the fallen nature or creation. Hence, believing that the fallen state is not the end of Satan's work, but only the reducing of things to a condition suitable to a far greater work on his part, we must emphasise—

1. The need for the "putting to death of the flesh" by being "crucified with Christ."
2. The walk and life in the Spirit and not in the flesh made possible only by union in resurrection, and therefore
3. The "destroying (lit., "putting out of action") of the works of the devil by abiding in the Cross.

It only requires a little bit of flesh in one's personal life, or in a Christian community to give the enemy the means of working terrible havoc and of robbing spiritual effectiveness beyond a certain measure.

Then it must ever be borne in mind that the Bible from Genesis to Revelation makes clear that it is not just a human state which is the basis of the Divine activities, but a false spiritual system which in different places and in different ages manifests itself in different forms. Back of the religious systems there are intelligent spiritual forces all of which are antagonistic to God and His purpose to "sum up all things in Christ."

Until the nature of our conflict is recognised and we accept the meaning of Christ's Cross in this direction we shall always find that there is a realm which lies beyond our power of effective-

ness. We shall go so far, but beyond that we are beaten and bewildered. Scripture need not be quoted to show this, and indeed there is too much of it to quote.

"Why could not we?"—may be the tragic question resultant from a failure to recognise the nature of the problem quite as much as the nature of the equipment.

The simple study of the word "power" in its two Greek forms in the New Testament is sufficient to show that the first of these—authority or jurisdiction—relates to a position held in a spiritual kingdom superior to that which is back of the world and men in their fallen state. This judicial ascendancy is resultant from a destruction of the other judicial basis of the counter spiritual hierarchy. The new uprising of spiritual forces and their impact upon the Christian consciousness to-day is going to create a situation which only those who know their nature, methods, and intents, and the relationship of the Cross of Christ to them will be able to meet.

Prophecy foretells how things *will* be, not how things *need* be. Had the Church abode by the conception of the spiritual background of things which is patent in the New Testament, these waves of spiritual forces so devastating in spirit, mind, and body, would not have had the chance and success which they have had. Hence the need for a constant testimony and a strong emphasis upon the superior jurisdiction of the saints in the "Sovereign Head" over this authority of Satan.

The system is one, whether it be that behind the African witch doctor or the scientific spiritist, and the principles for dealing with it are the same in all the world.

"It is not with mere flesh and blood (that is the fallen nature) that we are wrestling," but those forces which find fallen nature the very means by which to pursue their purpose of trying to thwart the Sovereignty of the Christ.

Let us repeat, we are not obsessed, but simply "not ignorant of his devices." This is not a treatise upon the Satanic system but simply an explanation of the attitude taken.

T. A. S.

## The Children!

Send your children to the School on Sundays at 3 P.M., and to the Children's Services at 11 A.M. and 6.30 P.M.



## DELUSIONS\*

### MENTAL ASSASSINATION.

THIS has to do with what is now called "Christian Science," which cannot possibly be either "Christian" or "Science" because of its absurd pretensions. It says nothing is. "There is no matter" and "Nothing we can say or believe regarding matter is true, except that matter is unreal." Again: "Matter seemeth to be but is not." "You say, I have burned my finger. This is an exact statement—more exact than you suppose; for mortal mind, and not matter, burns it." According to "Christian Science" there is neither male nor female, for it sagely affirms that "Gender is a quality of mind, not of matter." While "Trees, plants and flowers are ideas of the mind. Mind multiplies them, and the product can only be mental." That is all. And if you "Close your eyes, you may dream that you see a flower, that you touch and smell it. Thus you learn that the flower is a product of mind, a formation of thought, rather than of matter." While regarding yourself you are told that "A material body is mortal belief." So that, according to that, not any of us really are. We are all of us only mental hallucinations.

So there is no science here. - You, my reader, will probably call it nonsense. And there is nothing that is Christian in this movement, for it denies doctrine given by God, Whose Personality it actually destroys. It professes to work miracles, and undoubtedly great wonders are done in its name.

### THE QUESTION.

Now you may say that all the things mentioned here are too ridiculous for belief. You may almost have lost patience at the examples given. In a wonderfully advanced age, like ours is, you may suppose that only a few mental defectives can accept such delusions. But I have already shown you that many of the great leaders of civilisation accept them and millions throughout Christendom are convinced of their reality. Take Christian Science. Go to any of their Wednesday Church meetings and you will find them crowded with intelligent looking men and women eager to tell how they have been healed from all manner of disease through conquering the idea that matter is.

Then, is there any explanation? That there is. It is here before us in the Bible: "Because

they received not the love of the Truth, that they might be saved. And for this cause God shall send them strong delusion that they might be damned" (2 Thes. ii. 11). When the Son of God was here on this earth, He said to the Jewish leaders: "Ye will not come to me that ye might have life." "I said therefore unto you, that ye shall die in your sins." Thus it is the same to-day. We are in the closing days of this Gospel Age. For nineteen centuries the Gospel of a free and full salvation has been universally proclaimed. Whosoever will may be saved through faith in the redemption that is in Christ Jesus. But men and women will not believe. Generally speaking the great ones of our civilisation and the others as well are satisfied to have a form of godliness, if any at all, but rejecting its power. God here causes it to be written that if they will not receive the love of the Truth they will receive the Lie. This Lie is a person yet to be revealed, called "The Mystery of Iniquity," and "The Son of Perdition." His coming is after the working of Satan, with all power and signs and lying wonders, and with deceivableness of unrighteousness in them that perish, because they received not the love of the Truth that they might be saved. The signs and wonders are now all around us. The last days are here. In them Christ said: "There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect" (Matt. xxiv. 24). While the Apostle Paul said: "The Spirit speaketh expressly that in the latter times some will apostatize from the Faith, giving heed to deceitful Spirits and doctrines of Demons" (1 Tim. iv. 1).

My friend, those latter times are now here. The Coming again of God's Christ is right at hand. If you have not received the Divine Gospel of salvation through faith in Jesus Christ, you are in a dangerous condition. If you will not receive the Truth you will receive the Lie as all these others have done. For God will send strong delusion to all such.

Then I plead with you to delay not for one moment. "Behold, now is the accepted time. Now is the Day of Salvation." God's Son died for your salvation. He became sin for you. That is why He died. But He died in vain if you will not come to God, with the faith of a child, through Him. He says, "Him that cometh unto Me I will not cast out." Then believe in the Lord Jesus Christ and thou shalt be saved. Now!

\* Tracts for the Times: No. 5, Delusions: Rev. W. Lamb, St. Thomas Street, Waverley, New South Wales, Australia.

## ACKNOWLEDGMENTS

FRIENDS from outside our local fellowship continue to share with us the responsibility of financing this paper, and we thus mention the following amounts simply indicating the locality from which they have been sent: Hexham, £1; Dockhead, 10s.; Cardiff, 5s.; Southbourne, 5s.; Birkenhead, 2s. 6d.; Purley, 2s. 6d.; Marmora Road, S.E.22 (last month's omission), 2s. 6d.

## THE OPENED DOOR

Our delayed issue enables us to announce that the Lord has closed the door to South Africa for this year; and thus those He has opened in this country, Scotland, Ireland, and France—and it maybe in the U.S.A. (later) seem to be His choice for the present ministry.

The Lord celebrated His triumph in the journeyings north this past month. At Newcastle He wrought wondrously. Such a deep hunger for the Word of His Truth was revealed. The Connaught Hall was crowded night after night, and such was the acceptance of the Message that those who only had standing room listened to addresses that were never less than an hour and twenty minutes, without any movement. Indeed the congregations seemed reluctant to disperse. Many came through into His Victory, and rich anointing has come upon some lives. In one instance the Fire of God has so come into one young worker's spirit that during the past few weeks dozens of souls have come to the Lord through his ministry.

Thus the Seed of His Word never fails.

At Glasgow, St. George's Tabernacle, where our brother Pastor Findlay has laboured so effectively, a welcome has been won for our testimony to the cosmic character of Calvary's victory. Prejudices and misunderstandings have been broken down, and the door is thrown open wide for futuro ministry.

Dunoon and the Bible Training Institute, Glasgow, were also manifestly in the Lord's will. How strategic are the lives of these young candidates for a world-proclamation! "How shall they preach except they be sent?" Only a Holy Ghost ministry is of any value at all in this service. With such a thought in our hearts, we rejoice to hear how Miss Ruth Rogers, of Swindon, who came into the revelation of this scope of the triumph of the Cross as Victory not only over sin and the flesh, but over Satan, and therefore over the world, has already been

owned of God as His witness in Beyrout. Her pupils are coming through into this overcoming Life, and colleagues are being blessed by her testimony. To God, our Father in the Christ, His Son, in Whom also are we by the same Spirit, to Him be all the glory. T. M. J.

## THE UNITY OF THE TESTIMONY

(Continued.)

"One Lord, One Faith, One Baptism."—Eph. iv. 5.

### THE FAITH.

THE Unity of the Testimony of the Church by One Spirit is still further strengthened by the faith of all members of the Body of Christ being *One Faith*. Thus there is a fellowship of the Body in a corporate and mutual faith to the unity of which the Spirit is ever seeking to bring us: Eph. iv. 13, "Until we all arrive at the Unity of the Faith."

It is evident that this "One Faith" must be very distinctive, simple, and at the same time very comprehensive. It must also be an unchanging faith, that is to say there will be no difference in the revelation which it holds during any period of its operation. It will be the same faith at the end of the Dispensation as at the beginning. It is the One Faith of the One Body.

Jude speaks of it as "the faith *once for all*, delivered unto the saints." There is no other. Therefore it is a specific definite faith, the unity of which the devil is always endeavouring to obscure, to disintegrate, or to destroy. We are, therefore, to earnestly contend in the Holy Spirit for it.

Unfortunately, the definite article "the" is so often omitted in our Authorised Version. It is "*The Faith*." Probably our readers are familiar with the passages where the uniqueness of the "One Faith" is thus indicated. Luke xviii. 8 is especially significant, "Nevertheless when the Son of Man cometh shall He find *the faith* on the earth?" Peter speaks of it as a "precious faith" which is shared by all believers: he writes to those "who have obtained *like precious faith* with us." Paul also definitely implies a fellowship in "one faith" when he refers to "the mutual faith, both of you and me." Thus we come to the obvious conclusion that "the faith" is "One Faith" held corporately by the Body of Christ.

We are led to ask what is this distinctive, single, but all-inclusive Faith of the Body of Christ?

On the subjective side of this question, the nature of this faith,

IT IS GOD'S FAITH.

It was thus the Lord Himself literally described it in Mark xi. 22—"Have God's Faith." A faith that has its source in the Divine Nature must surely possess the Divine quality of unity, undividedness. In this faith our Lord Jesus, whose goings forth are from eternity, was energized to live and to die; and in this faith He was raised again. It was the faith of God.

This is the faith, subjectively considered, which is a constituent in the mystery of Godliness, God manifest in the flesh; and therefore we hold it to be the faith of God Himself, the faith of the Godhead, manifested in the faith of our Lord. It is in this sense that "the faith" is spoken of as—

"THE FAITH OF THE SON OF GOD" (Gal. ii. 20).

Thus it is revealed that our faith as members of the Body of Christ is actually the faith of the Head. It is His, and not our own. And if we hold it, we do so as from Him, and hold it corporately. It is faith not as a human quality, for there is no such thing in our fallen nature, but faith as a Divine quality imparted to us by the grace of God. That this is the fact of the case we see from Eph. xi. 8, "For by grace are ye saved through (the) faith, and this (the faith, as we understand it) not of yourselves: it is the gift of God."

He, who has become a quickening Spirit imparts, as He reveals Himself to us in His Name, Jesus, the faith of God, which is His also. This is the principle of life in the New Creation—"Faith that is energized by or operates through love" (Gal. v. 6). We are introduced here to the great fact that God's Faith is His Faith in His own Being as Love. For this reason He has subjected the Universe to disappointment or vanity, upon a basis of Hope (Romans viii. 20). Thus are Faith, Hope, and Love revealed as abiding factors in the eternities (1 Cor. xiii. 13), and are shown in their relations as Faith energized, or operating through Love towards a Hope.

But our faith as members of Christ's Body is just this Divine faith, God-given, Christ-imparted, Spirit-breathed, all vested in the Name above every Name, Jesus. To this agrees the announcement of Peter in Acts iii. 16, "And His Name, upon the faith of His Name hath made this man strong, whom ye see and know; yea, the faith which is through Him

hath given him this perfect soundness in the presence of you all."

When we come to examine the statements about the faith of Jesus, the Christ, as imparted to and shared by, all believers, the emphasis upon this point that "the faith" is really a gift of the Divine Nature is still more confirmed.

For example, Romans iii. 22, in speaking of the Lord Jesus as the righteousness of God on our behalf, first imputed, then imparted, says—"Even the righteousness of God which is through faith of Jesus Christ (lit., Jesus the Christ's faith) unto all and upon all them that believe." Here we observe the distinction between *belief* and *faith*, which is not always recognized. Belief as a mental apprehension of Divine truth is a faculty within our own freedom of will or choice for the use of which we are held morally accountable before God. Our Lord says, "While ye have light, believe in the light, that ye may become the children of the light" (John. xii. 36). And again, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only"! (John v. 44). Our passage from Romans declares that

JESUS CHRIST'S FAITH: as Love—it justifies every one who believes; justifying or saving faith being a God-imparted grace. Yes; blessed be God. He had faith for us all at Calvary. He was justified in an all-inclusive justification for our sakes, not for His own. The Son of God, the Holy One, needed no justification: but as Son of Man, our Representative. He was made to be sin, Who knew not sin, and He was justified in His Passion through His Faith, saying, "I will be putting My trust upon Him"—and for what purpose? That He might thus bring us to God, crying as the Holy Spirit witnesseth, "Behold Me; and the children (household) Whom Thou hast given Me."

Thus He in Himself as our Head by His own justifying faith which He now imparts to us in saving grace, brings many sons to glory unto the Father.

There are other scriptures that re-inforce this truth, Romans iii. 25—"To declare, I say, His righteousness, that He might be just, and the Justifier of him which believeth in Jesus" (literally again "him which is of (εκ=out of) Jesus' faith."

We are born from above out of and by Jesus' faith. Oh, mystery of His grace! And what an anchor entering into that which is within the Veil—His Faith!

Galatians ii. 16 further sustains this revelation, "Knowing that a man is not justified by (out of) the works of the law, but by (through) *Jesus Christ's faith*, even we have believed in Jesus Christ, that we might be justified by (out of) *Christ's faith*." (It may be necessary to explain that in the verses cited the genitive case is used without the article).

Lastly, Hebrews xii. 2 describes Him as "The Author (originator) and Finisher (completer) of *the faith*." We think we have produced sufficient evidence from the Word of God to establish the truth that the "One Faith," subjectively regarded, as to its nature, is no other than the Divine Faith, "the faith of God," which was in our Lord Jesus. This faith operated in Him by the Love of God in the Indwelling Spirit. In this faith He (in the infirmity of the likeness of our simple flesh) met Sin and Satan for our sakes; and thus through the Eternal Spirit in the out-pouring of His soul in the blood, He cleansed the universes, dealt with sin, judged the world, cast out Satan, and now is seated in sovereign right on the Throne of the Greatness in the Heights, from henceforth expecting an assurance of *that same faith* until His foes shall become His footstool. As Head He imparts this faith to us as fellow-members together with Him of the Body of Glory, in order that we shall overcome as He overcame, and Satan shall be bruised under our feet as under His, in the mutual faith both of Him and of us. "For this is the victory that overcometh the world even our faith" (1 John v. 4, 5). But, again, what is our faith? It is not a general nebulous thing that people vaguely term faith, and we do well to heed this, for these are days of "faith-movements"—it is "THE FAITH," and is declared in the succeeding verse, "Who is He that overcometh, but he that believeth that Jesus is the Son of God."

But this brings us to the objective aspect of "the One Faith." It has its expression. It must become vocal. It is directive, intelligent, positive. It must have a confession and a testimony.

Subjectively, or inwardly, it is "the faith of the Son of God." We share it with Him in the Divine Nature. It is not our mere belief about things, but the God-consciousness of Jesus, "the Spirit of the Son, crying 'Abba' Father," whereby we have witness in our spirits that we are the born-children of God. This is its inward character.

But it must have a confession and a testimony. There is an expression of it which is not ambiguous and confused, but unequivocal and clear. John declares quite simply "Who-soever confesses that Jesus is the Son of God, God in Him abides, and He in God," and, "He that believes on the Son of God has the witness in himself" (1 John iv. 15; v. 10).

But it must be evident, as we pointed out in our last issue, that such a confession implies a very real revelation of the glory of God in the face of Jesus Christ. It is no light thing to say "Jesus is Lord." It is a Holy Spirit confession. The Person of Jesus is the test of revelation and of faith. The confession works out in a testimony, for it carries with it a revelation: not only of His Person but also of His Passion. The significance of the Cross lies in the significance of the Person who died upon the Cross. *His Word and Work are without measure in the Spirit.* The authority of His Word establishes the Scriptures. The authority of His Work makes the Cross the final act of God. "It is finished"—all is fulfilled, brought to its consummation at Calvary.

He came to die! And to taste death for every man, a universal death. But blessed be the God in Him, He could not be holden with the bands of that death, but arose in the Majesty of His glorified Incarnation, justified as MANH in the Spirit, seen thus of angels, and lives now and life which He imparts to and shares with us, in His members.

What, then, is the focal expression of the Unity of the Testimony? It is the

#### ONE BAPTISM,

the Baptism of *Identification* with our Lord Jesus the Christ in DEATH, BURIAL, RESURRECTION. And again this Baptism is the objective aspect of the "One Faith," for it is the Baptism of our Lord Himself which He passed through in the mighty power of His Faith. The Baptism in the Jordan (type of death) was but prophetic of the Baptism of His triumphant Passion, concerning which He said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished" (Luke xii. 50). We must keep in mind the entire range of that Baptism, for it includes His glorification as well as His humiliation—death, burial, and *Resurrection!* The Baptism is not only a descent unto death, but includes of necessity an ascent into Life. This the Lord has in mind when He says, John xiii. 32, "If God be glorified in Him (the Son of Man

in obedience unto death), God shall also glorify Him in Himself (the ascension of the Son of Man into the Godhead). Yes, but this is the believer's baptism also in his IDENTIFICATION with the Christ! And this also the Lord announced to the potential members of His Body when the issue was raised, Mark x. 39: "With the baptism that I am baptised withal shall ye be baptised."

The plain teaching of the Holy Spirit through Paul. Romans vi. 3 and 4 explicitly declares the death aspect of this One Baptism, and infers the resurrection or Life aspect—"Baptized into His death... Therefore we were buried with Him by baptism into death, that like as Christ was raised from among the dead by the glory of the Father, even so we also should walk in newness of life." Col. ii. 12 more plainly indicates the complete range of this Baptism as one both into death and into Life; but it is into His death, and into His Life—"Buried with Him in baptism; wherein also (that is in the Baptism) by faith which is the operation or working of God we were raised with Him."

The Lord Himself is the Baptizer by the operation of the Spirit working through our obedience of faith. It is the Spirit Who takes us down into the deeps of Christ's death, while He also incorporates us into the Body of Glory in the heavenlies, 1 Cor. xii. 12; Eph. i. 3; ii. 5 and 6. Note also, Romans viii., "whom He justified them He also glorified." The range of the One Baptism is through Death, Burial, Resurrection into Ascension, Life and Glory. This is all wrought out by the One Spirit for the One Body.

We will not touch upon what may be the true believer's mode of confessing this Testimony before men. The FACT of the One Baptism is a *spiritual operation* which represents the mightiest Act of God, which He wrought in the Christ, our Lord. And He, in our Lord, now proposes to work in us by the greatness of His power that same mighty act, which shall become a CONSUMMATION of His purposes, when the Body of Christ, which is the Church has arrived at the Oneness of this Faith, and the full knowledge of the Son of God.

The One Baptism is that of IDENTIFICATION—One with Christ in His death—One with Christ in His Ascension.

And to this add: "That they all may be ONE as Thou, Father, art in Me, and I in Thee—that they may be ONE in Us." And again: "I in them, and Thou in Me, that they be perfected into ONE."

## OTHERS MAY, YOU CANNOT.

If God has called you to be really like Jesus He will draw you into a life of crucifixion and humility, and put upon you such demands of obedience that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful may push themselves, pull wires, and work schemes to carry out their plans but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

The Lord may let others be honoured and put forward, and keep you hidden in obscurity, because He wants to produce some choice fragrant fruit for His coming, glory which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for Him and get the credit of it, but He will make you work and toil on, without knowing how much you are doing, and then to make your work still more precious. He may let others get the credit for the work which you have done, and thus, make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own. He may not explain to you a thousand things which puzzle your reason in His dealings with you, but if you absolutely sell yourself to be His love slave, He will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

Settle it for ever, then, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not seem to use with others. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of Heaven.

(Selected.)

CONFERENCE NUMBER

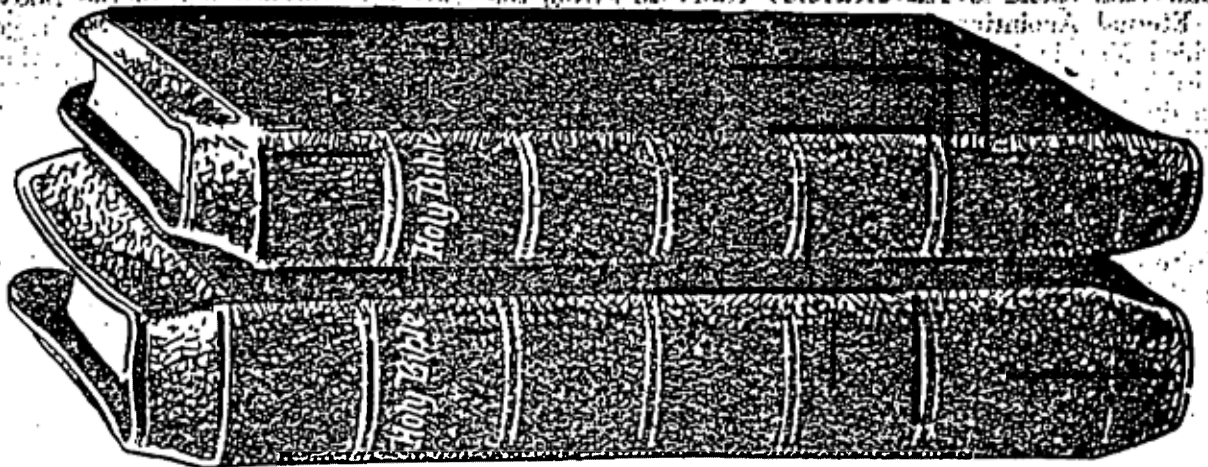
# A WITNESS

June 1926

AND

# A TESTIMONY

(The Honor Oak Messenger, London)



Meetings for Spiritual Edification, the Proclamation of the Gospel,  
 Prayer and Fellowship, at Honor Oak Church, Forest Hill Road, S.E.22  
 SUNDAYS:—11 a.m. and 6.30 p.m. WEDNESDAYS:—8 (Bible School).  
 MONDAYS:—8 (Prayer Meeting). SATURDAYS:—7.30 (Prayer Meeting).

Ministers: T. AUSTIN-SPARKS  
 T. MADOC JEFFREYS

All particulars may be obtained from Mr. G. PATERSON, 27 Tintagel Crescent,  
 London, S.E.22, the Church Secretary.

## MINISTERS' LETTER

HONOR OAK FREE CHURCH.  
S.E.22.

June, 1926.

BELOVED OF THE LORD,

"The Anointing" that is within and upon our spirits, as the children of God in the Christ, is *One Anointing*: both as to the Lord Jesus, our glorious Head, and as to us, the members of His Body.

This is one thing to state, and to accept, mentally, as a scriptural truth; but another matter altogether is it to accept and to enter into it experimentally, as it affects our relationship and service in the Body of Christ.

Our Lord is the Anointed One. This is His title—the Christ. But what are the dimensions of this Anointing? What does the title signify?

John the Baptist knew Him not. But there was vouchsafed to him the revelation: "Upon Whom thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth in the Holy Spirit." This is the Christ: the One in Whom and upon Whom the Spirit of the Godhead rests. The Anointing is the measure of God in Christ: that is, without measure: infinite.

The very fact that He baptizes in the Spirit of God proves His Deity; for Who can baptize in the Spirit of God save God Himself.

And Paul spoke of His Heavenly Glory in the Eternal Anointing, which is now His as glorified Man in the Throne. Thus—He "is a visible image of the invisible God"; "in Him dwells all the fulness of the Godhead in bodily form"; the angels of God ascend and descend upon the Son of Man; "we behold Jesus crowned as Victor with glory and honour." And many such other passages reveal the infinite dimensions of "The Anointing."

But in Him we have *our* fulness. "Of His fulness have all we received; and grace corresponding to His grace." It is of His Anointing we receive. We are joined to the Lord and are one Spirit: this for our inward life of grace. Even so it is of His Anointing that we share for our manifest life of service. The Spirit both in us and upon us is One Spirit.

The point we are coming to is this. The Baptism of the Spirit by which we share His Anointing is not a blessing for individual and separate service, but for corporate and universal service. We are baptized into the

Body for the Body's sake, for the sake of the Anointed One, the Christ, that the Kosmic Purpose of the Body's completion and consummation might be realised.

We are led to press this home upon your hearts because this is what the Lord led us to in this Whitsuntide Conference.

There is One Anointing descending and abiding upon the whole Body of the Christ as in this world; but we must get *under* the Anointing, under the Covering of the Glory of the Lord. He would so gather us, under His wings, the shadow of the Almighty.

How can we thus come? Under the Blood by the Cross? Yes, but with more than a sense of individual need. We must gather under the Anointing of our Glorious Head with the vision of a blood-bought church (Acts xx. 28). Oh, it is the church, the Body, that God is after!

Listen to the Spirit speaking of this gathering under the One Anointing in Psalm exxxiii., and then heed the closing words: "For there the Lord commanded the blessing, even life for evermore."

There is a baptism into the death, burial, and eternal life of our Lord; but this is also the baptism by which we are made members of His body; it is into One Spirit. There are no exclusively personal and individual ministries in this One Spirit. They are all Body ministries, in the Body, and for the Body. If your conception of the Anointing is of a local and personal blessing, how far are you from the truth! "Discernment of the Body" is the key to the work of the Spirit both in you and through you. These are days when there is a recurrence of much speaking about "gifts." But all the gifts are within the compass of the One Gift, the Gift of the Spirit of the Incarnate God in the Glory, to His Church. And what is His manifestation? What was it upon earth in the days of the Anointed's flesh? It was the Divine Love in its passion "agonizing" against sin, and all that is involved therein, and resisting unto the blood of the garden and of the Cross. Herein is Love: and herein is the Spirit.

Is such a Spirit dwelling in and upon us? This is the Anointing. Its manifestation in this kosmos is, within the church; the very Love of God in and for all the saints; without the church, a fearless loving witness among men; a testimony against the fashion and corruption of this world, against the flesh, and against the devil. This is "how God anointed Jesus of Nazareth with the Holy Spirit, Who went-

about doing good, and healing all that were oppressed of the devil, *because God was with Him!*"

Such a Spirit alone has the gifts within Himself that can edify the church, both in its corporate life and in its gathering unto itself those ordained unto the same eternal life. But the manifestation is the Divine Love—John xiii. 33, 34. The chapter of the Divine Love (1 Corinthians xiii.) is sandwiched, you observe, in the midst of Paul's analysis of the gifted life; it is only as our gifts are found emerging out of the very love of God that they are profitable either to the church or to the world of men. But this is to come back to our first word—the Anointing is One Anointing of God the Father, Who by the Eternal Spirit dwells within and upon the Son of His Love in the Body of Glory, and it is out of that fulness that all we receive; and so the ministry is *one*, as the life is *one*; and in all the world there is *one* work of the Spirit going on towards the triumphant consummation of the church, the TRANSLATION. The Anointing is Kosmic for that purpose. Beloved of God, are you right *under* "the Anointing"?

Yours for such a unity of *place* in the Spirit.

T. AUSTIN-SPARKS.

T. MADOC-JEFFREYS.

## OUR LOCAL FELLOWSHIP

### WHITSUNTIDE CONFERENCE.

From first to last the Lord set His seal upon these gatherings. The General Strike prevented us from making any adequate announcement of the meetings, but the zeal of God's people enabled Him to summon many to the feast; and He brought others directly by His Providence, so that we were not only a goodly company in point of numbers, but "the ends of the earth" were represented in the conference. Thus our session was "Kosmic" in attendance as well as in theme.

This is a "Conference Number" and the outstanding addresses are given, in substance, in other columns. Keeping before them the outline of our theme, "The Heavenly Vision and the World Vocation of the Church which is His Body," as given in our last issue, our readers will share the query which confronted us, as to how we should be enabled to cover the ground in the brief time allotted to us. It is wonderful to relate that the theme, vast as was the scope of its survey, was touched upon in all its parts by an adequate impress

and illumining of the Spirit—that is to say, adequate to our present needs and capacity. But we realise that we are only upon the outer fringe of the Vision, which grows unto the "Day of Perfection."

We closed the season on Monday evening with the remembrance of "the Lord's death till He come." This was significant and interpretative of the whole conference, for the point to which the Spirit had been leading us, was to a discerning of the Body of Christ as under Ono Anointing that it might fulfil its Kosmic purpose.

IDENTIFICATION was the insistent thought throughout.

First, and always, with our Lord in His death; secondly, and always, with Him in His Ascension-Life; which is, of necessity, the Life in the One Body by Ono Spirit.

The Spirit still more strongly stressed the testimony of what are called ordinances, as practised by the inspired apostles, as always witnessing to this same truth of identification. So far from these being obsolete to this age or dispensation, the Lord appears to be showing us ever more clearly that He is bringing back His church not only to foundation truths as in the Cross, but under the One Anointing, where these testimonies become affirmations of the great fact of identification, both in the Cross and in the Throne: in death and in life. But it is evident that the ordinances have no value apart from a Spirit-informed faith; otherwise they are indeed dead works and worse than worthless forms; but where there is a revelation in the heart of the believer of the great spiritual facts they represent, they become charged with power as a testimony of faith, both in the church and in the world.

We praise God that He led so many of His children through this time of counsel spent together in His Presence to an attitude of willing obedience to all things pleasing to Him as revealed in His word. These have since proved that the Holy Spirit is still given to those who obey Him.

It may be asked what has this to do with the world-vocation of the church? Everything. God has to get His house in order. Judgment must commence at the house of God. The pattern in the mount must be obeyed. The New Testament facts must be recognised, and their testimonies observed. The Body must come together to one place of obedience of faith, under the Ono Anointing; then, as before,



from the true centre of a Divine Life and Witness, the Spirit, a world-ministry must eventuate, and the uttermost parts of the earth will soon know the impact of a divinely energised corporate church, whose testimony and ministry are one.

#### DENOMINATIONAL RELATIONSHIP.

As a result of our decision to be a free assembly of the Lord's children gathering together unto His Name, and in fellowship with all other members of the Ono Body, His Church, in all the world, we have been brought face to face with certain eventualities. Our right to retain the church premises is being challenged.

But it is a great joy to record that at our church meeting, held May 31st, when this possible result of their former decision was presented to our people, they received it with a happy and triumphant faith. The decision to separate ourselves from all denominational associations and labels was very emphatically re-affirmed. The meeting closed upon a chorus of fervent praise. Thus the joy of the Lord is our strength: we go forward undaunted, assured of His Presence, and where His Glory rests there we too will abide.

#### FINANCE.

The outstanding debt of £250 to denominational funds, contracted in former years, has been fully paid; and the Lord continues to inspire His people with a readiness to give freely in the way of an absolutely free and anonymous offering. (But we are not anonymous to the Lord: "He calleth His own sheep by name"). All our financial needs are thus fully met, and the treasurer continues to give God praise for His marvellous vindication of this way of faith.

#### DEVELOPMENT (Hostel, Training, and Conference Centre?).

Our God had His time-table. It is consequently not altogether surprising that He should have led our pastors at this very hour of crisis in the history of our fellowship, to take a further step of faith.

They have accordingly been making enquiries with regard to the possibility of taking over upon a lease of tenancy a house and grounds in the vicinity. These are admirably suited to the purpose of our vision for the development of our work, and with a few minor adjustments would provide all that is needed. Thus, with one sweep, if the prospect materialises, we should solve the problem of Hostel,

Training Centre, and a base for regular Conference work.

#### WAYS AND MEANS.

If our faith is of Him we expect the Lord to honour this step by providing the wherewithal to furnish, equip, and maintain the Hostel, School, and Hall. We believe He will.

It is interesting to relate that a child of God approached one of the pastors a day or two after this important step had been taken, and said, "I have £1 to give you from the Lord. But I do not know exactly what it means. He seems to be telling me it is for some sort of hostel!" and then, "I trust it may be the first £1 of a thousand."

There is One Spirit. This member of the Body did not know we had actually taken the step indicated above, or that we had any such purpose. We took it as a further confirmatory token of the Lord's guidance. "Wherefore criest thou unto Me? Speak ye to the children of Israel that they go forward."

It is not our intention to advertize this Training Centre and Hostel in any of the usual ways. We leave it to those who are with us in the fellowship of "The Witness and Testimony" to pray this matter through. We certainly need approximately £1,000 to adequately furnish and equip the institution and we estimate an annual need of about the same amount to maintain the work.

But we are quite sure if this be the Lord's plan He will provide.

We would only state that if any of our readers are so led to participate in this service of the Lord, gifts of "kind" or of money should be directed to our brother, Mr. G. Paterson, 27 Tintagel Crescent, East Dulwich, S.E.22.

But with regard to the former articles of furniture, &c., it would be well to make enquiry first as to whether such gifts are suitable, and also needed; it may be there will be a redundancy of gifts of a particular kind. Thus a letter of enquiry is asked for in the first place.

We have for a long time been impressed with the possibility that our brother, Mr. Paterson, would be called to devote his whole time to the Lord's service, and it would seem as if the hour is drawing near for his release. The work of administration, if this development eventuates, will require a whole time service, and it is evident to all that this is our brother's gift and ministry. We solicit prayer for his guidance, that he may know the hour and the occasion.

**OPEN-AIR WORK.**

"Liveliness" characterizes this ministry. There is real movement. Souls are being disturbed and convicted, and there are seekers around the circle at the end of each gathering. The services held on Sunday evening at the new "pitch" have increased in power. Praise the Lord.

**THE OPENED DOOR.**

THE Lord has in a most wonderful way closed us in to the base for these months, apart from single day engagements. It is now clear as to why He has thus ordered our programme. In view of the probable developments it will be necessary that our whole attention shall be directed to the settlement and equipment of the Hostel and Training Centre.

**ACKNOWLEDGMENTS.**

THE following sums towards the cost of printing and distributing this paper are here acknowledged with gratitude to God for His Spirit's prompting: U.S.A. friends, £1; Derby, £1; Glenside, U.S.A., £1; Palmer's Green, £1; Norwood, £1; Cardiff, 10s.; U.S.A., 6s.; Leeds, 5s.; Oxford, 5s.; Ireland, 2s.; Penmaenmawr, 2s.; per Mr. Paterson, 2s. 6d.

It will be recognised that with the increased cost of the enlarged *Witness and Testimony*, the Lord is sending in an increased support. We feel we owe our friends an explanation for the delay in issue these past two months. Last month the General Strike held us up: this month we have been obliged to hold back the issue until we were clear as to our position with regard to "Hostel and Training Centre."

Contributions towards this paper's maintenance should continue to be sent to Miss Sach, 29 Mundania Road, S.E.22, Mailing Secretary, Miss Hawes, 24 Rye Dale, S.E.22.

**FOR PRAYER CO-OPERATION**

MR. SPARKS at Rayleigh, June 17th; Finchley, 18th.

MR. JEFFREYS, Dovecourt, 16th; Rayleigh, 20th; Mt. Hermon Training Centre, 25th.

**THE KOSMIC AND THE UNIVERSAL CHRIST**

(WHITSUN CONFERENCE THEME BY REV. T. AUSTIN-SPARKS.)

THIS phase of our general theme is to be considered along two lines, (a) the universality of the Person of Christ; (b) the universality of the Name of Jesus, the Christ.

The former will occupy our attention at present.

Our usage of the word "universal" is meant to imply the limitlessness of Christ in relation to time and space, but when we speak of the "Kosmic" Christ we particularly mean His significance to the Entire Kosmos, or world. (The term "Kosmos" is fully defined in another address.) It is of the utmost importance that the people of God should recognise the universality of the Christ into Whom they have been incorporated, for it is into that universality that they have been merged.

The great terms and themes of the Gospel, such as "Jesus Christ," Saviour, Salvation, Redemption, Propitiation, Atonement, Sanctification, &c., are not afterthoughts of creation, emergency means to meet something which is in the nature of an accident in the world. The sufferings of the Cross are not merely related to something subsequent to creation. The sacrificial idea did not originate, as so many have taught, in the mind of primitive man, and slowly develop into a highly organised ritual. The Biblical system of sacrifices and blood covenants were not taken over from pagan races and given a new meaning, although the system in general may have been the religious expression of paganism. The true and pure principles and meanings of judging, purging, and renewing through sacrifice and blood were a Divine concept before the world was. A covenant existed before the creation of the world between the Father and the Son. This was a covenant in blood and therefore necessitated incarnation, death, and resurrection. It related not only to the earth but also to the heavens, both of which had need of being purged of some foul thing which had intruded. All pagan and heathen systems of sacrifice are distortions of the pure concept which was in the Divine mind before the world was, for "the Lamb was slain from the foundation of the world." For this universal work a universal person is needed, and such a one must carry in himself the attributes which are

universal. He must not belong to one age or one nation or one world. He must be vested with universal authority. Thus Jesus is the Christ, that is, the Anointed. He is anointed in Eternity, before the creation, and the anointing is His commission and His endowment for a universal mission.

The whole record of scripture throws its weight upon the fact that Christ undertook and was anointed to fulfil some work in the universe anterior to "the fall," and which embraced the results of "the fall" also. It is also very clear that upon this earth through incarnation that work was to be done. But this earth and the Divine Drama of the Cross is relative to something infinitely greater. Principalities and Powers, Angels and Archangels, and super-Kosmic intelligences are interested, bound up, looking into, and being instructed by this. Having but hinted at this universality of the Person and work of Christ, it might be well to note some of the Kosmic and universal elements in His earthly life and work. But perhaps it will be well to remain out in the open for a few minutes longer ere we come to the more historical.

Take, for instance, a passage like that in Colossians i.: "He is the visible image of the invisible God. For in Him were all things created both in the heavens and on the earth, both visible and invisible, whether they be thrones or dominions or principalities or powers; by Him and for Him were all things created and He is before all." "He is before all." The "is" here means that He was not one of the created beings, not superior in rank to some angels, but uncreated, eternal, before all.

"And in Him all things consist," or have their being. That is, everything has its being by reason of Him. Wipe out the existence of Christ, and you must wipe out the universe. That is why "it was not possible that He should be holden of the pangs of death." So the resurrection of Christ was essential to the survival of the universe. Ultimately all things are to have their conscious life in Him. This is the inclusiveness of Christ, and one more emphasis upon the apostolic formula "In Christ."

Notice further Ephesians i. 10: "In regard to the administration of the fulness of the appointed times to reunite all things under one head even under the Anointed One, the things in the heavens and the things on the earth, in Him."

God has determined to have the universe summed up in His Son. It is impossible to get rid of Christ, and it is impossible but that ultimately the Lord Jesus shall have all things under His sovereign head.

This should strengthen us mightily in our confidence and in our steadfastness. So the apostle further says: "By whom also we obtained an inheritance, having been previously marked out according to a design that all things should be united under one Head." "Who is operating all this agreeably to the counsel of His own will." It was this revelation and knowledge which accounted for the fortitude, persistence, endurance, and spiritual ascendancy of the apostles in times of great stress and suffering. For a victorious spirit an adequate vision and dynamic is essential. All the uprising forces of antagonism to God and His Anointed through the ages have at length had to seek His eternal purpose and will ultimately surrender to His sovereignty. Beloved of God, the issue is going to find Him, supreme Head of the Kosmos and the universe. The next thing to remember is that "the church which is His Body" is no more an afterthought than the incarnation and redemptive person and purpose of Christ. "We were chosen in Him before the foundation of the world," and this in relation to the purpose of His incarnation. This "Body" is the instrument by which a fuller outworking of His personal mission is to be accomplished, and all that is true of Him in eternity and in time in the Kosmos and in the universe is to be effected in and through that "Body."

As the "Kosmic Body" and the "Kosmic Cross" are to be considered separately, we must now come closely to the "Kosmic Person" in His manifestation in time. If Christ is universal in His person and eternal also, everything that He says and does in time must bear a significance which infinitely transcends the hour and the place in which it is humanly expressed. It is important to remember this. There is nothing in Him or of Him which is finally wrapped up with one time, place, or people. These are but the staging of larger issues.

Now take up your Gospels and read them with this thought. Bethlehem is no event which belongs just to time. The incarnation of God in Christ is the very purpose for which God made man in His own image, and this undoubtedly for larger purposes than the

redemption of one race. It is quite probable that the incarnation of Christ would have come about even if there had been no fall. Man was the chosen means and method by which a bigger issue than the sin of the human race was to be settled, and Jesus the Christ is the representative of man as God intended him to be for the meeting of other orders of evil in personal spiritual form. This alone is an adequate explanation of the intense opposition demanded by His "covenant" people to all forms of demonology, spiritism, necromancy, &c., as well as of all the direct references to the Satanic system. Through man—unique man—in vital corporate union with God this universal conquest and settlement was to be made, and the incarnation goes to the heart of the matter. The angel-songs embrace eternity and all realms, and are the expression of the wonder and awe of the magnitude of the reach of this thing. In like manner all the other definite steps of the earthly progress of His mission bear the marks of something super-historical.

The Baptism declares that the universal question of "ALL righteousness" is to be settled through a representative death—by which "him that had the power of death—that is the devil—should be destroyed" (Heb. ii. 15), and in a resurrection there should be a life and victory which can never again be destroyed, but in the power of which the Divine undertaking should be wrought out to its consummation.

In the Spirit's descent like a dove there is recognised, firstly, the time attestation of the eternal fact, that He is the anointed Son of God for this universal mission, and secondly, that He is the representative of all who through the spiritual experience and meaning of that death and resurrection shall come within the new creation purpose and share that anointing to fulfil it.

The temptation is the immediate and ultimate purpose of His anointing as it were in cameo. The Prince of this world is met and the battle of the universe is joined. The sovereignty of the Son is the point of challenge—"If thou be the Son." This is no mere human temptation. Man was never tempted in the dimensions of this. This is Kosmic. But we must remember that when we come to share His anointing we shall soon come to meet this enemy with a much larger significance than the local or personal. The sovereignty of Christ is then the battleground. It is only those who are thus anointed in Christ who really know the enemy. To be in doubt

as to there being such a Satan or to have had no real conflict with him may be an indictment of being outside of the anointing of Christ.

The Transfiguration is a glimpse of glorified humanity, it is a passing gleam of what we shall be like when at last we "share His glory," and what God intended from the beginning. To have any adequate conception of this glory is to have some idea of the extent of "the fall." We are unable to stay here to show the Kosmic and universal character of the teaching and praying of Christ, but in another address super-Kosmic praying is dealt with and will illustrate this latter.

Let us not be bound too tightly by ages, dispensations, places, times, but keep the relation of all to the timeless and spaceless, and remember that it is a kingdom and sovereignty of the heavens of which Christ is the centre. Also let us relate all our experiences which are truly spiritual as those who have been incorporated into the eternal Christ to the eternal purpose according to which we have been called. Then shall we be delivered from the oppression and tyranny of the incidental, accidental, and temporal.

## THE KOSMIC CROSS

(SUNDAY EVENING, MAY 23RD, 1926.)

LECTURED BY T. MADOO JEFFREYS.

"But 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."—Galatians vi. 14 (World = Kosmos).

THESE words, as you will recognise, lead us to that section of our theme cited in our programme as the "Kosmic Cross."

Now there is always the danger of falling down to the plane of mental conceptions, technicality concerning spiritual truth, thinking merely in terms of our own fleshly understanding, which terms are finite, and therefore inadequate for that realm of the Infinite into which the Spirit of God alone can lead us. So we need to pray that the Spirit of God may now breathe through these words those Divine meanings that we may hear and see the very truth of God.

We have been speaking in previous sessions about the Universality of the Person of the Lord Jesus, and also, by consequence, of the Universality of His Name—"A Name above every name." Substitute here for "Universality" the word "Infinite." We shall consider this evening the Infinitude of His Cross.

Now when a man says such things as Paul does here it is evident that he has found a consideration in the Cross of the Lord Jesus Christ that outweighs every other consideration in the universe. And this is the conclusion, of course, which makes a Christian.

If you are a Christian you have simply leaped past all *self*-considerations: your programme in life, its prospects, ambitions, &c., have vanished from your horizon; and you may say with the apostle, "For me to live is Christ." There is nothing else now in view save Jesus only! This will be a good test as to our real discipleship. I know of only one kind of *Christian* salvation, and its confession is always in such terms as these. Can you say them? This is what is called an "acid test." And it is well we should examine ourselves. If these are the days when the coming of the Lord draweth nigh, they will be days of fire. Wood, hay, and stubble will be swiftly detected in the fiery trial of our faith. The Lord is going to thoroughly purge His floor. Judgment will commence at the house of God. And so one puts this very definitely in the forefront of what one has to say this evening. These words form a crucial test of discipleship.

But the apostle does not only sound them forth as the clarion shout of his faith. He is also uttering a strong consolation: the ground upon which he can say such bold things. First of all he declares, "Far be it from me to exult save in the Cross of our Lord Jesus Christ!" And this is very much the same thing as that former word, "For me to live is Christ!" But when we ask him, as we have a right to ask him, "How did you come to this, Paul?" How have you reached what seems to be a pinnacle of consecration? How have you parted company with every other interest in the universe? How is your heart now burning with the passion of those things that belong to the Heart of Deity? He would reply "By the Cross."

But here he is speaking of the Cross in its uttermost range. It separates the believer from the *Kosmos*.

It would be well if we paused to look into this word "kosmos." We are not saved by our Greek or our Hebrew, but we have to take the very words of scripture to intelligent account. Did not the Lord Himself arrest the attention of His hearers, with this admonition, "Hearken unto Me every one of you, and understand." And again, "Take heed how ye hear."

The words of scripture are *uttermost* words. They come forth from the Divine Mind, being God-breathed. It is consequently not pedantry to examine their import, and to discern the things that differ.

This word "world" so often related to the Cross is not always the same word. Here it is *kosmos*, meaning the whole range or system of things in which man is involved as a physical and spiritual being. Paul declares he is crucified to *that*. It is a tremendous statement. Praise God, it is true; and not only for Paul, but for every believer who will accept it as the truth of God.

Isaac Watts has said it for us:—

Then am I dead to all this world;  
And all this world is dead to me.

But sometimes this word "world" simply means the inhabited earth. As in Hebrews i. 6; ii. 5; and particularly in Acts xvii. 31— "Because He hath appointed a day, in which He will judge the *world* (the inhabited earth) in righteousness by that MAN Whom He hath ordained; whereof He hath given assurance unto all men, *in that He hath raised Him from among the dead.*"

We have said simply "the inhabited earth." But this also has its universal significance. It is a wonderfully significant fact that the dust of this little planet has participated in the Incarnation of the Creator of the universe. But has He not said that the earth is the footstool of His feet? And Paul calls our attention here to the actual truth that the dust of this earth has taken part in the Resurrection of the Incarnate Lord; and he logically, as well as authoritatively tells the Athenians that this is sure proof that He Who has incorporated the dust of this planet in the Body of His Glory is coming again to it; for by His Incarnation and Resurrection in that Incarnation He reveals that this very earth has a universal significance; and as it was the locality of His Infinite Passion, as wrought out in time and space, so it will also be the locality of His Vindication and Triumph when He comes forth to judge, and then to reign.

Again, the word "world" as we have it in our authorised version sometimes means "world of mankind," though it be this Greek word "kosmos." As in blessed John iii. 16: "God so loved the *world*," and elsewhere. But here, it is evident, that it cannot mean "the system of things seen and unseen" that make up the order of this present world; for God hates all

that, and has judged in the Cross already.

But there is a "world of mankind" whom God so loves. Let us never forget this; and most of all must we, the church of God, remember it; for when we were members of that ruined race, and without any strength, Christ died for us.

(To be continued.)

## SUPER-KOSMIC PRAYING.

(ADDRESS GIVEN WHITSUNTIDE CONFERENCE,  
MONDAY, MAY 24TH, 11 A.M.)

BY T. MADOC JEFFREYS.

"We know not how to pray."—Romans viii. 26.

"Lord, teach us to pray."—Luke xi. 1.

I WANT to speak about our prayer-life as Christians in the light of the Kosmic significance and power of the Cross.

In all the theme of this Conference we have been maintaining a Kosmic field of vision, and we can expect that our prayer vocation, in the light of the Cross, will have its world application and operation. It is of the greatest importance that we realise the *sphere*, or *realm*, in which we as the household of God, are called to pray.

Keep in mind the fact that we, in the Christ, have been crucified unto this Kosmos; and it unto us. *We are not of this world.* Therefore our praying, as with all this life we now live by faith, must have its source, vision, and character, determined by our super-Kosmic position, as identified through the Cross, with our Ascended Lord.

In other words, now familiar, for our effectiveness in prayer, we must take our place, outside this Kosmos, in the heavenlies. We are *in* Christ: our life is hid with Christ, *in* God.

This, it goes without saying, is a spiritual position, and involves the accepted death of all that is of ourselves or of this world. Only that human character that is in the Christ can please God. We are accepted only as in the Beloved. But as we are in Christ we are heavenly in character: "as is the Heavenly One, such are they also that are heavenly; as He is, so are we in this world."

All this is Super-Kosmic. It is far above every principality and power that governs these world

conditions. It is, needless to add, far above the prince of this world, the devil. But it is the glory of God's grace that now, in this present evil age, we erstwhile sinners, by holding fast our glorious Head, can maintain ourselves by faith in a heavenly relationship and fellowship in which the Spirit of the Christ uses us to defeat and to control the powers of the adversary of God.

*But always through the Cross.* We must never get beyond that "Word of the Cross." Life in the heavenlies is only maintained by a continual operating of the power of the Cross in our life as still lived in this Kosmos. We live unto God, as we die to ourselves. We read of those who overcame in Rev. xii.: "and they loved not their life even unto death." There must be this constant death. Unless we are "all out" for God the enemy will be allowed to so test and sift the quality of our faith, that if there be any guile, as before God, in us, our spiritual epitaph will presently be that of Demas—"Having loved this present world." We are evidently at almost the last hour of the age, and the situation will so develop; that if there be any of the love of this world in us, even to the slightest degree, our secret sin will find us out, and we shall draw back as the conflict becomes more intense. Thanks be to God for the mighty Cross that is so able to separate us from all that is in this Kosmos that we shall be able to say with our Lord, "The prince of this world cometh, and hath nothing in me." 3

Only so can we assume a super-Kosmic position and attitude towards the devil, and towards the world and the flesh through which he operates. It is our Lord Himself; not Paul, Who is the true ensample of the super-Kosmic life maintained by faith in the indwelling Spirit. To Nicodemus He said, "And no man hath ascended into heaven, but He that descended out of heaven, even the Son of Man, which is in heaven." Are not these remarkable words? Cryptic and baffling save to those who are illumined by the Spirit! In the original language the sense is—"No man *continually* ascends into heaven," &c. Our Lord infers that because His Life is heavenly in its origin and character, begotten out of God Himself, He is able, by the Spirit, to continually ascend and maintain His heavenly abode in the Father. In other words, His Life was super-Kosmic. As He so often asserts, "I am not of this kosmos. I AM from above."

It was because He thus maintained His

place "in the heavenlies" that He was ever able to meet the prince of this world as above him, dominating him. He lived by the Spirit, and ordered His steps by the Spirit. All His life was thus lived by faith out-of God. He declares that neither His words nor His works were from Himself; they had not their origin in His soul-life, but they were out-of the Spirit. The Father Who thus dwelt within Him by the Spirit both spoke the words and did the works. Mystery of Godliness! A concord of the Godhead in Jesus! But this is the Life we are now called to live, as out of Him Who is ascended. Ours, too, is a heavenly calling, vocation. We, also, are alive unto God in Him, for we are His members by the One Spirit. Our Life is hid with the Christ in God. Begotten out-of Him; out-of Him we have to live. It is therefore in this sphere, or realm, that our praying must have its source. It is not Kosmic, but super-Kosmic. It must not be conditioned by merely human impulse, thought, or scope. God must not now be considered a kind of magnified Santa Claus to Whom we make known, and from Whom we receive the gratification of our personal, and often petty, wishes and desires. Such praying is indeed Kosmic in the sense it is very much appertaining to this world. We may be sure that God doesn't even hear such prayers, for we are told that every prayer heard of Him is answered (I. John v. 15). Even prayer that goes beyond the merely personal, and touches social, industrial, political, or even national or international questions, must not be motivated or conditioned by the relations and perspectives of this Kosmos. For instance, during the Great War you had devout Christians in England praying intensely for the success of the British cause, but simply as Britishers; while in Germany you had equally devout Christians praying for the victory of their Fatherland, but simply as Germans. Motives that spring from no larger vision or deeper source than so-called patriotic feelings are Kosmic. Such prayer is futile. If the Body of Christ is so riven into mutually contradictory praying where is the One Spirit? Of course, there was a super-Kosmic vision of the Great War, and into that the Spirit would have led us. But that might have meant, for some, praying against the temporary success of their own country, as was Jeremiah's ministry. But who is sufficient for such a ministry save those who are lifted right out of this Kosmos with all its

relationships, and pray now in the Spirit as from the Throne of the Ascended Lord, the King of kings and Lord of lords, Whose interests are super-Kosmic.

It is hardly necessary for us now to state that super-Kosmic praying is "praying in the Holy Ghost," and to this service we are called.

Thus we enter into a realm of prayer that is universal as to its horizons, and there are no contradictory prayers in that sphere. The Holy Spirit brings the Divine Mind and Will to bear upon situations in this Kosmos. This is the praying that is committed to the sons of God, the church of the Only-Begotten and Eternal Son. God has bestowed upon us the privileged ministry in the Spirit that we might bring to pass on earth that which is already established in the Throne through the blood of the Cross: "Thy WILL be done on earth, even as that WILL already is in heaven." Thus, by the Holy Spirit, we bring to bear upon this present Kosmos that which is above it. By the Spirit we utter here on earth the WILL of God. Super-Kosmic praying, or praying in the Holy Spirit, is therefore the expression of the Divine Will through sanctified human desire. Ah, but what a triumph for our God is this! This verily is the triumph of the Cross in us. We who were rebels against the Divine Authority, whose carnal minds were at enmity against God, are now such glad and willing captives of His Love that we become the living instruments of His super-Kosmic WILL. But you see it implies that you have died, by consent, in the death of the Cross to all that is in this Kosmos.

Inasmuch then as true prayer is concerned with bringing to pass the WILL of God in a realm that is yet under the dominion of the devil, such prayer involves, of necessity, conflict; warfare. We may as well face this issue. There are some dear saints who try to forget there is a devil. They might as well try to forget there is a kosmos. If you are in a world of sin that is under the dominion of the devil, so that, as the Word of God declares, "The whole Kosmos lies in the wicked one" (I. John v. 19); and you, my friend, are now born out-of God, one in Spirit with that Heavenly One, you may as well recognise that the very fact of your heavenly life will be a disturbing factor to this kosmos. You'll simply have to fight! This, first, in self-defence; for your very life. But you are meant to go farther, much farther,

than that. You are chosen to be a soldier "in an alien land." And prayer is your method of *offensive* warfare. This is plainly indicated in Ephesians vi. 12: "Our wrestling is not against blood and flesh, but against the principalities," &c. If our praying becomes an affirmation of the Divine Will upon this earth, we immediately come up against all that negates that Will in the blood and carnality of human nature. But what is that negation? It is not the comparatively passive negation of human weakness and degeneration. It is the intense, active, malignant will of the prince of this kosmos. Once you come to the affirmation of the Divine Will you arouse "hell" so to speak. You will very soon know there is such a thing as "warfare."

But first of all self-defence. In our well-read Ephesians vi. 10-18, the warfare is defensive up to the 17th verse: the Christian is armour-clad, resisting all assaults upon his spiritual life. We see that he is so equipped as to be completely impervious to the bitter hostility of his swarming foes. This is as we should expect it. The Good Shepherd would not leave His own sheep the defenceless victims of a raging enemy. As we abide in Him we are inviolate. This is but another way of emphasising our heavenly position: our life is hid, far above, with Christ in God. We wrestle then not as from beneath but as from above. We are not at a disadvantage, fighting with an enemy "on top," of us, as it were. It is blessed revelation when we realise this; for it should be fairly evident that it would be impossible to go out against that realm of wickedness that holds this present world in thrall unless we were given a position absolutely above the entire situation. Well, this is so. Have no fear. In Christ you are in a Victor-God. You simply have to use your own testimony to Who He is, JESUS; and that you are His, by His *Blood*, being abandoned to His Cross, and Satan himself will shudder at your very name; for did not the demons say, "Paul I know."

This throne-position in the Holy Ghost gives absolute serenity and joy. The Kingdom of God in the believer is righteousness, peace, and joy. Faith enters into the rest of God. The works are finished. And for our own life it is a blessed habitation in the courts of the Lord above.

But in the 18th verse of this passage we come to the "offensive." It is a prayer-offensive,

and that *in the Spirit*. It is this last point that is of supreme importance to the believer. One finds it necessary to give a word of solemn warning here; for there are some who plunge into what they call prayer-welfare without realising it is not they who take up this "offensive" but the Holy Spirit in them. The mere fact that you are now enlightened as to the actual situation, both of the nature of sin, the world, the flesh, and the Satanic system behind them, and also as to the Victory that our Lord has gained through His Cross, does not warrant you in immediately entering by your own volition into a conflict with the adversary of God. To do so is to court disaster. There is nothing so ugly, and at the same time so pitiable, as the practice of what we must call "devil-chasing" at every exercise of prayer. It is the most awful exhibition of the flesh one knows; and will surely meet with judgment. But it is a very different matter when the Holy Spirit fills your spirit with prayer against that which antagonises God. Now in this verse you find this principle of the Holy Spirit's praying clearly emphasised. Let us get as near as possible to a literal translation of this important verse: "By means of all prayer and supplication, praying in every season in the Spirit; and unto this very thing (that is, praying in the Spirit) watching, or keeping guard, in persevering supplication for all saints."

It will be seen that there are three elements of prayer here.

1. The ordinary praying of the believer; his duty in prayer; all manner of praying and supplication; these must not be discarded or disregarded. Cp. 1 Timothy ii. 1. Our praying must still have what may be called its normal ground, in all piety of the truth: worship, fellowship, and this in the Spirit, with such supplication and petition as we ought to make.
2. The manifestation of the Holy Spirit praying through our spirit (Romans viii. 26, 27; Jude 20. This is the super-Kosmic praying of the sons of God. As Elijah prayed in his praying that extraordinary kingdom-prayer, ruling the climatic conditions over Palestine, that the *crisis* at Carmel might be brought about, so the Holy Spirit takes the praying believer into the realm of the Divine Will. Desires, God-born, arise in his spirit; and he prays in the Holy Spirit, and no longer in himself.



3. Praying for the Body of Christ, the church ; persevering supplication for all saints. This is the fruit of the Divine love, the new commandment. It is this kind of praying that safeguards the former. We watch over this blessed ministry of the Holy Spirit in us as the Spirit of intercession by keeping ourselves in the love of God. It is only as we are continually filled with the Divine Love that we can be entrusted with super-Kosmic prayers. Otherwise we might be found guilty of that spirit in which "the sons of thunder" were found. *It is the ministry of the Divine Love in the Body that keeps us prepared for the ministry of the Divine will through the Body.*

It is the second kind of praying, if it may be so called—this simply for the sake of distinguishing it—even as the scripture distinguishes it—that is essentially super-Kosmic. It is prayer that deals with the Throne interests of the Ascended Lord. Such prayer, when it is given, is the fiat of Almighty God. He so chooses to express His will through the groanings of His Spirit in the spirits of His children. Thus Elijah, as above ; a man of like passions with ourselves. Concerning him we are told, "the effectual fervent prayer of a righteous man availeth much." The word "effectual" here means *operative* or *energised*. It is not the fervour, nor the righteousness of the intercessor, though these are necessary grounds ; but the availing power of the prayer is that the Spirit of the living God comes into the spirit of the praying one, and another prayer than His own, an energised, inwrought praying now supercedes his own praying, and the Spirit of God becomes vocal in him. It is then, "Thus saith the Lord." It was of this experience that our Lord spoke, "Whatsoever things ye desire when ye are praying, believe that ye have received them, and ye shall have them." Why so ? Because these desires that come up in your spirit as you are praying are God-given desires. They are the Divine Will expressed through human desire. Take hold of them therefore. They are certain of fulfilment.

Thus we come into the realm of the **WHATSOEVER**s that our Lord spoke of in the upper room (John xiv.-xvi.). How often have we been mystified and perplexed at these great reiterations of a range of prayer all prevailing in its power ? Whatsoever ? But are we such as He can trust with His "Whatsoevers" ? Do we imagine this is a sort of "fairy god-

mother's wand" ? Nay, the Lord is speaking to such as are His friends. Those who will know what it is to be crucified to the kosmos, and the kosmos to them. Those who will have no wish in this world now but for His glory. Men filled with the Holy Spirit, and abiding in the Spirit. To such there will be given the intense desires of the Holy Spirit welling up in their spirit. Yea, more than this, their very will shall be so identified with His WILL, being joined to the Lord in One Spirit, that even John xv. 7 shall be fulfilled in them, "If ye abide in Me, and My sayings abide in you, ye shall ask what ye will, and it shall be done unto you." Most wonderful of all these promises ! But it reveals the further possibility of the identified will. "My will is the WILL of My God." Thus the human will energised by the Divine WILL becomes super-Kosmic. We must will the Will of God into this Kosmos, and will the devil out. This may sound strong language ; but we need to be saved from flabbiness. This is not the will of the flesh, but the will of the renewed and energised spirit.

Now the Bible is full of typical examples of this kind of praying, super-Kosmic ; and this in the Old Testament. Think of Moses : it was the rod of Divine authority in his hands that brought Israel out of Egypt ; it was the Spirit of a Divine intercession in him, that carried them through all the trials of the wilderness.

Think of Joshua : he commanded the sun and the moon to stand still over the valley of Ajalon. That was super-Kosmic, if you like ! Elijah we have already noted. Daniel, touching spiritual principedoms, breaking through the ages to declare the eternal purpose in prophecy. In their praying these *prayed* another praying than their own, the prayers of the Eternal Spirit.

And it was when they had long seen their Lord at such prayer that His disciples asked Him one day, "Lord, teach us to pray." They did not ask for formula, or liturgy, or manner of speech or posture ; but for such a Spirit as prayed in Him.

And He taught them that which we call the Lord's prayer. And it is truly so. For none can pray it but He, and those who share His Spirit. There is no personal, limited, circumscribed, kosmic spirit or utterance in it. It ranges the universal, and calls down to earth that Sovereignty which He Himself has established in the Throne through His own blood. "After this manner pray ye"—praying in the Holy Spirit.

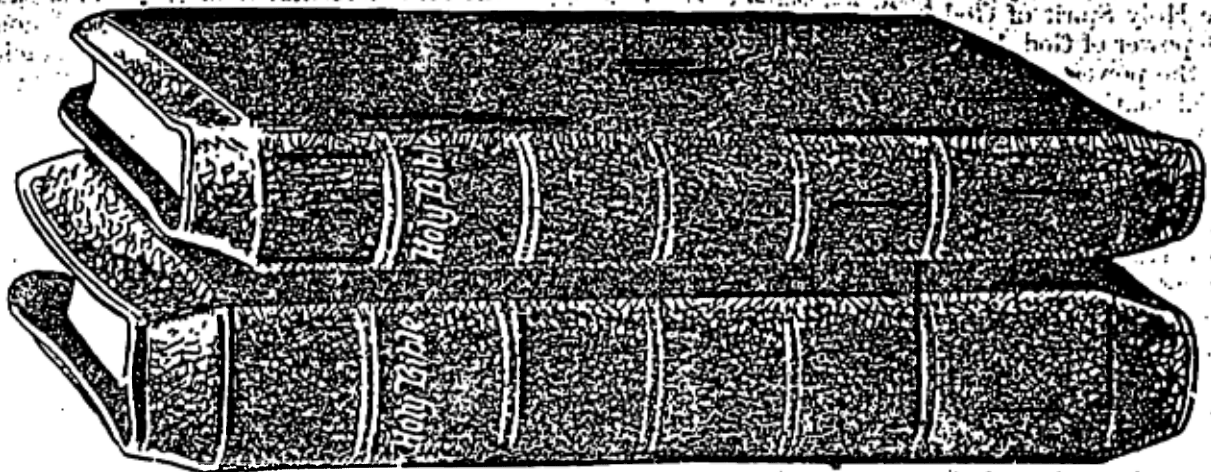
# A WITNESS

July 1926

AND

# A TESTIMONY

(The Honor Oak Messenger, London)



Meetings for Spiritual Edification, the Proclamation of the Gospel,  
Prayer and Fellowship, at Honor Oak Church, Forest Hill Road, S.E.22

SUNDAYS:—11 a.m. and 6.30 p.m.

WEDNESDAYS:—8 (Bible School).

MONDAYS:—8 (Prayer Meeting).

SATURDAYS:—7.30 (Prayer Meeting).

Ministers: T. AUSTIN-SPARKS  
T. MADOC JEFFREYS

All particulars may be obtained from Mr. G. PATERSON, 27 Tintagel Crescent,  
London, S.E.22, the Church Secretary.

## MINISTERS' LETTER

HONOR OAK FREE CHURCH  
S.E.22.  
July, 1926.

BELOVED OF THE LORD,

Our word this month is "Universality": in simpler English, "everywhere." We are thinking of the range and compass of our service. How far shall we go with the gospel, and what shall be the sphere of our contentment in labours?

This must be determined by our conception of the gospel; the Person, His Work and Purpose. He said, "This gospel of the Kingdom (the Reign, the Sovereignty) shall be proclaimed in all the habitable world for a testimony unto all nations." His triumph over the usurping prince of this world concerns every nation, and the challenge of it must be heralded to the powers behind the nations. His deliverance of all souls from the tyranny of sin, death, and satan, must be proclaimed to every creature. These are the King's commands, but they are the behests of His love. Every creature has a claim to know Who Jesus is, and what He has accomplished in His Cross. "Jesus Christ, and Him crucified" is the simple gospel, but it is universal in its significance and the scope of its power.

But for this ministry we need the Universal Spirit, the One Spirit, the Eternal Spirit, even the Holy Spirit of God in Christ. The gospel is the power of God, but it can only be proclaimed by the power of God. Therefore the successful proclamation of this universal message is only possible "by the Holy Spirit sent down from Heaven. How shall they preach except they be sent? Pray ye therefore the Lord of the harvest that He would thrust forth labourers into His harvest." Men must go upon this errand under the mighty constraint and anointing of God. This is the great crying need for this day, men sent of God. The vision will be but vanity unless there is the empowering to serve.

But service so empowered is always universal. It has no parishes, no boundaries. Men with the narrowest mental horizons, the most limited intellectual culture—according to the flesh—when thus anointed, become filled into the fulness of God, and thus become universal factors. They transcend the limitations of the natural. They count in every realm. Men know them as Christ's; and so do devils. What a marvel is that thrusting-forth of our first

brethren! "They went forth, and proclaimed everywhere." This was because of the character of the Spirit upon them and in them, the burning spirit of God's zeal in our Christ. So Paul also was ever being thrust beyond present boundaries, beyond the line already reached.

Brethren, have we the "everywhere" of the Lord Jesus in our hearts? Do we compass the world for Him in our prayers, and do our eyes thus look as sons of God upon the lands and peoples where His Light of Life has not yet dawned, and where satan disputes the Victor's cry, "It is finished?"

We feel the Spirit of God is strongly pressing this boundlessness of the church's ministry, "every nation; every creature; everywhere." But what about the equipment? What is required to make men competent ministers of the New Testament type?

Yours, sharing the burden of this cry to God,

T. AUSTIN-SPARKS.

T. MADOC JEFFREYS.

## OUR LOCAL FELLOWSHIP

## CONTACT AND IMPACT.

The Lord is bringing into definite spiritual touch with us many strategic workers and their fields of ministry.

During the past month we have had fellowship with Miss Doering, a pioneer ambassador of the Congo "Inland" Mission (Interdenominational); but our sister has a free and detached enterprise, within that Mission, to take the pure Gospel, untainted by even the smell of Modernism, to some hitherto untouched tribes, some of these cannibal, in the southern district of the Belgian Congo between the Kasai and Kuilu rivers.

This ministry and its methods seem to provide the opportunity for just that kind of Spirit-equipped worker whom we long to see out in the lands where the Satanic powers maintain so direct and terrible a defiance to the proclamation of the truth. We feel this contact with our sister is significant to our fellowship, and trust it shall be our privilege to register some impact of prayer and perhaps to share some more direct personal representation with her labours in this field.

Central India and France came vividly into our vision during our Monthly Missionary Conference, Saturday, June 19th.

(At Honor Oak we do not like the word "missionary," much less the word "foreign,"

as they seem to indicate a different ministry abroad from that at home. The field is one, the whole world. The message is alike to all, deliverance from the Satanic kingdom of this kosmos through the Victory of Calvary.)

Our brother, Mr. A. S. Crowe, secretary of the Kurku and Central India Hill Mission, presented to us the grim facts of the Satanic opposition to the gospel in this particular field. We wish such Christians as minimise the world-wide reality of the Satanic power had been present to hear the terrible conditions he unveiled; but the situation can be summed up by stating that although the gospel has been faithfully proclaimed for fifty years the number of actual converts can be reckoned to-day in single figures! Such is the grip of demonism and the fear of Satan that the workers are unable to celebrate the triumphs of the Cross in that land. Our brother's cry for prayer-co-operation was a challenge to every heart that loved the King. The "break" must come after this faithful "sowing" for half-a-century; but it is evident that many of the ambassadors for Christ in other lands are too isolated in spirit to bring the full impact of the power of the Cross to bear upon the situations they meet, and that it is the fellowship in the Holy Spirit with prayer-members of the Body that is needed. Lord, teach us to pray! France was represented by Mr. Henry Johnson, secretary of the Scripture Union for that country, where he has thus laboured for the past seventeen years. He is in close relations with the Missionary Brigade of the Drome, a county in the south. The Brigade consists of six pastors of the Reformed Church of Franoc, whose hearts the Lord kindled a while ago to pray and work for revival in their own province. But the movement has spread until it was possible to hold in the beginning of May a Mission in Paris itself. Our readers will gather how difficult such a Mission would be; but our brethren had come to apprehend something of the Victory of Calvary in the Dieulefit Convention last September, and once again it was seen how the Lord leads His servants in the train of His TRIUMPH. The gatherings in Paris went on from strength to strength in numbers and power. There were many conversions, and some hundreds of professing Christians signed cards of consecration. The presence of Mr. Johnson was of especial interest to us since we had long upheld this work in prayer. These bonds are now the closer knit. The Dieulefit Convention, September 13-17,

will be a rallying ground for the pastors of the Brigade, with many others. Our brother, Mr. Sparks will again (D.V.) be God's messenger. It is therefore now important that we get to grips in prayer for these strategic gatherings.

We were informed by Mr. Johnson that Dieulefit means "God did it." This is even better than "God is able." God did it last year. He is able to do abundantly more than we can ask or think, this year.

During the past two months we have had the privilege of close fellowship with our friends from the U.S.A. who have the charge of Hephzibah House, New York. While they testify to much blessing, we also rejoice in the helpfulness of the link thus formed, and trust that the purposes of the Lord may be served through our sisters in creating a wider and more effectual "open door" for the testimony of Jesus in the States.

#### DR. LUMSDEN'S VISIT TO THE CONTINENT.

During the past few months the Lord has been bringing Dr. Lumsden into ever growing fellowship with us here, and she feels that it is as sent out from our midst by the Holy Spirit that she goes forth upon this itinerary. It is incumbent upon us to share the ministry with her in continual prayer. We give an incomplete list of centres to be visited. There is need of much prayer that other doors may be opened which prejudice to the testimony might otherwise keep closed: July 7th to August 10th—Chamonix and Zurich, Switzerland; Wurtemberg, Rotenburg and Liebenstein, Berlin, Germany. August 12th—Holland.

#### DEVELOPMENT.

We said last month in this connection that God had His time-table. We are now very literally proving this; for while He has commenced to set His seal upon our vision of a Training and Conference Centre by sending us sufficient resources to proceed forthwith (£200 approximately of the £1,000 required for the whole year has come in) the actual arrangements for taking over the premises we have in view are being mysteriously held up; and to this "standing still" our own witness in the Spirit consents. It is probable there are certain adjustments and relationships to be determined; but we are confident the order to march forward will not be long delayed.

It may be opportune to state here that our conception of the Training Centre is not exactly that of the ordinary Bible Training Institute, but rather of one for workers who already may

have had some training, but who require a specific equipment of an intensive character to fulfil the ministry described in Ephesians vi. 10-20. This is particularly the need upon the foreign field to-day.

The course would not necessarily be a prolonged one. Three to six months might be sufficient in some cases. The subject matter would be very definitely spiritual. The main need is that through spiritual fellowship and revelation the worker should not only realise the actual Kosmic situation he or she challenges as an ambassador of Christ, but be equipped by the Spirit to meet that situation in the specific problems that will inevitably meet them in the discharge of their ministry. As an example of successful evangelism in wresting the victims of Satan out of his power and delusions see Acts viii. 5-13. It is such a ministry the world needs to-day. But how often does the inspired record speak of men being filled with the Holy Spirit *and* faith *and* wisdom *and* power? We believe that these qualifications are all included in the Spirit, but the scripture significantly adds them as if they were an equipment as out-of-the-Spirit which we are responsible to stir up and bring forth. The field is strewn with the wreckage of those who fail because they do not know the secret of the Victory in the power of the Holy Spirit.

#### AUGUST CONFERENCE.

It is laid upon our hearts to arrange another Conference similar to that of Whitsuntide. We had thought that this would mark the opening of our Centre. This can hardly be so; nevertheless there may be some association with this development. The dates arranged are August 20-25, Friday to Wednesday, inclusive. Particulars will appear in the August issue of this paper which we hope to publish almost immediately following the present number.

While there is the present uncertainty as to the future scope of the work we are obliged to hold back the issue of the paper month by month until we are clear each time; but we trust that after August the path will be quite plain. The matter of our denominational relations is closed as far as we are concerned. We stand by our testimony of fellowship with the whole Body of Christ through the One Spirit. The matter of relinquishing our present premises is not in our hands. Our position seems to be quite a sound one, but we rely upon the wisdom and power of our God and not upon that of men.

Particulars of proposed publications will be found below.

## THE OPENED DOOR

THE matter of this paragraph is becoming included in our "Local Fellowship." This is as it should be. The Fellowship at home surely shares the ministry. We worship God for His wisdom in keeping us close to home during the crucial months of formative significance.

But now that the outlines of the development at "the base" are becoming clearer, our out-goings are again coming to the fore.

August 28th sees Mr. Austin-Sparks taking up the five weeks' ministry at St. George's Cross Tabernacle, Glasgow (Pastor Findlay's) with a break for the Dieulouart Convention, Southern France, September 13-17 (inclusive). The ministry at Glasgow concludes October 1st. Other conventions and meetings are: Folkestone, October 4-7; Dublin, 11-15; Worthing, 18-22; Leicester, 28th.

Mr. Madoc Jeffreys whose work is more concerned with the home ministry as yet, has service at Bayswater Convention, September 28th, 29th; Keswick Hall, Wandsworth, October 14th.

Prayer is solicited for the utterance of His Word.

## BOOKLETS

(Witness and Testimony)

By T. AUSTIN-SPARKS.

In preparation for the press. Orders may now be placed. Price two-pence each plus postage. Apply to Mr. G. Paterson, 27 Tintagel Crescent, S.E.22.

- No. 1. Vital Factors in Effectiveness.
- No. 2. The Prisoner of Jesus Christ.
- No. 3. The Basic Principle of Christian Life.
- No. 4. The Cross and the Redemption of the Mind.
- No. 5. "In the Spirit," or the Believer's Sphere of Life and Base of Operations.
- No. 6. The Gospel of the Sovereignty.
- No. 7. Position and Power.
- No. 8. Our Authority in Christ.
- No. 9. Incorporation into Christ. (This will run into several parts.)
- No. 10. The "Body" of Christ. (This will be issued in a series of booklets.)
- No. 11. The Manifestation of the Sons of God.
- No. 12. New Testament designations of the Servant of the Lord. (A series of studies.)

## INCORPORATION IN CHRIST

## No. IV.—"INTO HIS DEATH."

By T. AUSTIN-SPARKS.

It has often been pointed out that the death of Christ had, and has, a twofold aspect. Firstly, there is the substitutionary, which is unique, isolated, and conclusive. Nothing can be added to that, nor can it be shared in its vicarious and redeeming efficacy. We receive the benefit of it as a gift by faith and are justified.

But there is a second aspect, namely, the representative. In this we ourselves in the nature of Adam, in his fallen state, are included. Our sin is dealt with in the substitutionary, ourselves are dealt with in the representative. While both of these are vitally and fundamentally related to our salvation, the latter will find the Divine emphasis mainly when we come to living the Christ-life and fulfilling the Christ-purpose.

The Old Testament is full of this latter emphasis in type and teaching. Abraham must needs be separated from "country" (the world), "kindred" (natural relationships), and "father's house" (the "old man"). As one writer has pointed out, his whole life was a constant application of the death-principle to many phases of the natural man. He made an initial move when he came out of the land of the Chaldeans, but his progress was arrested at Haran until his father was dead. The old man cannot be taken beyond the Jordan (the Cross). The old life cannot come into the borders of the "heavenly places." The writer quoted points out the meaning of the many relationships and incidents in Abraham's life in their carnal nature, and of the trouble, arrest, and tragedy which they brought. Moreover, how they had to be cut off and abandoned. Some of these were:—

1. Egypt—the realm of the senses. The attempt to find spiritual strength and enablement through the tangible, apparent, and present.

2. Lot—"the upright-natural mind." "The spiritual and natural mind seem at first so united that it is difficult to distinguish between them. The difference between the spiritual and the upright-natural-mind is seen in the whole course and conduct of Abraham and Lot." It was only after Lot was separated from him that the Lord said to Abraham "Lift up now thine eyes."

3. The Canaanites—False religion. Spiritual, but satanic. Outward rites with accompanying signs and wonders, but demoniacal.

4. Hagar and Ishmael—Expediency. Trying to obtain spiritual ends in a natural way. Trying to be fruitful, and that through self-effort, fleshly means, on natural grounds.

The principle can be followed in numerous other details of his life, but we are content to point it out and leave it.

Abraham must—in order to come within the terms and fruitfulness of an Eternal covenant—be a man of the Spirit, a spiritual man, and this on a basis of faith.

In like manner Moses had to be disciplined and prepared. One of the most remarkable and—to many—most perplexing statements in scripture is that in Exodus iv. 24: "The Lord met him and sought to kill him." This after the vision and the commission.

We know that it was in relation to the covenant sign of circumcision, but we must remember that circumcision was the symbol of the cutting off of the whole body of the flesh, and this is related to our identification with Christ in death (Col. ii. 11, 12, R.V.). Forty years earlier Moses, with a conception of divine service had attempted it with carnal means and in his own natural life. This had brought the inevitable mess and arrest. For a further forty years the principle of death had to be applied, until the only honest expression in relation to spiritual service was "I cannot." The Lord had deliberately taken pains to bring him to nothing. The basic truth, however, must take some literal form of recognised testimony, there must be a definite expression of a spiritual fact; if you like—an ordinance; but the ordinance is nothing in itself, only as a confession of the acceptance of the spiritual reality; this was circumcision in Israel, the encircling of blood, separating between the natural man and the spiritual, the old and the new. Hence the incident mentioned. The progress of Moses was suddenly arrested, and with a shock he was brought up against the need to make a definite and concrete declaration in an act of the law of encompassment of the end of the flesh. We may take it that if we essay to carry the uncircumcised flesh, or the natural man, into the realm of spiritual life or service we shall be smitten down, that natural man will be met with the challenge of the judgment of Calvary.

Thus we see how the truth of incorporation into the representative death of Christ lies at

the root of Old Testament experience, and this can be traced right through the scriptures. The history of Israel is one long commentary upon it. The Red Sea is the substitutionary death, the wilderness the revelation of the need for the Jordan as the representative death, or identification in the death.

Having come to the blessings of the substitutionary work of Christ, and the enjoyment of justification by faith, we shall—if our spiritual life is a pure and progressive one—begin to learn how very wide is the gap between the old creation and the new, between the natural man and the spiritual. This will come to us only progressively and line upon line, but with God it is already a settled conclusion. With Him there is no overlapping of the two, they are poles asunder. The bringing of these two together is to Him in the nature of spiritual fornication and the fruits in life and service are deformities.

It is His purpose to make this increasingly clear to us, and while to us there may seem to be much mixture and intertwining, He will show us with ever increasing clearness that He has driven the dimensions of the Eternal Cross between the two. We have given much scripture in previous chapters which shows the fundamental differences between these two, the natural and the spiritual.

To be a "Christian" is not just to change the direction of our interests; to turn all our faculties, abilities, energies, resources, emotions, acumen, enthusiasms, &c., over from self or the world to the account of "Christianity," religion, the gospel or "Kingdom of God."

In the realm of the life and things of God there are two words uttered over the natural man by God, "Nothing" and "Cannot." To fail to recognise the significance of these designations is to come into the hopeless, heartbreaking, barren realm of Romans vii.

Fruitless struggle will result if there be any genuine spiritual aspiration; and whether this is so or not, that is, if the notion is merely that of the natural man directed toward "Christian enterprise," the service will be ineffective in all true spiritual attainment. No flesh shall glory in His presence, and the religious flesh is no more acceptable than the irreligious. How many there are who are seeking either to attain unto a standard of spiritual satisfaction, or to do God's service, with their own resources of intellect, will, emotion; reason, energy, passion. Hence all the unapostolic organisation, machinery, advertisement.

No! For acceptance and service there must be a new man, and this new man has a new life, a new mind, a new spirit, a new way, a new capacity, a new consciousness, in fact "all things have become new." He comes more and more to realise how differently God does things from how men do; yes, and what different things God does. The aims of God, the methods of God, the means used by God, the time of God, are an education and often a discipline to this man in Christ. Until the "old man" is well crucified God's ways and means and times and aims are a sore trial to him and he will either revolt and break away in himself or he will go down into the depths, but he will come anyway to see that in the intention of God, he—the natural man—must go to the cross, where God put him conclusively in the Representative man Jesus—the Christ. The touch of the natural man upon the things of the Spirit is death and desolation, hence the Lord is always taking precautions against this natural life in His own and passing them through that which brings them very low and puts them, on their natural side out of action. He drove a stake through Paul's flesh as a precaution against the uprising of his soulish life into exaltation; in order, further, that there might be no arrest, but rather an increase of spiritual usefulness. We have a very limited knowledge of our own natural springs; the motives, the nature of our desires even for spiritual blessing; the personal interests in the Kingdom of God, the craving to possess, be satisfied; have influence, recognition, freedom, and a multitude of other constitutional elements. The Lord knows how all our sources of life and expression are poisoned and tainted. He would not have us introspective and self-analysing, but He would tell us His own verdict upon the "natural man," and ask us to accept the Divine requirement that He should be crucified. When we by faith in His judgment and word thus accept the Cross, He proceeds to work out the death in us and we have a growing realisation of the need for such. Then we refuse to move other than in the Spirit on the ground of God's fact in Christ—"I have been crucified with Christ . . . it is no longer I." As the holy anointing oil was not to come upon man's flesh in the typical anointing in the Old Testament, so the Holy Spirit, typified there, will never be allowed to come upon uncrucified flesh in this age of the Spirit. Calvary precedes Pentecost in history and in experience. A true revelation of the worthlessness of the natural man in

God's sight has always been a necessary prelude to anointing for service. The "I cannot" of Moses, the "Woe is me" of Isaiah, the "I am but a child" of Jeremiah, the "I am a sinful man" of Peter, the "In me dwelleth no good" of Paul, are typical of all who have been the called of God, and these expressions are the result of the application of the true meaning of the Cross. And yet they were religious enthusiasts, and devoted to God in the realm of their soulish nature. It is over the love of God which leads by the way of Calvary, though bitter may be the cup when "the soul" (not the spirit) is poured out unto death, for only so can there be that life of emancipation from the limitations of the natural into the universal dimensions of the spiritual.

Let us look into the word again and keep this thought before us, and as we see that His death is our death let us say "Amen," and "Lord, work it out," and then we shall be ready "to know Him in the power of His resurrection...having been made conformable to His death."

## TOIS EPOURANIOIS

### (In the Heavenlies)

This expression is peculiar, in this form, to the Ephesian epistle, where it occurs five times: i. 3 and 20; ii. 6; iii. 10; and iv. 12.

In the Authorised Version it is translated "in the heavenly places," though in vi. 12 the word "high" is wrongly substituted for "heavenly."

"Places" is purely conjectural, that is to say, the translators have put in what was considered to be the fitting word. This is somewhat misleading; because the word "things" could as easily be rendered in some of the verses. "Places" is permissible, and indeed helpful, especially when it suggests our spiritual position in Christ. But it is not the idea of *place* that is the primary thought, but rather that of *character* or *nature*; that is, heavenly in contrast to that which is earthly.

The same word *epouranios* is used by our Lord in this very sense when He says to Nicodemus (John iii. 12) "If I have told you earthly-things (lit., carthlies) and ye believe not, how shall ye believe, if I tell you of heavenly-things?" (lit., heavenlies, as in Ephesians).

The expression is made up of the preposition *epi*, which means upon, resting upon; and the noun, *ouranos*, that is, heaven. When *epi*

is used with a noun in this way it forms an adjective, signifying the basis of quality in a thing. Thus *epouranios* means that which has a heavenly basis, that which is fundamentally heavenly in its essence and character.

The meaning, therefore, of the word is quite simple and straightforward, and there is no ground for giving it a far fetched and strained meaning. For example, one has heard it rendered "super-heavenly." This is quite unwarranted, and savours of a straining of words to the subverting of those who hear. There is no such word in the New Testament as *hyperouranios*, that is, "above or beyond the heavens." The only One Who would have the right to such a description, "Super-Heavenly," would be God Himself, either as Father, Son, or Spirit. We partake of the Divine Nature in Christ, but we do not become God Himself. Nevertheless we share together the Life of God in the Christ, being "heirs of God, joint-heirs with Jesus Christ."

The word in Ephesians therefore is simply the adjective "heavenly" in the plural number. We are justified in putting what we consider the fitting noun "places" or "things" as the Spirit gives the sense in each case. In Philippians ii. 10 the same word is translated as "things in heaven," whereas the correct rendering would be "Heavenly beings"; the whole verse reading—"That in the Name of Jesus every knee should bow, of heavenly beings, and earthly beings, and under-world beings." "Beings" is understood in each case.

We are not striving about words, but we recognise how important it is that the children of God should not be led into error by putting a strained meaning into this expression in the Ephesian epistle.

Surely it is blessed enough as it stands! All heavenly blessings in the Heavenly One! If we think of position, seated together enthroned in the Christ! Reigning in life in Christ Jesus! Revealing the manifold wisdom of God in grace thus to those principalities and powers in the heavens, against which, as in Christ, we wrestle, but above them in spirit.

The basis of our life is heavenly. "As is the Heavenly One such are they also that are heavenly"—this is the same word. But we are not super-heavenly only God Himself is that. Yet the character of our life is super-angelic since we are members of the Body of Him Who is enthroned! We share His Sovereignty as we share His Life! But He alone is worshipped far above all heavens!

T. M. J.



## THE UPLIFTED GAZE

(Dr. A. J. GORDON'S 'Ecce Venit'—"Behold, He cometh.")

THE second coming of Christ is the crowning event of redemption; and the belief of it constitutes the crowning article of an evangelical creed. For we hold that the excellence of faith is according to the proportion of the Lord's redemptive work which that faith embraces.

Some accept merely the earthly life of Christ, knowing Him only after the flesh; and the religion of such is rarely more than a cold external morality.

Others receive His vicarious death and resurrection, but seem not to have strength as yet to follow Him into the heavens; such may be able to rejoice in their justification without knowing much of walking in the glorified life of Christ.

Blessed are they who, believing all that has gone before—life, death, and resurrection—can joyfully add this confession also: "*We have a great High Priest Who is passed through the heavens*" and thrice blessed they who can join to this confession still another: "*From whence also we look for the Saviour, the Lord Jesus Christ.*"

For it is the essential part of our Redeemer's priesthood that, having entered in, to make intercession for His people, He shall again come forth to bless them.

How sweet was the sound of the golden bells upon the high priest's garments, issuing from the holy of holies, and telling the waiting congregation of Israel that, though invisible, he was still alive, bearing their names upon his breastplate, and offering up prayers for them before God! But, though they listened intently to these reassuring sounds from within the veil, they watched with steadfast gaze for his re-appearance, and for the benediction of his uplifted hands that should tell of their acceptance. This they counted the crowning act of his ministrations. Therefore, says the Son of Sirach, "How glorious was he before the multitude of his people, in his coming forth from within the veil! He was as the morning star in the midst of the cloud, or as the moon when her days are full." If this could be said of the typical high priest, how much more of the True? Glorious beyond description will be His re-emergence from within the veil; "the bright and morning Star," breaking forth from behind the cloud that received Him out of sight; His once pierced hands lifted in benediction

above His Church, while that shall be fulfilled which is written in the Hebrews: "And when He *again* bringeth in the Firstborn into the world, He saith, And let all the angels of God worship Him (Heb. i. 6, R.V.)."

What if those who are much occupied with looking up, zealous to "come behind in no gift, *waiting for the coming of the Lord*," should be sometimes stigmatised as star-gazers and impracticable dreamers? Let them rejoice that, in so acting they prove themselves, not only the sons of primitive Christianity, but also sons of primitive humanity.

For, in the beginning, God made man upright, both physically and morally. Some tell us that the derivation of "anthropos—man" makes the word signify an *uplooker*. Certainly, this originally constituted his marked distinction from the brutes that perish, that, while they look downwards towards the earth, which is their goal, he looked upward to the heaven for which he is predestined.

How significant the question which Jehovah puts to the first sinner of Adam's sons: "*Why is thy countenance fallen?*"

The wages of sin is death, and the goal of the sinner is the earth with its narrow house. (This for the present.—Ed.). So we find the whole apostate race, from the earliest transgressor onward, with countenance downcast and shadowed with mortality, moving toward the tomb, and unable to lift up the eyes.

But the sons of the second Adam appear looking steadfastly up to heaven and saying: "WE see Jesus, Who was made a little lower than the angels, for the suffering of death, crowned with glory and honour."

His coronation has restored their aspiration: it has lifted their gaze upward once more to the Throne.

## "CALLED. CHOSEN. FAITHFUL."

Revelation, xvii. 14.

THERE is a sense in which these three words represent a graduation from one plane and sphere of a probation to another. While we may be "chosen in Him before the foundation of the world," it is also true that in the matter of trusted service and honoured intimacy with God the choice is from those who "make their calling and election sure."

God begins all His dealings with us by a call. "The call of God, to be of any use, must be

personally felt and realised by the inner man. The flesh may hear of it; yea, as with those who went with Paul, it may be struck to the ground by the glory of the revelation: the senses may witness some of the outward manifestations accompanying the call; but, as Paul says, "They heard not the voice of Him that spake to ME."

The call of God contains both grace and truth. Truth is the separating instrument. "Get thee out." Grace is the promise. "I will bless and make a blessing. Man often grasps at the grace, the "I will bless" of God, and fails to comply with the demand thereof—"Get thee out." Now this does not only apply in the matter of our salvation in its first steps, but it comes in new revelations and calls at different times in the Christian life. The call of God to some fuller and higher acceptance of truth and ministry; of testimony and witness; of surrender and experience, will undoubtedly come by one or another of the Divine forms of Visitation to such as the Lord wishes to lead in grace. This will be timed, definite, and challenging. A messenger may come as out from nowhere; the nowhere of reputation, recognition, worldly fame or honour. He will deliver a message, only staying long enough to leave its essential implications with those who hear. Then, having passed on, things can never be the same for them again.

The "call" has sounded. The crisis has been precipitated. The issue is between the life which has been with its limitations known or unrecognised, and that which God offers. But, as usually is the case, this truth is going to call for a "getting out." Getting out, it may be, of a certain popularity, a comparative easy going. There may be a risking of reputation, a loss of prestige, a disfavour among men, a being labelled "singular," "peculiar," "extreme," "unsafe." It may mean a head-on impact of all the prejudice, tradition, and disfavour of the religious world. It may involve exclusion, ostracism, and suspicion. These are the accompaniments of all calls of God to advance with Him beyond accepted standards. This is the cost of path-finding for souls. This is the price to be paid for the higher serviceableness to God and men.

One who paid this price as few ever will, and who was entrusted with superlative revelation and immortal and universal service said at the end of his life "There is no man like-minded with me." "No man stood with me."

Did this mean that he was wrong? Who will ever dare to say so?

Note, moreover, that every step ahead with God brings the "called" into more direct and intimate collision with the forces of the enemy, and he is going to give much more attention to such. The only way to "reign in life" is by literally knowing the need for it.

The interrogation is, are we going on with God at any cost? Shall we refuse him that speaketh? Are we going to respond to every call to advance, mean what it may? Shall we stand our ground when the price seems to be almost too much? Shall we "hold fast" in the probation of a "call," and having proved ourselves by the grace of God, be chosen for a work which only such can have committed to them?

Or shall we sink back to our easier path, and take a line of less resistance; keep our treasures, fear to lose, keep our place in the pleasantries and safeties of the shallows, and not "launch out into the deep."

The "Well done, good and FAITHFUL servant," will be reserved for those who risked something of loss and went beyond the obligation of duty and embarked upon the second mile at the "call" of the growing revelation.

Oh, beloved of God, let us go all the way and; whatever it may involve—it will never be in advance of the apostolic suffering—aspire to be of "the called, chosen, and faithful."

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## THE KOSMIC CROSS

(Continued.)

(GAL. VI. 14.)

WHAT a range has the Cross in relation to the Kosmos, as the world of mankind! It is all-inclusive. "If One died for all, then all died." The entire race was embraced in the Incarnation. Jesus was such an One as could die for all, for He was an all-inclusive, generic Man, the last Adam. The apostle logically puts the postulate, "If": *If* there was such an One! The gospel declares there has been such, Jesus: God in the Man, Christ Jesus. Therefore the Incarnation is a universal fact; and the Passion of such a Person must also be universal. In the reckoning of God *all* died in that inclusive death. Thus He is the Saviour of *all* men. He has taken hold of the whole of humanity, and He has taken hold of it

eternally through the Resurrection in that Man, Christ Jesus. The range of the Cross is therefore Kosmic as it embraces the whole of humanity.

For this reason in the Millennial age the blessing of the Cross shall come upon the entire world

But—and there is a woeful “but”—there is *no* salvation, despite this wondrous all-inclusive provision in the Cross, apart from individual personal acceptance of the fact. Saddest of all is it that, while there is a Cross that could include the entire race, there is still the cry, “Ye will not come unto Me that ye might have life.” Verily when He comes in His glory, and every eye shall see Him, and the nation that pierced Him, it is only too plain why there will be wailing of all people. Here is an all embracing Saviourhood, an Incarnate God, lifted up crucified for all to see, and the multitude of men mocked the thought of Him, or passed Him by. Yet in Him we died, if we choose to accept that universal racial death. As far as God is concerned He has judged and put away the sin of the entire race. This is our consolation and joy this evening. God reckons that we died and were buried in the forgetfulness of that racial death nineteen hundred years ago. Truly a Kosmic death. Let us reckon it also.

But there is another world, the one indicated in our text, the *world-system*. Men are included in this; mankind is involved in it; but it is more than mankind. It cannot be explained by human nature. There is something more. It is a world partly seen, and partly unseen; but it appears as a systematized order of tendencies and movements among mankind, as if there were imposed upon the weak and vacillating wills of men another sinister will that always organises towards evil, to disruption on the one hand, anarchy; or on the other hand, to the tyranny of despotism and autocracy.

This peculiar world, or kosmos, is plainly discernible by the observant mind. It is visible in the sin, the confusions, the contradictions, and the miseries of the human race; it is an unnatural aggravation of things. Man is not like any other creature. There seems to be over some ulterior power urging him on either in vicious sin or in the arrogance of his pride and unbelief. The ground for this sinister kosmos is undoubtedly in the sinful fallen condition of man, but the power of this

uncanny world to which we are now directing our thought is in what is called the mystery of iniquity—that intelligent energising of man in his sin and unbelief towards a world-climax.

This, then, is the Kosmos of our text—a world that has its invisible sources not yet fully revealed, a mystery of iniquity, the world behind the consciousness of men, of which the Bible takes full account. Concerning this world the mass of mankind is almost entirely oblivious, except that now and again in single lives as in communities, the veil is partly drawn aside, and an awful world, the kosmos of the evil one, is then glimpsed for a moment. And then we forget again. But it is there. The kosmos of the Devil. What has the Cross of God accomplished in this realm for us?

Let us notice in the first place that the Lord Jesus was the unrelenting enemy of this world. Concerning it He was ruthless. Against this, the flame of His indignation burned. He hated it, as God hates it; and it hated Him. Can His disciples be otherwise?

Take some of the references in John's gospel: He speaks to His brethren, good men in their way, after the fashion of this world—“The world cannot hate you; but Me it hateth, because I testify concerning it, that the works thereof are evil.” He is out against the whole system of thought and motive that governs this world. It represents an order and a government with which He will have no compromise. He asserts the authority of His Father as over against it, and plainly declares, “O righteous Father, the world hath not known Thee.”

But there were others, as there are now, good men from the point of view of a certain standard of outward righteousness, whom the world did not hate. It is the same to-day, my friends. You can preach a little Christianity, so to speak; enjoy a little purely personal and individual faith, as it were, the kind of Christianity that met in the upper room before Pentecost; and the world takes little heed of you, for you are very harmless. It will even be indulgent of you, and be prepared to patronise a Christianity of that type. But, if the Mighty Spirit released through the Blood of the Cross come upon you, and you move against the world with the challenge of the Lord's authority, you will swiftly discover a different world—a world by no means accounted for by mere human nature, a world prepared to fight to the end for its hold upon its captives and its resources.

In a word, you will stir up the deep. You will discover a realm of principalities and powers, a Satanic system, that will seek to crush the very life out of you.

So our Lord revealed the origins of this world. He said to His wilful antagonists, "Ye are from beneath; I am from above: ye are of this world; I am not of this world."

Here we get plainly stated the true character of this world, as it emerges in the attitude of unbelieving mankind; "it is from beneath." Its derivation is of the evil one. When men range themselves deliberately against Him, He does not scruple to say, "Ye are of our father, the devil."

This is very direct, and quite undiluted. Is it true? Is the world so involved in the Satanic will and system that if I desire to be the Lord's disciple I must be right out of it as He was? The scripture leaves us in no doubt at all about this question.

In the epistles of John you have the unequivocal indictment of this world, : "*The whole world lieth in the wicked one*" (1 John v. 19, margin); "For all that is in the world . . . is not of the Father" (ii. 16). It is evident that here there can be no middle course, no so-called broadmindedness: "If any man love the world, the love of the Father is not in him" (v. 15). Thus the kosmos is set over against the Father. It is impossible to love or to serve both. The Spirit of the Son was, of necessity, bound to antagonise the world, for the spirit in and behind this world is none other than the spirit of Satan, God's adversary and ours.

Secondly, observe that the Lord, under His Anointing, brings to bear the impact of the Divine Authority upon this world, and thus provokes, exposes, and overcomes the power of the devil, the prince of this world. He forced the enemy to reveal himself. The demons in the demonized were obliged to cry out, convulsing their victims, in His Presence; and He cast them out "with a word." It was said of Him, "He could not be hid"; but it was equally true of the adversary that he also, in the Presence of Jesus, could not be hid. He was obliged to come out into the open, and be recognised. Thus in the wilderness temptation, as in the subtle use of Peter on the Mount of Transfiguration, "Get thee behind Me, SATAN," indicates the dragging out of the devil into the light of God's judgment.

From this aspect, the ministry of the Lord Jesus is succinctly described in Acts x. 38 :

"How God anointed Jesus from Nazareth with the Holy Spirit and with power; *Who went about doing good, and healing all that were oppressed by the devil; for God was with Him.*" This is a specific ministry; it does not refer to the amiable works of a general kind of philanthropy. These will never remedy the ills of humanity. These good works should not be left undone, but do not make the fatal error of confusing them with the "good works" of the Lord Jesus. His *good works* are related to delivering people from the power and tyranny of the devil; and He was able to do them, because God was with Him. But even this blessed ministry was only incidental to His great purpose. He could have gone on for ever doing these good works without accomplishing the GREAT WORK of God He came to fulfil. They served their purpose in creating that issue. By doing them He challenged the power and authority of the enemy; and the world, with its princes, its authorities and powers was swiftly brought to the crisis of its antagonism against the Son of God. In three years He forced the climax of the Cross, *His hour*. It was also the hour of a rebellious mankind, and of the authority of darkness.

The devil is brought out of the shadows to be exposed as the antagonist of God, and the prince of this world-system. Calvary is the final and massed conflict, but the Lord has chosen the ground. The strategy is all His. God meets the devil in the obedient will of His Son, found in fashion as a man, even in the likeness of our sinful flesh. It is the weakness of God; but it shall be proved to be the almighty power of his love, through the blood. The true dimensions of Calvary are not seen in this visible world. The issue is fought out here in our clay, but its ranges stretch out to the utmost boundaries of created being. And so while the apostle presents to us our blessed includedness, "And you, that were sometime alienated and enemies in your mind . . . hath He reconciled, in the body of His flesh, through death," he has already shown that this is but a part of a universal reconciliation yet to be revealed, "of things in earth, and things in heaven."

Thus we stand worshipping and awe stricken, knowing only in part the meaning of Gethsemane's agony and Calvary's desolation. The secret of the Passion is yet in the Holiest of all where the cherubim worship the mystery of the Blood. We know He was made SIN for us, He

bore our curse; but the depths into which He descended in that last grim conflict of heart and will as He, our God, met the devil at the very foundations of human weakness, we cannot know. It is significant that heaven's worship will ever gather around the central wonder of the Blood.

But, thirdly, what was the conclusion? First there is that great cry, "My God, My God, why hast Thou forsaken Me?" We have touched that. Then, that other great shout of triumph, so strange and so significant, that even the official executioner is convinced. "Tetelestai! It is accomplished." Truly this is the Son of God!

It is left for Paul to unveil, by the Spirit, something of the meaning of that final cry, "And having stripped off principalities and powers, He made a shew of them openly, triumphing over them in it." Thus He judged the world, and cast out the prince of it, in Himself. Through death, He has rendered powerless, or null, him that had the power of death, that is, the devil. He has overcome the Kosmos. The entire world-system of principalities and powers, under Satan, is put out of action in the glorified Son of Man. Therefore He is the Author of a salvation, a Life in God, that transcends all the power of the adversary. By His Cross He confers that life upon you and me. But, and here is another but, we must say "Goodbye" to the world if we are to enjoy it.

Now Paul has come to this, "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the kosmos is crucified unto me, and I unto the kosmos." We must come out of the world voluntarily, if we are to claim the power of the Cross to separate us from all the enemy's power. It is said of those who overcame in Revelation xii. 11: "and they loved not their own lives (souls) unto the death." And what does our Lord say? "He that hateth his life (soul) in this kosmos shall guard it unto life (zoe) eternal."

This must be the necessary end of Calvary for us. We are saved by the Cross personally; our sin, and even our nature, is dealt with; but so also are our Kosmic relations. The Cross has to do with world-government, the spiritual realities behind the seen; the spirit world that accounts for the world of sin and abortiveness (vanity).

This world is bitterly hostile to us. "Marvel not, my brethren, if the world hate you." If we are born from above, out of the living Christ, as He is, so are we in this kosmos.

As the Father sent Him out of His own being, even so, as those whose life is hid with Christ in God, are we sent by Him into this kosmos: He prays not that we be taken out of it, but kept from the evil one. We, His members, and together, His Body, the church, are to wrestle against the powers of this kosmos in the power of His Almighty Name and of His Almighty Blood. But for us there must be a "clear cut." He that putteth his hand to the plough and looketh back is not worthy of the kingdom of God. "Demas hath forsaken me, having loved this present world." Why did our Lord so earnestly exhort, "Remember Lot's wife" She only looked back, she lingered a while; there was home and its associations behind. The parable is very plain. She loved the present evil age rather than the holiness to which she was at last definitely called. There is a clear issue here. "Come ye out."

More, God wants you to do battle with the Kosmos. He wants you to overcome, through His Cross, even as He overcame. Now, no man that warreth entangleth himself with the affairs of *this* life. Come ye out! The only position for you is the transcendent one, the Throne position. It is not only your right in Christ; it is your only safety. You are crucified unto the Kosmos. Maintain your place there; right outside and above, the present evil world. From your Throne-position apply Calvary's testimony, in Name and in Blood, as the weapon that shall bring about the consummation of the age. The God of peace shall bruise Satan under your feet shortly. Christ in you, and in all His members remaining on the earth, shall do it, by the power of His indwelling Spirit—according to His power, "which worketh in us mightily."

But this is the Power released only through the Cross, and so we also, with Paul, exultingly say, "God forbid that I should glory save in the Cross of our Lord Jesus Christ by whom the Kosmos is crucified unto me, and I unto the Kosmos." T. M. J.

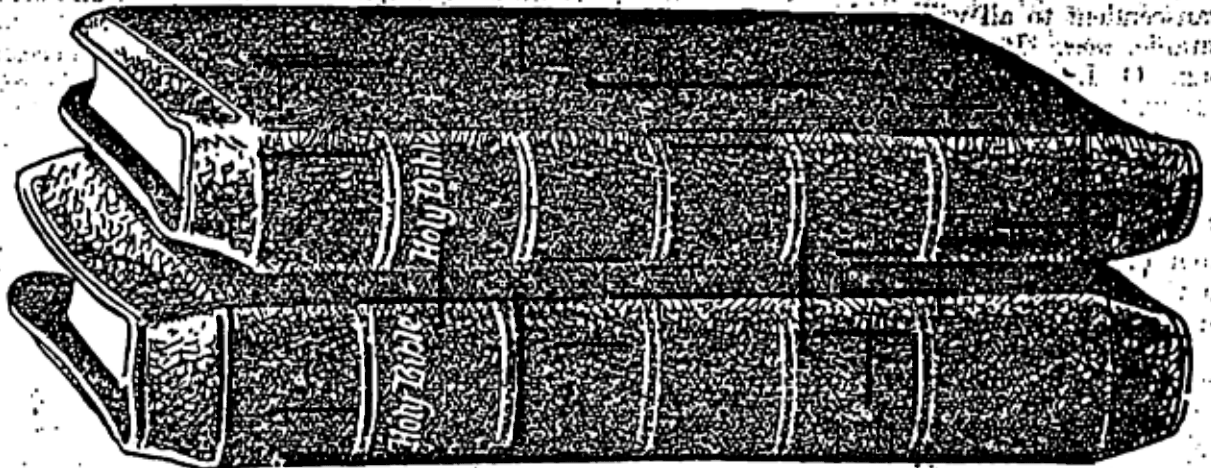
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August 1926

# A WITNESS AND A TESTIMONY

(The Honor Oak Messenger, London)



Meetings for Spiritual Edification, the Proclamation of the Gospel,  
Prayer and Fellowship, at Honor Oak Church, Forest Hill Road, S.E.22

SUNDAYS:—11 a.m. and 6.30 p.m.

WEDNESDAYS:—8 (Bible School).

MONDAYS:—8 (Prayer Meeting).

SATURDAYS:—7.30 (Prayer Meeting).

Ministers: T. AUSTIN-SPARKS  
T. MADOC JEFFREYS

All particulars may be obtained from Mr. G. PATERSON, 27 Tintagel Crescent,  
London, S.E.22, the Church Secretary.

## MINISTERS' LETTER

HONOR OAK FREE CHURCH,

August, 1926.

BELOVED OF THE LORD,

"He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, *now* is the accepted time; behold, *now* is the day of salvation."

There is no time with God. He permits the succession of events that represents the tragedy of this cosmos into which has intruded the will of evil. But He has broken across that succession with one supreme and final act, CALVARY, that brings the eternal "NOW" of God into time, and has thus concluded it. The clock of the cosmos, has struck its last hour, so to speak. The hour came: the hour of the crucified Christ in which all things, in heaven and upon earth, were reconciled unto the Father. By the Blood God has broken into time and space in sacrificial Passion; just as by the Blood we believers are presented in the Eternal Spirit before God in Christ. The ends of the ages have arrived. Little children, it is the final hour. God's "NOW" has come in. As far as He is concerned, time should be no longer: there should be no more delay.

This is His revealed and declared will. But we, as His children, must will it also. Eternal Life, now our portion in the Body of Christ, is transcendent to all wills and acts, human and Satanic, *now*. It is not for us to cry, "How long, O Lord, how long? Until when?" "Now," saith the Lord; "behold, *now*!" Throughout this calendar of "man's day" and "the hour of anti-Christ," it has always been "a little while: how little, how little!" from the point of heavenly possibility. The Kingdom of the heavens hath drawn nigh. It is at the gate of time, knocking. Calvary brings in the Eternal Sovereignty of God in Christ (*and we are in Him*) for all who believe. The world is judged; its prince cast out, for those who, by faith in its triumph, pass out of death into life, out of time into eternity.

Therefore the hour is "NOW": God's "Now." We need not wait. The Word has been spoken; the Blood shed; the Holy Spirit given! All the promises are consummated in the Amen of God, who is Jesus Christ. "Go ye unto all the world," stands as a present, instant service. The long suffering of God has foreknown and allowed the period. He knows the hour when the church shall awake, and put

on her garments of grace and glory to appear in His Presence. But the hastening of the day of God is our part. A maxim of this world speaks of taking time by the forelock: it is the faith of Christ that takes hold of the eternal "NOW" of God. There should be a great out-going of testimony by the Spirit in the church NOW. A great universal witness, NOW. The time has come for the saints to take the Kingdom: it has come ever since the day of that Pentecost. We must therefore refuse delay, "ransoming the *time*, because the days are evil" with the precious Blood of the Christ.

All our previous exhortation, beloved of God, concerning unity, fellowship, and the universality of our witness waits upon no postponement of God's good pleasure. "Behold, *now* is the time—and the day." Go forward, NOW! Wield the rod, NOW! Pray the prayer of God, NOW. Take the oath of the Covenant in: the Lamb's Blood, NOW! and silence the enemy and the avenger.

Yours for this "present truth," -

T. AUSTIN-SPARKS,

T. MADOC JEFFREYS.

OUR LOCAL FELLOWSHIP  
AND THE OUTLOOK

THE holiday season is often a time in which there is some slackening of interest and service among the children of God.

We have never accepted this as a necessary chapter in spiritual life. The Satanic realm never holds vacation: our adversary, the MAN-slayer, never ceases to range as well as to rage, that he may discover the unwary. "What I say unto you, I say unto all, 'Watch.'"

And our God neither slumbers nor sleeps.

A slumbering Christian is therefore a contradiction to his own name as well as to the facts of the spiritual situation. We are continually warned in the Scriptures against the perils of an indolent and unwatchful spirit. The tragedy of spiritual sleep (one should say *unspiritual*) is vividly depicted in our Lord's parable representing conditions at the end of this age: "While the Bridegroom tarried, they all slumbered and slept." Two stages are here described: slumber, and finally, sleep; slumber is the usual precursor of sleep: semi-consciousness is like to end in complete unconsciousness. But for our encouragement it is recorded that at midnight a cry was heard, "Behold, the

Bridegroom cometh." The unslumbering Spirit sees to it that we are warned. But even then the "abundant entrance" is only granted to such as possess the inward resources of the Spirit's grace for the final hour of necessity. "He that hath ears to hear, let him hear."

It is because of these reflections that we record with thankfulness and humility that the Lord has been maintaining our fellowship this past month in readiness and alertness of heart. The services seem to have had an accession of *life*. The prayer-gatherings have been thronged, and the praying has been more markedly under the direction of the Spirit. It is, of course, of His fulness we are receiving, and grace for grace. We are reminded of Bunyan's apt illustration of Him behind the wall Who poured of His oil upon the fire, the while the adversary sought to quench the same. But "many waters cannot quench his love," thus sustained.

#### THE FUTURE.

It may be that the uncertainties which still confront us are serving to maintain our diligence, for while as we have stated in previous announcements, our hearts are settled that the ultimate issue of events will be completely to the glory of God, the challenge as to our right to hold these premises still awaits decision, and this on our part.

We are thus constrained the more earnestly to abide *close* to the Lord, for it is His mind and will that shall be our final arbiters. If we withdraw from these premises it will be under spiritual compulsion. And the Lord is bringing us in His own way and time to a crisis upon this aspect of decision. Of one thing we are certain: there must be an unimpeachable testimony. His Name ensures that there shall be neither spiritual retreat nor spiritual defeat.

The extraordinary delay in matters relating to our taking over certain premises for the proposed development of the work has continued up to the moment of going to press. But there is a definite movement towards actual arrangements now being made. It is more and more evident that the question of church premises, and that of the development of the ministry of this Fellowship go together.

Resources have continued to come in steadily, and we now have to thank God for some £260 received to this end.

Possibly by our next number the situation will have become clear all round. It is necessary that our readers should not cease to hold

us by their prayers in the will of God, for we are increasingly zealous that only His pattern should be discerned and entered into.

#### THE NEED.

We are receiving a great many letters, and from many lands, indicating that this paper is meeting in some degree a very urgent need. Its particular emphasis appears to touch the problems of heart and service for many of our hard-pressed missionary fellow-labourers.

For these tokens as to His ministry through us we are encouraged and grateful; but our sense of responsibility and of the need is thus increased. And this, not merely as to the paper, which is after all but a partial expression of our ministry as a fellowship, but as to our practical effectiveness as a "fellowship in the Holy Ghost" for all the Kosmic purpose of our God at this time.

This month letters from India and China in particular indicate the imperative need of a fuller and stronger witness in those lands to the **FACT** of Calvary's Victory. This is not only to be effected by a going forth of more workers who shall carry this proclamation of His Triumph in the power of the Spirit, *but by the reinforcement of those who, already on the field, have the same mighty testimony in their hearts, through our corporate fellowship with them in prayer.*

The appeal in all the letters we refer to is for more prayer. Our vision is being confirmed that it is along the line of becoming a fellowship in the Spirit with a consequent prayer-ministry for world purposes and the Body's UR-building that the Lord is leading us. Then, we trust that the paper will also eventually develop along corresponding lines of more practical and definite helpfulness.

#### DR. LUMSDEN.

Blessed news has been coming through from our dear sister who, with Miss Leathes, is touring Switzerland, Germany, and by this time, Holland, to proclaim Calvary's full message, "The Victory of God, in Jesus the crucified Christ." His Victory, through the Cross, thus proclaimed, simply but very definitely and practically, is receiving the confirmatory seal of the Spirit, "the Lord working with them." Difficult problems of life, ministry, personalities (or "psychicalities") and circumstances are yielding to the impact of this challenging and emancipating Message.



Our sister reports great heart-hunger for the personal knowledge of God, and for the consequent experience of *true* victory, not theoretical, but practical. Much confusion, perplexity and failure have been experienced by many of the most earnest children of God who, in their quest for what some would call "reality," have been met with those counterfeit manifestations, which in these perilous days are being associated with the baptism in the *Holy Spirit*.

These psychical phenomena have, alas, been hailed by many as the indisputable "signs" of the Lord's baptism. The wreckage of sidetracked lives and of demon-possessed minds and bodies due to this pseudo-Pentecostalism is being met with in every Christian land to-day. But, we praise God, the pure message of the Cross, with its definite teaching concerning the "soulish," or "psychical" side of our "make-up," where the devil "as an angel of light" has his ground for attack and deception, is causing many of these disillusioned children of God to see where and how they have opened their being to "mediumism" under the guise of the Spirit's manifestations. As these take back the ground so given, and claim the full deliverance of Jesus' death to the *soul* life, the Victory over the powers of darkness is vindicated: numbers are getting free into the pure *spirit* life in the *Holy Spirit*. In many cases the way back is prolonged and difficult. The wings have been singed by the flames. But even this struggle is turned to the Lord's advantage, as well as to the believer's. It is a blessed discipline in will and character; and such delivered ones are being trained in strength and experience to help other victims of Satan's cruel delusions.

An extract from a letter may afford our readers a glimpse of the way in which the Lord is working:—

"I feel like an onlooker, awed at what God the Lord has done. There has been such a sense of the Presence and power of God in the meetings, such a stillness, and yet such a thirst after Him. Many, many souls have turned from darkness to light; from the power of Satan unto God. And what is more, have not only been born again, but have come right through into victory. It has been all so spontaneous. We have simply proclaimed Christ, crucified, risen, ascended, glorified, and coming again, from

the Word. There has been no working things up, no emotionalism, and yet 55 to 60 have stayed for prayer after the evening meetings, men as well as women.

"And through the days there has been a constant, steady, stream of people coming, seeking life. They know they are sinners; they are conscious of need. And the joy it has been to lead them to the Word, and to see them in faith take the gift of Eternal Life!

"I only wish, you who have shared the ministry, could see this people, their faces alight, rejoicing in the God of their salvation."

What can we say to these things? God is for us!

#### CONFERENCE.

August 20-24 inclusive. Particulars below. We simply desire to press here the *not* critical character of this Conference, for we feel it holds much of the Lord's Mind for us as a "Fellowship." Our sister, Dr. Lumsden, hopes to be present.

#### CONFERENCE

A SHORT series of special meetings for intensive spiritual instruction and enrichment—

AUGUST 20TH TO 24TH.

Fri., Aug. 20th. Tea from 5.30. Meeting 7.30.  
 Sat. „ 21st. Meetings 3.30 and 7. Tea at 5.  
 Sun, „ 22nd. Meetings 11, 3 and 6.30.  
 Mon. „ 23rd. Meetings 3 and 7.30. Tea from 5.

Tues. „ 24th. Ditto.

The Theme will be:—

"THE CENTRALITY OF THE CROSS in relation to Life, Fellowship, and Prayer in the *Holy Spirit*."

Friends desiring hospitality during the whole or part of the Conference are asked to write the Secretary, Mr. G. Paterson, 27 Tintagel Crescent, S.E.22.

Fuller details on leaflets sent on application.

MINISTRY BEYOND OUR BORDERS. (Information solely for your prayers.)

Mr. Sparks: August 29th to September 12, Glasgow; September 13th to 17th, Dieulefit, France; September 18th to 30th, Glasgow.

Mr. Jeffreys: September 28th, 29th, Bayswater.

## “IN THE HEAVENLIES”

HAVING safeguarded the scriptural meaning of this expression of the apostle in our last issue, we are now clear to enter upon its rich substance and content.

We can sum up the Ephesian epistle as the revelation of the heavenly character of the believer, as an individual: he is a heavenly man, and of the church as the heavenly Body of the Christ of God.

The first mention of the expression, “in the heavenlies” is associated with “Blessing.” It gives occasion to praise God in benediction; “Blessed be the God and Father of our Lord Jesus Christ!” It is the character and the infinitude of the blessings we enjoy in the Christ that so stirs the heart of the apostle. As he dwells upon the scope and fulness of our inheritance in God’s Son, as is his wont, he leaves the levels of mere dialectic and argument, and gives us this wonderful hymn to the “glory-praise” of the grace of God that introduces this great epistle. But the praise is the purer logic. It is the ground of that faith that worketh through love. We would therefore carry this ring of “blessing” throughout, and observe the characteristic of the supreme “heavenly blessing” in each of the five occasions the expression “in the heavenlies” is used.

### I. Ephesians 1. 3. THE FULNESS AND SCOPE OF THE BLESSING.

It is the blessing of the Father upon the Son, Who has taken hold of our nature (Hebrew ii. 16) that we are called to share.

And we do not enter into something that is merely personal to ourselves, single and compartmental, but into the fulness of the Christ. All the blessings of God in His glorified humanity are ours. (N.B.—Not His Deity. He is Lord of the church, as He is also Lord of the universe, though the former is so vitally related to Him.) The R.V. translates “every blessing.” There is not a single blessing excluded. “All things are yours.”

But these blessings are “heavenly.” They are in the Christ. They cannot be detached from Him as blessings which we may hold in ourselves as of personal and individual right. In other words, “God hath given unto us eternal life, and this life is in His Son—we know that we are of (out-of) God—we are in Him that is true, even in His Son Jesus Christ. He (Newberry) is the true God, and eternal

life,” I John v. 11, 19, 20. It is therefore a life hid with Christ in God that we share, and it is only as we are incorporated into Him that the fulness of the “Blessing” is ours. But in Him there is no limit, no lack: “every spiritual blessing is ours in the Christ.”

But all this is purely “heavenly.” The fulness of the blessing is in heaven, for Jesus is there. It is above. “Seek those things which are above where Christ is,” Colossians iii. 1. He is now our Life. He is there as Son of God, where He ever had the right to be, but now He is there as Son of Man also, victorious in His Humanity *through the Cross*.

Sonship of God in the Heavenly Man, the last, the final Adam, is the character of the blessing.

This is also the Eternal Purpose of God now revealed to His apostle. God had ever determined to have His dwelling place in the Son of Man. The first Adam failed to attain the Divine purpose, as God foresaw he would; but now His Only begotten, Heavenly Son has come into the ruins of that fallen human creation, and effected His purpose. Yet God’s purpose is not confined to that Single Victory, though it is All-inclusive, being His Victory.

He designs to bring many sons unto glory in that Son, even those whom He foreknew and foreappointed before the foundation of the world. This is the glory-praise of His grace. His Only Begotten has through the Cross and the Resurrection become First Begotten in order that He might share His Sonship in His Body with those whom he has redeemed for this purpose with His own blood, and thus we become “heirs of God” because “joint-heirs with Jesus the Christ.” He is the Heir; but He shares His Heirship with us. This is the wonder of grace that makes Paul praise.

Since we have our inheritance in this Heavenly Christ of God our new life is altogether a heavenly one. It is the “new creation” and “all things are of God.” We are joined to the Lord in One Spirit. It is the Divine human Life of the Christ that is ours. God therefore, as the Holy Spirit, comes and rests in heavenly anointing upon this Life, the Life of the Son in us; and we are thus given access to the Divine Being and Glory, the Holiest of All, the Presence, the very Face, of God. Worship, communion, fellowship, and service are all of Him, Jesus. It is SON-life, altogether heavenly. All the blessings are of this character, and therefore their scope is of heavenly dimensions,

and they are mighty over all that which is less than Christ principalities and powers must bow before those who possess the Name of Jesus.

## II. Ephesians i. 20. THE BLESSED ONE.

The nature of the "Blessing" is further revealed by the unveiling of the One in Whom the blessings are vested. He is indeed *super-heavenly*. The Resurrection is seen to be the very Glory of God breaking through in the dead body of our Lord, and raising that Body into the Throne of Deity, to become for evermore the Habitation of God. This is the transcendent character and magnitude of the Resurrection as revealed in this epistle. Thus the Name of Jesus is the Name above every Name, for it is the Name of God, Who in the weakness of the Passion endured the Cross, and emerged in the Resurrection in "the energy of the strength of His might."

We are accordingly raised to a heavenly status of life by a *super-heavenly* Jesus. He alone has a right to that title. "He ascended far above all heavens, that He might fill all things" (Ephesians iv. 10).

This mighty act of God immeasurably surpasses any conceivable work of His in creation, and it is the measure of what He is prepared and able to accomplish in the believer, "the greatness of His power to usward who believe." Yet we would do well to think of this always in terms of the whole Body, for it is the teaching concerning the Body, the Church, that the Spirit is seeking to impress upon the hearts of believers in this epistle. The mighty act of God which He wrought in the Lord Jesus shall be repeated when we are all, living and "sleeping," caught-up to be with the Lord in the Resurrection-Rapture!

For this reason, the Body truth, the apostle earnestly prays that we may be enlightened to know the quickening, uplifting, resurrecting, and glorifying power of that One Who has become a Life-giving Spirit, the Blessed and Only Potentate, King of Kings, and Lord of Lords.

## III. Ephesians ii. 6. "THE BLESSED ONES."

It is the revelation of this unique and universal character of the Resurrection as constituting the Lord Jesus in *His Humanity* Head over all the universe, that gives especial significance in turn to His Headship over the Church which is His Body, and which is to be His "fulness," as He is the "fulness" of God. It relates the Church to the universal pur-

poses of God. The functioning of the Church will have its relation to the universal consummation, the "heading-up of all things in the Christ."

Jesus in His Resurrection is revealed as an Infinite Person, Omnipotent, Omnipresent, Omniscient. "He is marked out to be the Son of God in power, according to the Spirit of holiness, by the resurrection of the dead," Romans i. 4. It is not only an act of God in Christ, but is now seen to be an accomplishment in God Himself. Thus there is provided an all-inclusive blessing for the universe ultimately in the Resurrection; by the power of it will come the Consummation. Meanwhile, what is the Church, His Body?

It is constituted of those who share the Life of the Son of Man in the Throne, on the ground of their acceptance of the Person and work of Jesus in the Cross. The Cross is fundamental to the Resurrection; the magnitude of the Resurrection is commensurate with the magnitude of the Cross. There is no limit in time or space, or beyond, to what was accomplished at Calvary. It is the magnitude of the Cross which enables Paul to exclaim, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth; *nor any other creation*, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Accordingly when he comes to individuals, the apostle sees that we are quickened-together, raised-together, enthroned-together, in this Universal Person. The important of realising the significance of the "together" cannot be exaggerated. It is this "all-inclusiveness" of Christ that ever needs to be remembered. His identification with the race was all-inclusive. "If One died for all, all died:" His death was all-inclusive so that *whosoever* will come unto Him may have the value of his death reckoned to them. His resurrection was all-inclusive that they who thus accept His death may, by His Life, live unto God. It is *His Life* thus begotten in us, as we receive the word of truth in the gospel, and continually renewed as we abide in Him by the same Spirit, that lifts us right out of this Satanic world-sphere into a heavenly sphere enshrined in the Body of the Christ.

## IV. THE BLESSING DEMONSTRATED. Eph. iii. 10.

The "together" to which we referred above not only has its reference to ourselves, as in-

dividuals and the Lord, but much more so to our corporate "togetherness" with Him. As individuals we are saved and sanctified in Christ; but it is in our corporate unity in Him that the manifestation of God's grace is triumphant. The Lord said, "By *this* shall all . . . know that ye are My disciples, if ye have love one to another," John xiii. 35. He is not referring to love as we know it ordinarily, but to *His* love, the love of God, the very love wherewith He love sinners and loves us, His own. This is the love of the New Commandment only possible where there is the New Covenant in our hearts through the Blood. We have purposely omitted "men" in the text quoted. It is not in the original. May we not be justified in extending its range to that given in this epistle?

The characteristic of the Heavenly Life is Love. The proof of the Spirit's indwelling is that love that brought Jesus down from Heaven and led Him voluntarily to His Cross. It is that love that must be manifest in the believer. But in what relation? To His Lord? Certainly, "We love Him because He first of all so loved us." To sinners? Yes. We cannot but help have compassion upon the multitude if the Spirit of the Good Shepherd is in our hearts. But the signal proof of the Spirit's indwelling is said by our Lord Himself to be our love toward one another as fellow-members of the Body of the Christ. "By this."

But while this unity is manifest before men for their conviction, the apostle unveils the range of this demonstration as something far beyond the visible sphere. It is not as individuals we are made manifest to principalities and powers, but as the church. It is in the unity of the Spirit in the One Body that we serve the glory of the Risen Head. This corporate fellowship that has its basis in the Divine love shed abroad in our hearts, and its activity in prayer and ministry, is seen in the Body as presenced by our Lord in Heaven, as the very marvel of God's grace demonstrated to the hostile principalities and powers. The Church is a Heavenly Body exhibiting the glories of the Christ Life.

#### V. Ephesians VI. 10-12. THE BLESSING AND THE BATTLE.

The whole revelation turns upon this practical application. The apostle says, "Finally" here. Literally "for the rest," an expression which may be taken to mean, "to sum up." What is to be the conclusion of all this unveiling?

Is it not that we may fight the battle of the Lord? In this present evil age, the very fact that our life as the children of God here on earth is the life of the Christ, will precipitate an issue, a conflict. Individually, since God has determined we shall be conformed to the image of His Son, there will be the antagonism of the devil pitted with all his cunning, rage, and might against this end. Let no child of God think he can escape the fact of conflict.

But as we have seen, this issue is infinitely wider than that of our individual salvation. It is the formation of the wondrous Body, the Church, that is the issue at stake. This is the age-long work of the Spirit, as it is also the Eternal Purpose of God. The battle rages therefore not upon an individual range. It is a world-battle. Every point, every factor, every believer, every ministry, is strategic as it is related to this whole issue; but while the conflict is more or less manifest on this earth, its features, factors, significance, and end are super-natural, of heavenly dimensions. It involves the rule and reign of God. Before the Incarnation this antagonism which the Christian is bound to meet was directed against the Throne. During the days of His flesh our blessed Lord met the full front and fury of it. His Cross was His death-grapple with it, and in His death He conquered. But now while He is lifted far above the touch of that malignancy He moves towards the realisation of a purpose, the perfecting of His Body, the Church; and it is against this end the power and rage of the enemy is chiefly directed. Hence the conflict is a conflict for the Body. The individual is only important in this sphere as he functions for and in the Body. The demonstration referred to in the previous section is directed against the overthrow of the powers of darkness by means of the appropriation of all that the Lord secured for us in His own personal triumph. He conquered for *our sakes*.

He had no need to conquer for Himself. He was in God-form, equal with God. But though He was thus rich in the fulness of the Godhead, for our sakes He became poor, that we through His poverty might be made rich. It is in the triumph of the Body that God will be finally glorified and Calvary justified. His grace has to be repeated in us, the grace that led Him to the Cross, shall cause us, for the glory of God and for our love for one another, to lay down our lives in that ministry of



to stand on, and we are trusting Him, we must not go to sleep and get careless. We must stand with God to get His word fulfilled. Had Paul not seen the plot, could the promise have been fulfilled, v. 31?

Notice also v. 42. Satan seeks this time to use the soldiers to frustrate the word of the Lord. In such a case as this, when the promise is at stake, God will see to it, that His word is fulfilled, and our part must be to trust that it shall be "even as it was told me." God worked in the heart of the centurion to desire to save Paul; God is able, under *all* circumstances to keep His word, in spite of all opposing forces, and without our help. Let us trust, however dark things seem, and keep up the song of faith. "I believe God, that it shall be, even as it was told me" and the thing impossible shall be done.

The Lord give us like precious faith for His glory.

MARGARET E. BARBER.

*Pagoda Anchorage,  
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## INCORPORATION INTO CHRIST.

"IN LIKENESS OF HIS RESURRECTION."

"That in my dying flesh the life whereby Jesus conquered death might show forth its power." 2 Corinthians iv. 11 (Conybeare).

LET it be immediately understood that, while resurrection as a whole may be here mentioned and ranged, it is not the future resurrection of the body, but the immediate *spiritual* significance to the believer that particularly governs our consideration. The range is very great, but we shall deliberately seek to keep within the strict limits of essential and practical truth, using such larger scriptural illustrations as will seem most helpful and enforcing. We feel that God would have us put as concise and definite a basis for prayer and spiritual enquiry as possible into the hands of His people, and not extend to a treatise. Time is short, duties are many and pressing, problems are acute, and spiritual "helps" are few in the realm of Christian life and service. Hence our need is to have vital basic principles emphasised as finger-posts to effectiveness and victory.

It is all important that, at the outset, we should recognise what a great scope and tremendous emphasis the subject of resurrection has in the word of God. As a principle it is patent or latent, according to the measure of our discernment, from the beginning to the

end of the Divine revelation of scripture. Undoubtedly, all things which are of God have their new beginning and vital value since "the fall" in and by the representative and inclusive resurrection of Jesus Christ from the dead. Note how much is wrapped up with the Divine attestation of His Sonship at resurrection. Note the specific attestation itself: not at Birth nor at Death, not at Bethlehem nor at Calvary is this special declaration from heaven made. The thing is true there we know, but the attestation is reserved for resurrection. Psalm ii. prefigures the counsel of malignity against the Lord's Anointed, this counsel is put into action to its utmost limit, He is slain. The ultimate issue is the heritage of the nations, the immediate issue in resurrection is verse 7, a decree, "Thou art My son; this day have I begotten thee." The representative "first begotten from the dead" into a specific and peculiar kind of sonship.

To this very passage the company of believers in the presence of a further counsel of malignity made their appeal (Acts iv. 25) and received at once a further Divine acknowledgment; the place was shaken, they were all filled with the Holy Spirit, and there were other triumphant issues. Similarly an effectual testimony was born at Antioch of Pisidia with this very passage at the centre of that preached (Acts xiii. 33), clearly relating the Divine announcement to the resurrection. Then again, this particular transcendence of Christ's Sonship above angels and all else has this very passage quoted as its basis in Hebrews i. 5. We shall see later that this is related to the inclusive dominion in the universe of the race in Christ, and also to the dethronement of the "Lord of Death." Hebrews ii. 5-15.

Now this has been said in order to simply signify where the finger of God makes its emphatic seal, and how God is jealous for a testimony to the resurrection of Christ. We are then able to draw attention to a very vital principle in Christian experience as coming out of the Divine truth. Have you ever noticed that even that which had, and has, its origin in God, which comes forth from God, which is brought about by a supernatural act of God, has to pass into death in order that by resurrection it may have its supreme Divine seal and attestation?

The Old Testament is full of types of this truth. Reflect upon Isaac alone. He was brought into the world by a miracle. There

was no natural ground upon which to account for him. (See Romans iv. 19). Yet he must die, and like Abraham's body he was "as good as dead," when the knife was lifted, but for all time resurrection is the point of Divine emphasis in this story, especially in the vindication of Abraham's faith. He was a type of Christ, and as we have said, although Christ was a miracle in His birth and truly the Son of God incarnate, yet the death prepares the way for a superlative testimony from heaven. Without tracing this principle, which you may do for yourself, so far as the Word is concerned, let us note its application in experience. As to ourselves. We are born of God, and are sons in the Son by right of our birth from above: But how true it is that the course of our spiritual experience seems to be deeper and ever deeper baptisms in death—His death—in order that more and more of the power of His resurrection may be known by us and manifested in us. There seem to be cycles of death and life, or tides, and while each cycle or tide seems to compass our end more completely or leave us at lower ebb than ever, there comes with ever increasing fulness an uprising of spiritual life, and knowledge, and power. Thus while the death destroys the "old man," we "the new man," live increasingly by that life which is not human but divine, and upon which—and which alone—the seal of God rests. This is a deliberate course taken by God with us. See it further in service and work.

Is it not true that most, if not all, of the pieces of work raised up by God to fulfil some ministry in His eternal purpose have firstly had every evidence of being God born, but subsequently at some later time, have gone down into a time of deep and awful death, seeming disintegration, break up, loss, until there appeared that nothing would remain. Sometimes this has been by persecution, massacre, and that counsel of malignity. Sometimes by a series of what we humanly call catastrophies, tragedies, misfortunes. Sometimes the causes are not apparent, they are inside, like some evil thing sapping the very vitals. Sometimes, again, it is an inexplicable arrest and pressure; a paralysis and a deadlock; and it is difficult to know whether it is from within or from without. All we know is that death reigns, or appears so to do. Place this rule alongside of some of the great missions for work abroad or at home, and see how truly it applies. What is true in the greater is also

true in the smaller—a local fellowship, a Bible or Sunday school class, or some other piece of work. Such an experience is not an argument that the Lord is not in it, but—provided always that its initiation was of Him, that we were put into it by Him, and that it has been kept on such lines as are in keeping with His mind and purpose—such experiences may be regarded as evidences of His concern to put it ever more fully where His highest attestation can be given.

The principle holds good in the matter of received truth. The Lord may reveal to us truth which is of great importance and which is intended to be tremendously fruitful in life and ministry. It comes with the power of a revelation, and for a while we rejoice in its light, talk about nothing else, and find that it works. Then something happens. Whatever that may be, the result is that we go down to death with and over that truth. For the time it seems to have lost its potency, and "all hope that we should be saved is abandoned." We wonder if ever we shall be able honestly to believe that again, much less preach it. But at length by a touch of life which leaves us as those who have dreamed (Psalm exxvi.) and in spite of all our past fears, that very truth is our chief emphasis, but now with a solemnity and reality not known before. Moreover, the Lord is making its ministry a power to others which is quite new and unknown previously. So in all this He seems to get more for Himself by resurrection than He did by birth. This may seem largely a mystery, but it is evident, and true to experience. There are other directions in which this applies, one of which we might mention. It is that of relationships. How frequently have we come up against this perplexing experience. Between those related, sometimes in the deepest bonds, for some reason, often quite without any *natural* ground, there has come the severest strain. It appeared that the old ground of fellowship was entirely breaking down and being lost. It might be by reason of some spiritual crisis in the life of one of those affected; some call to service or to go "a little farther" with the Lord; or some test of faith or loyalty to God. Whatever may be the cause, seen or unseen, such an experience is not uncommon. The first issue is an end of the kind or level of fellowship that has been. It would sometimes appear that the whole thing has broken down and gone for ever. At such a time serious questionings arise as to

the apparent antagonism of a conceived idea of what God requires with what looks manifestly to be plain common duty to others.

This is a bitter and harrowing time to the soul-life. The ultimate issue, if there has been a definite willingness to suffer the loss of all for His sake, and a holding on to God though blindly and with much weakness, is that the whole thing is brought back again, but yet not the same. "That which thou sowest is not that which shall be," it is the same yet different. It is on an entirely higher plane; a purer, holier, stronger, deeper thing, and capable of much greater spiritual fruitfulness. In a word, in the grave it has shed much of the human and in the resurrection it has become much more divine. The elements which are temporal and natural have been supplanted by more of the spiritual and eternal.

Having given this space to stating and illustration a fact, and enunciating or disclosing an abiding law, we must now say something about the nature of resurrection.

What is resurrection? It is the power of ascendancy over death! What is the central factor in resurrection? It is a life which cannot know death, a life which is indestructible! Such, however, is the nature of the resurrection to which we are giving our attention. There is a resurrection which is but the re-animation of the body for a time or for a judgment. That is not our subject. We are speaking of the resurrection of Christ and our incorporation thereinto.

By our new birth from above we become partakers of the life of God. That which the scripture in our versions calls "Eternal life" is the unique possession of the born-again; no man by nature has it. The whole course of true spiritual experience is for the strengthening and development of that life, and this particularly takes place, as we have seen, through crises and cycles of death and resurrection. What is the Lord's supreme aim with His children? It is undoubtedly to get them to live by His life only. To this end He will more and more take away their own life.

As the time of the Church's translation becomes more imminent this truth will have an increased emphasis, so that to live victoriously at all, or work effectively there will need to be a great drawing upon the Lord for His life. When the saints are translated that they should not see death, and when that great shout of victory over death and the grave goes up (1 Corinthians xv. 54, 55) it will not be only

by some outside, external, operation of Divine power, but it will be the triumph of the resurrection of life within "The Body of Christ" which will express itself in that final glorious consummation of a process of ascendancy since the time when it was received by faith in the Risen Lord when new birth took place. This is a most important truth to recognise, for it explains everything. Why must we know weakness, impotence, worthlessness, nothingness, on the side of our natural life? Emphatically, that "His strength may make me perfect (or be perfected) in weakness." And what is His strength? "The exceeding greatness of His power to usward who believe, according to the energising of His might which He energised in Christ *when He raised Him from the dead.*" It is resurrection might and life. The more spiritual a believer becomes the more he will realise his dependence upon the life of God for all things. This will be true physically as in every other way.

The central principle of any "Divine healing" which is in truth of God and to spiritual purpose, is Romans viii. 11, an energising of the mortal body with resurrection life. This does not of necessity inevitably or invariably carry with it complete physical healing, but it does mean such a quickening as to make for a transcendence of the weakness or infirmity *which prevents a fulfilment of the will of God* in life or service. It means an accession of Divine life in our spirit so that we are enabled to do infinitely more than is humanly or naturally possible. This life cannot be taken hold of and used by the flesh. Immediately there is a dropping down on to a natural level by one who has been led into a life of faith there will be a recrudescence of death. An atmosphere charged with the life of God is always a place of renewal, refreshing, and strengthening to "him that is spiritual."

If Enoch was a type of the believers who will be translated that they shall not see death, then we must remember that "by *faith* Enoch was translated." What is the nature of this faith? It is the faith which depends upon Divine life for all things, and is therefore an abiding witness and testimony to the Resurrection of Christ. Hence, as the Lord's coming nears, we shall be forced to live exclusively by His life, "The life by which Jesus conquered death." This is the life by which God's people have triumphed in all ages. A close study of the Old Testament will reveal that it was faith in resurrection life which brought the Divine



vindication. "That they might obtain a better resurrection" was the motive which made them victorious in death, therefore over the authority of death. The ascendancy of spirit so markedly characteristic of New Testament believers is to be accounted for on the ground of a life within their spirit which could not see death, the life of Him "Who dieth no more, death hath no more dominion over Him," for "it was impossible that He should be holden of death."

Now it is important to remember that death is not only a law or a principle. It is that, but the scriptures constantly make clear that behind the thing there is a person. Just as in giving eternal life the Lord gives Himself, for, said He, "I am the resurrection and the Life" and it is "Christ in you the hope of Glory," so back of death there is "him that had the authority of death, that is the devil." Conybeare translates that "The Lord of death."

The great battle in Egypt which issued in the establishing of that which for all Old Testament times was pointed to as the classic illustration of the exercise of supreme Divine power, was not originally between Jehovah and Pharaoh or the Egyptians. The latter were involved, and were ultimately destroyed because in the presence of Divine revelation and manifestation they persisted in rebellion. The real battle was between Jehovah and "all the gods of the Egyptians," which gods were but the spiritual heirarchy of him who had ever made it his aim to be "Equal with the Most High," and had assumed the role of "The god of this world." A right understanding of that story would make this very clear, that it was a conflict between the Lord of Life and the Lord of Death, and the Hebrews were only translated out of the Kingdom of darkness and the authority of death because a lamb had shed its blood, and through death had destroyed him that had the power of death. That is the background of Calvary.

In His Cross Christ drew on Himself the whole heirarchy of evil, and went down under it to the bottommost reach of its domain, and then by reason of the life which it was not possible should be holden of death He stripped off principalities and powers, broke through and rose their conqueror, and in resurrection far above all rule and authority was the first begotten from the dead—the first and inclusive One of all who should be identified with Him. We now see that the final triumph of His Body will be the con-

summation of Revelation xii. 11, victory over the system and its power by reason of the life of the Risen Lord indwelling. If it is true that this is progressive, then it is the power of Satan as "the Prince of this world" which is being broken by the life of Christ increasing within us, or to put it in a more useful way, the power of Satan can only be destroyed as we, through death, "Know Him in the power of His resurrection and receive His risen life more and more."

In conclusion let us point out that after His resurrection our Lord was, because of the peculiar nature of His resurrection state, no longer subject to natural limitations. Time and space had no more control of Him. The principle abides and applies now. When there is a living in the life and energy of resurrection life we are children of eternity and the universe. Prayer touches the ends of the earth, and the significance of our being and doing is of universal and eternal dimensions; there are no limitations.

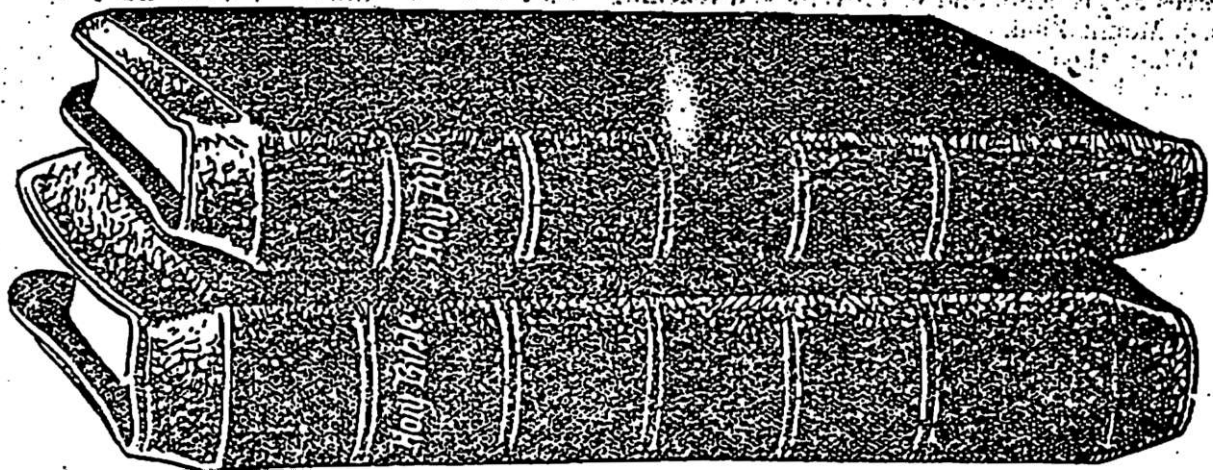
So then, beloved of God, the natural life is no longer a criterion; whether it be strong or weak it matters not. Its strength does not mean one's effectiveness in spiritual things, whether that strength be intellectual, moral, circumstantial, social, physical. Its weakness does not carry a handicap. We are called to live and serve only in His life, and it is the only efficiency, but the sure one. Then we must try to keep in mind that the Lord's purpose in all that seems to be destructive of us is to get us upon this plane which is in every sense supernatural.

Further we must see to it that all the means whereby this life can be strengthened and increased are used to the full, and a clear discernment of "The Body of Christ" is of supreme account. This life is the life of the whole corporate Body, and the individual member can only have it in relation thereto. This subject is dealt with more fully elsewhere, but here it must be the closing word because we are dealing with incorporation into Christ, and this is Christ in His fulness as the Head, but not alone as Head, but as "One Body." What is true of the Head must be true of the members. What is true of the Vine must be true of the branches. What is true of the Last Adam must be true of every member of His race. "Planted together...in likeness of His resurrection" said the Apostle, and thus he prayed that it might be more and more experimental; "That I may know Him, and the power of His resurrection." T. A.-S.

September 1926

# A WITNESS AND A TESTIMONY

(The Honor Oak Messenger, London)



Meetings for Spiritual Edification, the Proclamation of the Gospel,  
Prayer and Fellowship, at Honor Oak Church, Forest Hill Road, S.E.22

SUNDAYS:—11 a.m. and 6.30 p.m.	WEDNESDAYS:—8 (Bible School).
MONDAYS:—8 (Prayer Meeting).	SATURDAYS:—7.30 (Prayer Meeting).

Ministers: T. AUSTIN-SPARKS  
T. MADOC JEFFREYS

All particulars may be obtained from Mr. G. PATERSON, 27 Tintagel Crescent,  
London, S.E.22, the Church Secretary.

## MINISTERS' LETTER

HONOR OAK FREE CHURCH,  
September 3rd, 1926.

BELOVED OF THE LORD,

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

Gracious promise! But given to the redeemed: those who have accomplished the "exodus"; who are "out."

The witness to a Redeeming God always brings tribulation. The Blood while it saves and speaks to us the continually better things is also uttering its loud challenge of God's wrath and judgment against principalities and powers, which in turn stir up in hellish rage and opposition the carnal mind of this world.

The moment God's "Now" has been fulfilled in your heart, and through the Cross of Jesus, the Christ of God, you have passed out of death into life, you are a living factor for God in an actively hostile world. Do not think for a single instant that you will escape the malignity of this Egypt. The prince of this world held you in bondage as long as he could, and now that through the Blood you are out of that captivity, he pursues you yet with all the forces at his command to prevent you reaching that Mount Zion.

What then? It is still the Blood of the Lamb that shall be his destruction and your salvation. The deep is cleft for you because of the Blood; you shall pass through rage and tempest inviolate.

There is nearly always manifest immediately after some escape from the snare of evil the sudden and well-nigh overwhelming rage and activity of the enemy: the waters, the rivers, the fire, and the flame. New births enrage Herods and Pharaohs. The sword of the destroyer is immediately athirst. You may expect "liveliness" when through the Blood you have made some further step in the pilgrimage of your faith. At such moments the newly released spirit that had commenced its song of deliverance is threatened with the reactions of dismay at the fury of the oppressor, and the song is suddenly hushed in the face of the apparent turning of the battle against one. Steady! Listen to the Voice of Thy Beloved. "Fear not, for I have redeemed thee. I have called thee by thy name; thou art Mine."

The Blood of the Eternal Covenant would again speak its blessed message to our hearts. We are to go forward unflinchingly through the deep, through the floods; and through the fire and the flame. This is the way of His Cross.

It needs this faith in the faithfulness of our God if we are to go through. To commence to run is good. That first leap of faith is joyous. But there is the long race, the patient continuance, the meeting of lions in the path, the fiery trials.

The apostle gloried in these. The activities of adversaries were to him the evidence of strategic positions to be won. The rage of the enemy an indication that sword thrusts were taking effect. And so the word to many a warrior who stands in a field of dire conflict and fierce oppression is "Stand fast! Stand fast!" "Fear not....redeemed....The Blood....Thou art MINE."

Strike hard with the "spoken word" of the Testimony, and stand firmly upon the ground you have taken:

Yours in His courage,

T. AUSTIN-SPARKS,  
T. MADOC-JEFFREYS.

## OUR LOCAL FELLOWSHIP.

ALL our times are in the Hand of God, and they shall be fulfilled in us to His glory, if we but learn to cease from our own works, and thus allow Him to work out His will through us in the due times and ways of His manifold wisdom.

How blessedly in these days is He doing all things well! Taking pains with us to teach us how not to make haste, but to wait His appointments. We tremble lest we spoil His Pattern. I. THE CONFERENCE (AUGUST 20th-24th).

We were so conscious of the God-given character of the theme of this. The terms of the theme seemed to answer all the question of our heart as to what the Lord would have us do as a "Fellowship" at this crisis. If our readers will consult it as it is found elsewhere in this issue it will be plain that those who would be found in such a Fellowship and Ministry of the One Spirit *must be free!*

How wonderful that without any strain of advertisement or organisation such large companies of God's hungry children should gather for a Conference in London, in August! And from near and far. Once again too the world significance of our fellowship was indicated in

the presence of representatives from many lands. And all bore testimony to the dire need of a corporate fellowship in the Holy Spirit to be behind every proclamation of "Jesus is Lord" in the lands where Satan's throne is.

Prayer as a world ministry in the power of the Holy Spirit in hearts identified with our Lord in His Cross (crucified together) was the emphasis throughout the days. The final meeting on Tuesday evening brought us face to face with the way of the Cross, going out unto Him without the camp, bearing His reproach, which is the reproach of God Himself: "the reproaches of them that reproached Thee are fallen upon me." Already the issue before the church was prophetically made clear:

#### II. THE DECISION.

We hardly care to separate our "church meeting" of the 25th from the Conference of the preceding days. All were conscious that it was one session before the Lord. Many of our friends were with us in the prayer-time preliminary to the actual "church meeting." When they had to leave the gathering in order that the registered members might face the call of God, we were glad to believe that this would be the last occasion for such unspiritual breaks in Holy Ghost fellowship, and that for the future our fellowship would be open for the counsels of God to all whom we can accept as having part with us in this ministry of the Spirit.

But the "church meeting" was a blessed time. The restraining Presence of the Lord was so manifest.

The crisis before the church was very clearly put. The deacons after months of prayer, but profitless correspondence with the Baptist Union representatives, had come to the unanimous conviction that we had to go back to the purely spiritual issue raised in May, when we declared ourselves to be a fellowship in the Holy Spirit (through the redeeming work of the Cross) in relation to the whole Body of Christ, and that we could not be tied down to any denominational associations or interests. The point at issue now was could we upon that basis hold premises that were so manifestly linked up by past association and interest with the system the Spirit of God, in our hearts, condemned. It was not as to whether we had a moral or a legal right under the "trust deed" to continue in these premises: the deacons were of opinion that these claims could be sustained. Could the Lord bless the ministry and fellowship of world-wide significance with which He was entrusting us if we remained in these pre-

mises? In a word, Was the Lord leading us out in the light of the Vision? Were we prepared to go out because He was leading, and for that reason alone? Ours not to ask at the moment "Where" and "How," but upon the spiritual principle alone, under His clear command to "Come out...and be separate."

The hour had come. There was no need of discussion. Apart from two neutrals the whole fellowship revealed the fact that the Lord had been bringing us to one mind; we believe sincerely it is His. We decided to vacate the premises upon this spiritual principle alone—that the Lord's work could not be carried out in them.

Thus, as with the father of those who are saved by justifying faith, we are going out not knowing at the moment whither we go; but amply assured the Lord will provide us with a spiritual home.

#### THE FUTURE.

This is still obscure as to fact, though not to faith.

We shall have to wait upon the Lord for a suitable site for a place of assembly. We need a Hall, and convenient rooms included, for the gatherings and service of "The Fellowship." This is item No. 1. The premises in prospect for what has been thought of as a "Training Centre" are still remote from our acceptance upon present terms. We must in each instance be free to carry out our ministry. We are feeling that such a Centre has still its place in the vision, but as the situation has thus developed the character and scope of the ministry of this local fellowship is becoming more clearly defined. The delays have written deep into our spirits the fact that "he that believeth shall not make haste." We shall need a Centre for allowing terms of close contact, intensive fellowship and teaching, for such as the Lord will lead to us who are ready to go out with the Proclamation of the Cross against the powers of Satan in different parts of the earth, but who need the spiritual equipment and also the bonds of our fellowship for such a ministry. Then we anticipate there will be many who coming back from fields where the fight has well-nigh broken and defeated them will need such succour and re-inforcement as the Lord shall enable us in this way to give. As we have already announced the Lord's people have sent in some £300 to this end.

With regard to the Hostel necessities. These appear now as if they might be met by several Christian homes being open for the receiving of such as shall be led to stay in this neighbour-

hood for the sake of the fellowship and ministry. There are two or three such homes already open as guest-houses, and the Lord is laying it upon our hearts that the entertainment of such guests is a corporate responsibility. Enquiries in these matters should always be addressed to our Secretary.

#### THE HALL.

We come back to this as the most pressing charge upon us at the moment. It is not our thought that the Lord would have us possess elaborate premises. But we shall require a Hall convenient for our gatherings, to seat about 500, and the usual additional rooms, &c. This building must meet with the approval of the local authorities, and the simplest structure consistent with comfort would, together with the ground site, cost something between £2,000 to £3,000. This is the price of "freedom" for "The Testimony."

This matter of providing a home for the fellowship is, we realise, a matter for our own very definite obligation before the Lord. We are not unmindful of this, and we are conscious our "little flock" have it upon their hearts. It has been a continual source of wonder and praise to record the grace of God manifest in the liberality of His people's gifts. During the past quarter nearly £400 have been given freely and anonymously in "The Lord's Offering."

But we seek the practical co-operation of all who read these pages and share this Testimony with us that they shall pray with us that the Lord will vindicate our stand, and that all resources required shall come in before we move. The Lord's Offering was all given, and the people had to be restrained, ere the Tabernacle was built. So be it with us.

#### CONFERENCES.

The Lord is setting His seal that these regular gatherings of His people with us are in His will and plan. They will therefore be held in the beginning of each month. The next as from Friday to Monday, October 1st to 4th. The theme and particulars as below.

#### SUNDAY SCHOOL.

It is interesting to note how the Spirit of God is moving in our departmental work in close correspondence with the larger vision. He is "withering-up" the old systems. Our superintendents and teachers have been conscious of the departure of all life and unction in the school as at present constituted. We are recognising that we shall have to adjust our

conception of what is called "Sunday School work" to the spiritual ministry of the fellowship as a whole. The mechanical methods are breaking down. What form the Junior Fellowship will take we do not yet know. What is the Lord's way here? At the moment there is no clear indication as to what He would have us do. During the past month there has been an "open school" gathering around the beautiful model of "The Tabernacle" we possess. We have learned this lesson at least that the "gold, the silver, and the fine linen" must be brought in for this ministry among the children. The superintendents and teachers seek your prayers for wisdom to discern, and for executive ability to carry forward, the Lord's plan.

#### DR. LUMSDEN.

During the Conference our sister confirmed in more detail the wonderful work God had been doing during the visit of Miss Leathes and herself upon the Continent. There is an appalling need for the clear testimony to the Cross in spiritual effectiveness. We feel our sister will be led out again, and propose in future to include her ministry in our announcements for your co-operative prayer.

#### DEPARTURES.

On Saturday, September 4th, we bade "Godspeed" to our sisters from Hephzibah House, New York City, U.S.A., whose fellowship with us right through this summer has been so mutually enriching, and will result we are convinced in far-reaching and fruitful spiritual service.

In nothing has there been a more striking example of the actuality of our membership in the One Body of the Christ than the way in which our sisters and ourselves have been knit together in spirit as to the common interests of our Lord's world-wide purpose. We feel we are as much in "Hephzibah" in its spiritual reality as our sisters are; and it is their testimony that they also belong to us. The witness and the testimony are one, because the church of the living God is one *living* reality.

Our brothers Frank Brignall and Cyril Bond "went forth" on the same date to Glasgow, the former to resume, the latter to commence the course of preparation for service at the Bible Training Institute. We stand with them for the enduement of His power and the working out of His will for their ministry.

#### OUR FELLOWSHIP AS A TRAINING CENTRE.

It has been borne in upon us that the time may have come to move definitely forward in this

ministry without waiting for further material evidences of the Lord's will.

The essence of "the training" will be provided in the spiritual fellowship as found among us in the ministry of the Word and the revelation of the Lord as we gather together; but provision may also be made for specific studies in relation to the Word of God, and steps are being taken to arrange for the accommodation of those who shall be directed to us, and whom we feel free to receive. Accordingly those who may now be led to seek our ministry in this way are requested to send to our secretary, Mr. Paterson, for particulars. We are hoping the October Conference will mark the inaugural gatherings for this work.

#### AUGUST CONFERENCE THEME.

We publish this in full because it describes so clearly the vision of fellowship and ministry to which we realise the Lord is calling us as an assembly of His people, and also illustrates the spiritual character and ends of "The Training," referred to above.

#### THE CENTRALITY OF THE CROSS.

##### I. *As to Fellowship in the Holy Spirit.*

- i. The Cross as the Gateway of Fellowship.  
Access to the Divine Fellowship.
- ii. The Cross as the Ground of Fellowship.  
The basis of the Divine Fellowship.
- iii. The Cross as the Goal of Fellowship.  
The Climax of the Divine Fellowship.

##### II. *As to Prayer in the Holy Spirit.*

- i. The Cross as the Motive of Prayer.  
The Love of God.
- ii. The Cross as the Reason of Prayer.  
The Method of God.
- iii. The Cross as the Weapon of Prayer.  
The Triumph of God.
- iv. The Cross as the Conclusion of Prayer.  
The Consummation of God.

##### III. *As to other Phases of Ministry and Service.*

#### ACKNOWLEDGMENTS

WE proposed under this heading to include in future all gifts received towards the various departments of this ministry, but giving simply the number of receipt which will have been received by the donor in each case. This will serve as a sufficient mark of identification to the friends concerned. They are known to the Lord, and indeed to us, as those in whom His grace is thus made manifest.

It may be necessary to point out that there will be two accounts as kept by our secretary. (I) For the new premises we require as the

home for our assembly, a Hall, &c., (II) The Training Centre towards which we have already received approximately £300.

During the past month the following sums have been received by Miss Sach (29 Mundania Road, S.E.22) towards the cost of printing and posting this paper: Nyack, U.S.A., £5; New York City, £1 4s. 8d.; French Congo, 10s.; Cornwall, 2s. 6d.; Friern Road, 2s. 6d.; Ireland, 2s.; Fulham, 1s.; Wimbledon, 6d. Total, £7 3s. 2d. (These gifts are apart from the contributions made by members of the local fellowship).

Miss Hawes, 24 Rye Dale, S.E.22, our mailing secretary, will be pleased to send regularly all copies required. It should be understood that no charge is made for this paper, and none as such is expected. We are desirous that no single member of the Body of Christ in all the world should be deprived of fellowship with us in this ministry of truth and prayer, and it might well be that force of circumstances prevented them from sending any contribution. *The Gospel is free!*

We should however like to make it clear that we expect permission to be sought for the reprinting of articles from this paper. All communications relating to this and to other matters concerned with the paper should be directed to T. Madoc-Jeffreys, Bathurst, Canonbie Road, S.E.23, who acts as Editor.

#### MINISTRY BEYOND OUR BORDERS

(Information for co-operative prayer.)

MR. SPARES.—September 13th to 17th; Dieulefit, France; 18th to 30th, Glasgow; October 4th to 7th, Folkestone; 11th to 15th, Dublin; 18th to 22, Worthing; 28th, Leicester.

MR. JEFFREYS.—September 28th, 29th, Bayswater; October 10th, Down Lodge Hall; 14th, Keswick Hall, Walthamstow; 21st, Willesden; 25th to 28th, Abbey Street, Bermondsey.

DR. LUMSDEN.—September 23rd, Palmer's Green; October 8th, Bloomsbury; 13th, Farnham.

#### BOOKLETS

(WITNESS AND TESTIMONY.)

THE first two of this series are now on sale, 2d. each.

- I. 'Incorporation into Christ,' No. 1, by T. Austin-Sparks.
- II. 'Incorporation into Christ,' No. 2, by T. Austin-Sparks.

## OCTOBER CONFERENCE

Friday, October 1st.—Fellowship, Tea, from 5.30. Meeting 7.30.

Saturday, October 2nd.—Meetings 3.30 and 7. Tea at 5.

Sunday, October 3rd.—Meetings 11, 3 and 6.30. Fellowship and Tea 4.30.

Monday, October 4th.—Meetings 3.30 and 7.30. Tea at 5.

*The Theme* :—

LIFE ABUNDANT AND TRIUMPHANT THROUGH THE CROSS.

DEATH (spiritual).

Its nature.

Its basis.

Its issues.

Its personal authority, "The lord of death."

THE CONQUEST OF DEATH.

The basis destroyed.

The issues arrested.

The person nullified.

THE LIFE, whereby Jesus conquered death.

Its reception, in "new birth."

Its increase, in obedience.

Its specific testimony, in "The Body of Christ."

Its criterion in service; permanence.

Its consummation, in resurrection and trans-

lation.

Friends needing hospitality during the whole

or part of the time are asked to write the Secretary,

Mr. G. Paterson, 27 Tintagel Crescent,

S.E.22.

Fuller details in leaflets sent on application.

## THE INNER MAN OF THE HEART

Or, the Believer's Sphere of Life and Base of Operations.

THERE is no subject more vital in relation to fulness of life and effectiveness of service in Christ than this that we are now to consider. It embraces all the practical meanings and outworkings of the redemptive purposes of God in and through the Cross of Christ.

The phrase "The inner man" is not infrequently used in the word of God, and, as we shall see, is but one expression used in connection with a theme of extensive range. But here at once let it be seen as that which first of all discriminates between the "inner" and the "outward" man. This discrimination in the

scriptures, however, is not that made by the psychologists or philosophers as such, whether they be ancient or modern, pagan or "Christian." These recognise but mind and matter: for them the "inner man" is the soul, and the "outward man" the body. Not so in the word of God. There the "inner man" is the spirit, and the "outward man" the soul and the body, either or both. These two terms or designations are respectively synonymous with "natural man" and "spiritual man," and these two are put asunder by the sword of the Spirit, the word of God (Hebrews iv. 12). It is just as dangerous to yoke together what God puts asunder as it is to put asunder "what God hath joined together," and in this particular matter more chaos, paralysis, and defeat are due to the confusing of these two than ever we shall be able to measure, in this life.

The only oneness of the three, spirit, soul, and body, is in that they compose or comprise one man. The literal translation of I Thessalonians v. 23, is "Your whole person," or "Your whole man," or "The whole of you, spirit, soul, and body"; and three distinct Greek words are used, as elsewhere. The Word of God does not use words at random, just for variety's sake. Basic spiritual laws are involved in its words. The very word "natural" as applied to man, as we know, is the Greek word *psuchekos*, the Anglicised form of which is psychical. "Spiritual" is the adjective of "spirit," and "soulish" is the adjective of "soul." In James iii. 15, "sensual" is used, but "soulish" is more accurate, and it is interesting and significant to note in passing that these two descriptions are given to *wisdom*.

That which makes man unique in the whole realm of creation is not that he is or has a soul, but that he has a spirit, and it may be that uniting in one personality of soul and spirit makes him unique beyond this creation, in the whole universe. Soul is never spoken of in relation to God as God. Angels are spirits. Christ did not pour out His spirit, but His soul unto death; His Spirit He handed back to the Father of spirits. It is hardly necessary to describe the soul here, although we want to help from the very foundations.

What a great—and in most people—almost complete, place and dominance is held by feelings and emotions. On the one hand, fear, grief, pity, curiosity, pleasure, pride, admiration, shame, surprise, love, regret, remorse, excitement, &c. Or in another direction;

imagination, apprehensiveness, fancy, doubt, introspection, superstition, analysis, reasonings, investigation, &c. Or in a third direction, desires; for possession, knowledge, power, influence, position, praise, society, liberty, &c. And still in another direction; determination, reliance, courage, independence, endurance, impulse, caprice, indecision, obstinacy, &c. These all in their respective directions representing the emotional, the intellectual, the volitional, are the components of the *soul*. Now consider how much of this has its place in Christian life and service, from the first step in relation to the gospel through all the course of Christian activity. It is here that we ask for patience in pursuing the subject when we make the tremendous affirmation that all this—the sum total of human feeling, reasoning, and willing may be placed to the account of the matter of salvation, either for ourselves or for others, and yet be *utterly unprofitable and of no account*.

We recognise that if the full impact of this declaration, with all its implications was to come by revelation to the "inner man" of Christian people and workers it would be nothing short of revolutionary in all methods, means, and motives. Surely, for instance, we know by now that remorse and regret for sin leading to tears and resolutions does not mean salvation. Decisions, confessions, and religious feelings, are no criteria, any more than are reasoned conclusions, intellectual convictions, mental acceptances, aspirations after the sublime, the beautiful, the "good." Does someone enquire then "do you rule out the intellect, the reason, the emotions, the human will or resolution?" and our answer is emphatically we do rule all this out as an initial and basic factor in the matter of salvation, it is secondary, later, and even then only a bond-slave and not a master.

Let us ask some questions which will clarify the matter. What was it or where was it that death took place when "death passed upon all," and it came true that was said "in the day that thou eatest thereof thou shalt surely die"? Was it the body? Obviously not. Was it the soul? If our foregoing description truly represents the soul, then, again, obviously not. Repudiating the suggestion that the words were but a sentence of death to be carried out at some future time, there remains but the third part of man's "whole," namely his spirit. That was the topstone of God's creative work. The organ in man of all the

Divine activity; the sphere and instrument of all the operations of God. God is a spirit, and only spirit can have access to or fellowship with spirit.

Only spirit can know spirit. I Corinthians ii. 9-11.

Only spirit can serve spirit. Romans i. 9, vii. 6, xii. 11.

Only spirit can worship God Who is Spirit. John vi. 23, 24. Philippians iii. 3.

Only spirit can receive revelation from God Who is spirit. Revelation i. 10. I Corinthians ii. 10.

We shall return to this later.

Let it be clearly recognised that God determined to have all His dealings with man and fulfil all His purposes through man by means of that in man which was "after His own likeness," that is, his spirit; but this spirit of man for all such Divine intentions must be kept in living union with Himself, and never for one instant infringe the laws of its Divine union by crossing over to the outer circle of the soul at the call of any emotion, suggestion, argument or desire coming without. When this took place death entered, and the nature of death, as the word is used in the scriptures, is severance in the Divine union of spirit. This does not mean that man no longer had a spirit, but that the ascendancy of the spirit was surrendered to the soul and this at a time when the soul had accepted from without by desire, and reason, that which was intended to draw away from fellowship with God. "Drawn away by his own lusts (desires)."

This is where the "fall" begins, all else follows. From that time the inclusive designation of man in a state of separation from spirit union and life with God is "flesh."

When Paul speaks of the "flesh" he does not refer to flesh and blood in the natural body, but to denote the principle of human life which takes the place of the spirit in its primary state and purpose; and this "flesh" principle or state—variably called "the old man," "the body of sin," "the body of flesh," "the body of death," "the natural man," is the centre of the residence of the enmity against God. This enmity is there, even in such as sing hymns, say prayers, delight in God after an outward manner, go to church, have a passion or genius for religion, and it only requires the true spiritual meaning of the cross of Christ to be applied in order to make it manifest. Death then, in scriptural meaning, is loss of correspondence with God in spirit, and the spirit of



man falling out of that union ceases to be for man the vehicle of God's revelation, the sphere of God's life in man, and the instrument of God's activities through man: and there is no other. This leads to another question: What is the nature of the spirit? There are three main departments or faculties of the spirit, conscience, intuition, communion; but there are numerous other capacities, as we may see later.

It is here that we find the scriptural description of man to run entirely counter to the conclusions of "scientific" psychology. We have observed that the psychologist will not allow the threefold description of man as spirit, soul and body; but only soul—or mind—and body. And yet now he has to confess to the existence of a third element. He recognises it, finds his chief fascination and interest in it, builds up a whole system of philosophy around it, and often borders on calling it by its right name. He however recoils and calls it "the subconscious mind," "the subjective mind," "the subliminal self," "the secondary personality," &c. Listen to some of the things which indicate the length to which such teachers go: "The soul consists of two parts, the one being addicted to the truth, and loving honesty and reason, the other brutish, deceitful, sensuous."

"There is a schism in the soul." "The existence of a schism in the soul is not a mere dogma of theology, but a fact of science." "Man is endowed with two minds, each of which is capable of independent action; and they are also capable of simultaneous action; but, in the main, they possess independent powers and perform independent functions. The distinctive faculties of one pertain to this life: those of the other are specially adapted to a higher plane of existence. I distinguish them by designating one as the Objective Mind, and the other as the Subjective Mind."

"Whatever faculties are found to exist in the subjective mind of any sentient being necessarily existed potentially in the ancestry of that being, near or remote. It is a corollary of this proposition that whatever faculties we may find to exist in the SUBJECTIVE MIND of man must necessarily exist, in its possibility, potentially, in the mind of God the Father Almighty."

When one reads things like this, two things press for expression, first the exclamation "O why don't you name it aright and call it 'the spirit'?" The other, "what a tragedy that such men should have gone to pagan

philosophers such as Plato, who never heard the men of the Bible or read them, for the basis of their system, instead of going to the Bible itself." What a peril it is for "Christian" men to preach the results of human research and learning and bring the Bible to it instead of bringing it to the Bible!

For us here the Bible name and nature of this third reality is held to. It may be thought to be immaterial what it is called if the result is the same, but we hold that it is vital to recognise that we are dealing with two things absolutely distinct and separate and not with two sides of one thing. This will be seen as we go on.

There is a peril in speaking of "Divine union in the upper reaches of the soul," for there is no such thing. Divine union is with spirit, "He that is joined to the Lord is one spirit," and however highly developed soul life is there is no "Divine union" until the spirit has been brought back to life.

This then opens a further question: "What is it that is 'born again'": when that essential and indispensable experience takes place? (John iii. 3, 5, &c.).

Nicodemus stumbles on the physical question, but is soon told that "that which is born of the flesh is flesh, and that which is born of the Spirit is SPIRIT."

It is not the body then, neither is it the soul. "The sinful body of the old man was destroyed" Romans vi. 6 and "They that are Christ's have crucified the flesh, with the affections thereof." The passages on this are too many to quote, but look up "Flesh," "Old man," "Natural man," etc.

The answer to the question is emphatically that new birth is the impartation of Divine life to the spirit of man. That spirit, because of atonement made for the sin of the soul, and the carrying away of the dominant flesh principle by Christ into His death, is begotten again of God in the resurrection of Christ from the dead to share His resurrection—deathless—life. Only on the ground of Christ's resurrection and our incorporation into it as the superlative act of Almighty power is there union with God, and this act initially takes place in our spirit. From that time it is "in the newness of the spirit," "walking in the spirit," in fact, as the Word makes clear, everything is to be in the spirit for those that are now "spiritual."

We regret that space does not allow of our completing the subject in this issue, but it will be continued "in our next," and we shall then

complete what we have begun on the nature of "spirit," and proceed to show further scriptural divisions between soul and spirit, see how it is that because man has a spirit he is open to the impact of all spiritual beings, especially to evil spirits when he refuses the Spirit of God. We have also to see how the entire concern of God is with our spirit or "inner man," and then how only that which proceeds from our spirit by the operation of the Holy Spirit effects any spiritual end.

The whole treatise will be in booklet form very shortly.

## THE DIVINE FELLOWSHIP AND RELATIONSHIPS IN THE BODY OF CHRIST.

### I. THE FELLOWSHIP.

The distinctive "Fellowship" of the church, the Body of Christ, both as on earth and in heaven, is clearly defined in the following words: "Our fellowship is with the Father, and with His Son, Jesus Christ."

These words are both definite and ultimate: they not only state its exact character as now experienced by the Lord's people, but they indicate also the final glory of this fellowship. "When Christ, our Life, shall be manifested, then shall we also be manifested with Him in glory."

In another passage it is said that we are "called," and this by God Himself "into the fellowship of His Son, Jesus Christ, our Lord."

Here the sense of the words is not only that we are called into a fellowship *with* Jesus Christ, the Lord—that does not go far enough—but with Him into His own fellowship, to share it with Him: namely, the fellowship He enjoys with the Father as the Son of God. It is the Fellowship of "Sonship."

Lest our faith should faint before the exceeding glory of this prospect, not to mention the seeming impossibility of such as we are entering into so sublime an inheritance, the statement is preceded by the encouraging affirmation, "God is faithful."

More frequently this fellowship is described as "the fellowship (or communion) of the Holy Spirit."

In the revelation of the Tri-uno God, through the Christ, it is made manifest that the Father and the Son have their Fellowship of One Life in and through One Spirit. Thus when John

declares "our fellowship is with the Father, and with His Son, Jesus Christ," he means that the church enters into this fellowship of the One Spirit. Or as Paul puts it, "through Him (the Christ, Jesus) we have access unto the Father *in the fellowship of One Spirit*" Ephesians ii. 18 (Conybeare).

But this access is through a *crucified* Christ: crucified, then glorified. It is made possible only through the death, the shed blood, of His Cross, in the first place; and then by Him again as Ascended in the power of His Resurrection, He ministers the fruit of that Passion in giving to us of His own eternal Life, and maintaining us in that Life, in the power of the blood of the eternal covenant.

Very plainly is "THE WAY" into this fellowship set forth in Hebrews x. 19, 20: "Having therefore, brethren, boldness for the entrance into the 'holiest' by (in) the blood of Jesus, by a newly-made (literally, 'newly-slain and living way' which He hath dedicated for us through the Veil, that is to say, His flesh, and having a Great Priest over the House of God, let us draw near...." (Newberry).

Thus we see "the entrance into" this fellowship is through that exceedingly narrow door of His Cross. There is no other way. Neither, when we consider the Divine Nature of this fellowship, and our own depraved condition, could there possibly be any other way. "I am the Door." The whole light of the Gospel is focussed upon this "entrance into." Let us briefly consider how it has been made possible for members of a fallen, sinful, lost humanity to enter into the fellowship of the Divine Being, the Holy God, Whose very Presence is a consuming Fire towards sin:—

1. By the Incarnation of the Only Begotten (from all eternity) Son of God, that thus in the likeness of our sinful flesh, He might take away, not only our sins, but our very nature, "the old man," into that death of His Cross. Identification with us, as well as substitution for us, must be found in that Cross, and appropriated by faith.
2. By the Power of His Resurrection in which, when He had thus, through Himself, made purification for our sins, He took that "Humanity" glorified into the Godhead: God has glorified Him *in Himself*. Thus we, having accepted His death as our death, may now accept His Life as our life, and are "born again unto a living hope by

the resurrection of Jesus Christ from among the dead."

3. By the ministration of His Life, through the Spirit, in fellowship with the Father, that we though still sinful may be maintained in the Presence of God by the continual cleansing of the blood of the eternal covenant. For it is only thus we can walk in the Light as He is in the Light.

Our fellowship is therefore that of "sons" with the Father, but only as members of Christ. We are partakers with Him of the "Sonship."

It is not necessary to say that this unspeakable glory would have been quite beyond our attainment even if Adam had never sinned. *This is not the estate from which Adam fell.* Whether God would have called him into this glory is another matter. It seems to be suggested as the destiny God had purposed for him, but it would even then have been an almost inconceivable act of Divine grace and condescension for God to have called a sinless race of men, through His Son, into the Oneness of His Own Life. How much more then is the infinitude of this grace whereby sinners, such as we are, members of a degraded race, and impregnated with the virus of Satanic rebelliousness, are called into "sonship."

Do we need to point out, further, that this fellowship is far above that which angels enjoy. Though they worship in the angelic joys, no archangel ever entered into the fellowship of the Son of God with the Father. But He, Who was so rich in this inheritance of the Father's glory, for our sakes became poor, that we through His poverty might thus become rich, rich in Him. In Whom also we have obtained an inheritance, heirs of God, joint-heirs with Jesus, the Christ. His "holy brethren" are we, partakers of the Heavenly calling, a calling from on High, that we might become at last "acknowledged sons" (huioi) of God even as we are now "born-children" (tekna) of God. Beloved, *now* are we the "born-children" of God: it is not yet manifested what we shall be (that glory is still veiled) but we know that when HE shall be manifested, we shall be like Him; and we shall see Him according as He is! Did He not say, "The glory which Thou gavest Me, I have given them; that they may be one, even as we are ONE"?

Forgive us if we seem redundant, but we wish to emphasise the scriptural revelation that

our membership of the Body of Christ by One Spirit means that we are incorporated into the Life of the Only Begotten Son of God, as He has now become for our sakes—through His Incarnation, Passion, Resurrection—the Son of Man in the Godhead, the last Adam, the Head of the New Creation.

#### RELATIONSHIP.

But this fellowship is not an individual matter, either now or hereafter. As we have seen, it is fellowship in a Body.

Of course, there is first, our personal direct relationship with the Lord Himself, and the corresponding fellowship with Him. We would not wish to minimise the importance of this, since it is of the *first* importance. Praise God, there is the blessed experience of worshipping the Father in the Spirit through the Son. We are individually temples of the Holy Spirit, and there is primarily the glory of a personal fellowship with God, a walking with God, the practice of which is the unspeakable privilege of every child of God. And we would insist upon the necessity of "holding fast the Head." There can be no safe prospect of heavenly communion with other children of God unless we know individually and directly the reality of our own personal life hid with Christ in God. If there be not first of all the most definite and effective joining to the Lord in One Spirit as to our own life, there would be little value in proceeding to consider the comprehension with all saints of the length, breadth, depth and height, of this "FELLOWSHIP."

Our first and essential relationship, therefore, always to be maintained, even if it means an absolute solitariness in this world, is that between God the Father and our own spirit, in and through Jesus Christ, our Lord.

But while this is so, we discover as soon as we are brought into this relationship that others share it. All that has led up to this has been a matter of individual conviction, revelation, and choice, and is still a personal experience of God; but this very experience immediately relates us to others. When as Paul puts it it pleases God to reveal His Son *in* us (not, merely *to* us) we become aware that this Divine Indwelling is the portion of many. It is not exclusively ours. On the contrary we find that the Life in them and in us is One Life, One Spirit; and that if we are to continue in this blessed personal relationship with God in His Son, we must not only recognise that this is so,

but that there are laws of relationship as between Him, and them, and ourselves, which we must obey. In other words we begin to discern the Body.

From henceforth "The Fellowship" is most richly enjoyed in fellowship with others. Personal communion with God is in no danger of becoming weakened; rather is it strengthened, for we find it an imperative necessity to cherish these newly discovered relationships with "the saints" if our own communion with our Lord is also to be maintained.

The child of God now discovers he has no exclusive right to say, "My fellowship is with the Father, and with His Son, Jesus Christ." When he realises what are the implications of this confession he shrinks from such a personal and individual claim. Now he understands that to be *in* Christ is a larger dimension of experience than to have Christ *in* him. He is turned from the inward to the outward directiveness of the Spirit. Christ is now not so much his: as he is Christ's. And with this the purposes of God in his salvation begin to dawn upon him. He belongs to a corporate assembly of God, the church of Christ. His Lord laid down His Life for this end. If the blood has spoken to his own heart about the glories of his personal salvation, it will now begin to unveil the tremendous purposes of God in that Body, the Church, which *He* (note) purchased with His own blood!

So it is borne in upon him that it is "*Our* fellowship." And a new significance enters the opening words of that prayer the Son of God has taught us, "*Our* Father," for only One ever had the right, individual and personal, to say "*My* Father." He is the One Who has abdicated His "aloneness" for our sakes in order that we might be made joint-heirs with Himself in the new Divine-Humanity. This is the implication of that gracious Resurrection word of greeting to His Church, "Go unto My brethren and say unto them, I ascend unto My Father, and *your* Father; and to My God, and *your* God." His "*My*" has become the church's "*Our*"! Thus He is found in the midst of the church, but God over all, blessed for ever. Yet not ashamed to call us brethren, for now "Both He that sanctifieth, and them who are sanctified, are all out-of One, even God"!

What a baptism in the Spirit is this! To be incorporated into a unity of brethren with the Son of God in and over all! Mystery of

Godliness in Him and in us! Therefore the world knoweth us not, because it knew Him not.

But we must return to this emphasis—that this incorporated Fellowship is not for our single and individual exaltation, but for our becoming ultimately, with all saints, a Habitation of God by the Spirit.

It is this recognition of the living Temple, the House of, and for, God, which the Son is building throughout this dispensation, that will deliver us as individual believers from that egotism which would abrogate to our own personal enjoyment a fellowship of the Holy Spirit, Who is God. We shall no longer consider the baptism in the Holy Spirit in the light of a personal experience but as the Divine Act whereby we are released from individualism, and made to share a life and ministry in the universal "Passion" of the Son of God. It is Divine Will and Purpose we shall now consider. What is *He* after? Personal experience vanishes from our horizon as being of small consequence. For us to live—is CHRIST!

Ah Christ! "So also is Christ!" A Body! Many members! And He, the Head! This is the Vision. We see the Son of God building the House of God; first of all, begetting out-of Himself; and then incorporating into the Body of His glory, this living Fellowship. And we become gladly eager to yield our whole being to Him that by His Spirit He may use us in this corporate fellowship of the Holy Spirit.

Thus we see the discerning of the Body of Christ as a Fellowship in practical relationships becomes a necessity of our spiritual life. We venture to suggest that it is the failure to discern this, practically in local fellowships, and equally practically in the world-wide *oneness* and relationship of all true believers, that lies at the root of all spiritual arrest and ineffectiveness to-day. "For this cause many are weak and sickly among you and many die." There is One Work and Ministry of the Holy Spirit. It is the building of the Body of Christ. If we are not in this, we are not in the Directive Will of God. And it is only possible to be in it, by the baptism of the Spirit, whereby we are brought into a fellowship of effective relationship with all members of the Body in all the world.

When we come to consider this fellowship in the Body of Christ as a practical matter of spiritual life, we see there is nothing that so necessitates the working-out of the Cross in

our individual experience. For this revelation of the Body is not a truth to be held theoretically or doctrinally, but must result, if revealed in us by the One Spirit, in the laying down of our lives constantly in a supreme ministry of sacrifice for the other members of the Body. We would warn our readers, how it may be possible to hold and talk about this truth from the objective standpoint—the vision of it only—and at the same time know little of its experimental demonstration in our lives.

*First.* There is the New Commandment. The Law of the Spirit of Life in Christ Jesus. The love of God is poured forth in our hearts by the Holy Spirit. But what is this love? It is not only a love for God, but God's own love: the love wherewith He loved us. This is a truth that often appears in these columns. And we must continue to reiterate it as "the hammer" of the Lord's work. The last words of our Lord's Priestly prayer for His church were: "That the love wherewith Thou hast loved Me may be in them, and I in them." It is this love that manifests the glory of God in His church to principalities and powers, and demonstrates to the world of men that we are actually disciples of the Christ of Calvary. It is the gift of God. It is not in us. Far from it! Sadly we have to record that so often the world has had just cause to sarcastically exclaim, "How these Christians love another!" And this not with regard to periods of persecution by an organised pseudo-Christianity, but with reference to the rivalries, jealousies, and pettinesses of those who are truly "born again," but have not known that baptism of the One Spirit into the corporate Life of the Son of God.

"According as I have loved you." This is the standard. It is high and holy, even as God is High and Holy. It is of the Heavenly One, and it is only as we abide by His Spirit in that Heavenly One, with His transcendent Throne Vision of the Eternal Purpose, and His Divine Love constraining us unto those supreme ends that we shall be able, by the power of the Cross to lay down our lives for the brethren. A self-less ministry of love in the Spirit will mark our real membership of that church which is His Body.

*Second.* Here is also the realm of the Divine Authority in the Church. It is useless talking about power and authority—it simply arouses the mockery and accusation of Satan—unless we are found abiding in His Love as in the Body.

For the authority we speak of is not a doctrinal authority, but a *functional* authority. It is realised here on earth as it is in the Throne of God, only as there is found a demonstration of this Unity of Love in the Spirit. Herein lies the glory and responsibility of our Lord's charter of power to us, when He says—

"Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

"Again, I say unto you, That 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."

But this "gathering-together" is by the Spirit; and in the love of God.

T. M. J.

(To be continued.)

## THE TRIALS OF FAITH.

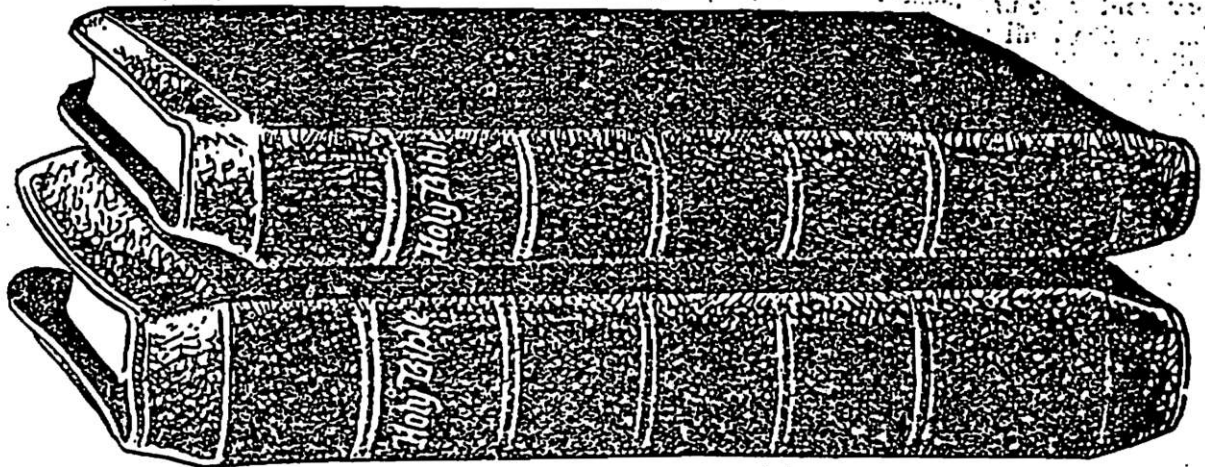
But conflict, though it ends in triumph, produces weariness. After great efforts and great success the spirit of faith is often suddenly, and, as it thinks, unaccountably, depressed. A reaction is felt, when dryness succeeds to that life and energy which has carried us on hitherto. At such an hour our very blessings try us.

This is not faith's first experience. When the word first calls us, though it costs us outward grief, the joy it gives, not to say the excitement it occasions, keeps us from dwelling on our want of fruit. The Lord has promised a land and a seed. On this we can leave our country and kindred, not knowing what the promise will cost us, or how much is to be endured before we obtain the fulfilment of it. We eat the words, and in our mouths they are sweet as honey: we know not that they may be bitter in the belly. Even Terah, the old man, is stirred by the call, little knowing what its results may be. So we start with joy; but years on years pass away: mercies by the way are given, but we have as yet neither the promised fruit nor the inheritance.

October 1926

# A WITNESS AND A TESTIMONY

(The Honor Oak Messenger, London).



Meetings for Spiritual Edification, the Proclamation of the Gospel,  
Prayer and Fellowship, at Honor Oak Church, Forest Hill Road, S.E.22

SUNDAYS:—11 a.m. and 6.30 p.m.

WEDNESDAYS:—8 (Bible School).

MONDAYS:—8 (Prayer Meeting).

SATURDAYS:—7.30 (Prayer Meeting).

Ministers: T. AUSTIN-SPARKS  
T. MADOC JEFFREYS

All particulars may be obtained from Mr. G. PATERSON, 27 Tintagel Crescent,  
London, S.E. 22, the Church Secretary.

## MINISTERS' LETTER.

HONOR OAK FREE CHURCH,  
October 12th, 1926.

BELOVED OF THE LORD,

Have we "respect unto the recompense of the reward"? Do we discern its Divine nature? For this is the vision that strengthens faith. It was the secret of Moses' emboldening to essay and to effect that ministry to which he was called. In all his trials of faith and afflictions "he endured, as seeing Him Who is invisible." He beheld "the Glory."

The glory of God appeared in the bush, and in the mount, and in the passing-by the cleft in the rock; at the entrance of the tent of the church, and between the cherubim over the mercy-seat. But these were the occasional and dispensational manifestations of God's grace. What sustained Moses day by day was the Invisible Glory he beheld by faith, and he had respect unto the nature of the reward.

So with us. Blessed are they that believe, yet have not seen. We rejoice upon the hope of the glory of God. But to us there has been no manifestation to our sense. We see the glory of God in the face of Jesus Christ, by faith. We know Him to be the God of Glory and our Saviour. Yet now unseen and unrealised by sense. Still we behold Jesus, crowned with glory and honour, even that of God. "In Him dwelleth all the fulness of the Godhead bodily!"

This is faith. But there is hope also. We rejoice upon the hope of that glory. We wait with steadfast endurance throughout this so-called Christian age for it. What? To behold His glory—to see Him as He is? Yes. But far more: Depth of His loving-kindness! To share His glory: to be like Him! To be His brethren, in that day. To be confessed as such by Him before the assembled universe. When Christ Who is our life, shall be manifested, then shall we also be manifested with Him IN GLORY! This is the nature, the character, of the reward—His glory!

So we gladly share His shame, His despising, His forsakenness, His toil of love. As He bore the reproach of His Father Whom the world did not know, so we bear His reproach; for neither does the world know Him, though it talks much about Him.

What matters then present trial, sorrow, defaming, conflict? If we suffer with Him now, shall we not be also glorified together?

And so, rest of faith, assurance of God: He is faithful. And His Yoke of the Great Compassion of the Cross is easy and light, for the love of God poured forth in our hearts is our sustaining—while we behold and worship that Eternal Glory, and know that the crowning day is coming—very soon.

Yours in this swiftly-coming Hope,

T. AUSTIN-SPARKS,

T. MADOC-JEFFREYS.

## NOVEMBER CONFERENCE

This will probably be the last Conference held in the present church premises. May the glory of God rest upon our "exodus"!

Meetings—

Friday, Nov. 5th.—Fellowship Tea, from 5.30. Meeting 7.30.

Saturday, Nov. 6th.—Meetings 3.30 and 7. Fellowship Tea at 5.

Sunday, Nov. 7th.—Meetings 11, 3, and 6.30. Fellowship Tea at 4.30.

Monday, Nov. 8th.—Meetings 3.30 and 7.30. Fellowship Tea at 5.

Theme—The Cross and Spiritual Service.

1. As the means of "The Perfecting of the Saints unto the work of the Ministry."
2. As the abiding basis of the service of the (spiritual) House of God.
  - (a) The preludes to service.
  - (b) The principles of service.
  - (c) The pattern of service.
  - (d) The privileges of service.
  - (e) The prospects (or reward) of service.

Friends needing hospitality during the whole or part of the time are asked to write as early as possible to our secretary, Mr. G. Paterson, 27 Tintagel Crescent, S.E.22, our present accommodation being limited.

Fuller details in leaflets, also sent on application:

## BOOKLETS

(WITNESS AND TESTIMONY.)

THE third in the series 'Incorporation into Christ' will probably be ready by the end of this month. No. I. and II., as before. No. III. 'Incorporation into Christ (In likeness of His Resurrection).' Price 2d. each. By T. Austin-Sparks. Applications to Mr. G. Paterson, 27 Tintagel Crescent, S.E.22.

## THE LOCAL FELLOWSHIP AND MINISTRY

GLASGOW AND DIEULEFIT.

THE month of September has been a time of exceptional strenuousness for our brother, Mr. Sparks. There has been the sustained service at the Tabernacle, St. George's Cross, Glasgow, with the break at Dieulefit, Southern France, September 13th to 17th.

Concerning the latter we append extracts from a letter from Mr. Henry Johnson, Nimes (Gard) :—

"I am sure that you will be interested to have news of Dieulefit Convention. From the very outset, one felt that the Convention was launched upon a tide of life, and that the prayers of the people of God had prevailed for a clear atmosphere.

"Speaking geographically the scope was great. I recognised men hailing from the most northern province of France, and others from the Pyrenees. They came from the North East, and from Nice, from the West, the Centre, and from scattered posts along the whole range of the Cevennes. Practically the whole of Protestant France was represented.

"Leading men of the Belgian Gospel Mission were present. Two English University men sandwiched themselves in with the French theological students. Pastors had come from Switzerland and Italy.

"All these realising the character of the Convention were keen of scent after vital spiritual truth. Mr. Sparks' God-given messages cut away the entanglements of soul from spirit, so quickly, so powerfully, so sharply, so clean a cutting away, 'as no two-edged sword could have done.'

"Then followed in marvellous sequence clear light upon the Anointing, baptism in the Holy Spirit, and incorporation into Christ.

"The climax of the Convention was reached on Thursday (September 16th) when it was demonstrated that scores of men and women had grasped by faith the inner meaning of the Cross, and were seeking their place in Christ, to share His Life and Spirit—

Broken and emptied vessels,  
For the Master's use made meet."

We publish this purely for the praise and glory of God.

Mr. Johnson goes on to relate how immediately following the Convention those who were so blessed went out to their appointed ministries, and how the Lord worked mightily

with them, thus attesting to the real work of the Spirit wrought in their hearts during the Convention. The true Fire of God burning in their hearts gives power to their testimony and preaching.

Our brother returned to Glasgow on the 18th, but the strain of the ministry had put a severe tax upon his physical resources, and we do not forget there is an enemy abroad to whom this "Testimony of Jesus" is provocative. Increasing pressure manifested itself during the final stage of the Glasgow ministry, and there came an alarming physical attack and crisis on Sunday, September 26th. We were summoned north (according to James v. 14), and all we can say is that the Lord came in with His Life. He vindicated His word once again. While on Monday, the 27th, there still remained the extremely critical phase of the sickness, by Wednesday, the 29th, our brother was able to take the journey home! The restoration was continued, and he was further strengthened so as to take a part in the ministry of our local Conference, October 1st to 4th.

"Glory be to God!" It has been a great testimony to Calvary's Victor, and an encouragement to our faith.

It should be added that the month at Glasgow was a time of real blessing. The writer received several testimonies of the light and help that had come through the messages. The Cross will have new dimensions for some souls in Glasgow.

### OCTOBER CONFERENCE.

As one has remarked, "The Theme, 'Life abundant and triumphant, through the Cross' constituted a challenge to the lord of death." We came into the Conference through fierce fires of testing, and therefore it was an added joy that the final and crowning message of the season was given by our brother on the words, "This my son was dead, and is *alive!*" How apt the words sounded in all our hearts. They fitted our case so exactly. The distinction between legal and spiritual sonship was set forth. By the "new birth" we enter into the "new creation" of God, of which the Christ is the Head, and we in Him. It is the Life of the Glorified Son of Man we share. This is the true Sonship of God.

But the Spirit of God during the greater part of the Conference emphasised the reality of the *death* out of which we are delivered through that mighty death of the Lord from heaven.

We saw that Adam's death was the spiritual death of the *soul*, and is, so to speak, a living



death. It is not mere cessation of being, but a separation from that true life of the human soul which is only possible by a spiritual energy and fellowship. Adam in his sin had fallen out of correspondence or vital relationship with God. He was no longer a *living* soul; and through him this tragedy of a spiritual death in the soul of man had passed upon the entire race (Romans xv. 12-21).

The phases of this death are revealed by the degree of the Spirit's impact upon the soul. First, and generally, there prevails a deadness, an insensibility to spiritual realities: sin, eternity; God, the devil. The average man is quite oblivious of the tremendous spiritual realities in which his life is involved: "there are no bands in their death." Secondly, there is the phase of inability, weakness: "when we were yet without strength." When the law of God comes in with the knowledge of sin, the death of the soul is revealed as a positive inability to respond to spiritual claims and a corresponding impossibility of a life of fellowship with a Holy God. Finally, there is that awful aspect of our spiritual death when it is revealed that actually we are enemies of God. Death is seen as that Satanic corruption of being in which we are involved through sin, death reigns through sin, so that, apart from the regenerative grace of God, we remaining unrepentant, shall sink into that final and second death where the worm dieth not, and the fire is not quenched.

But, our Lord has tasted death for every man! He died to sin itself. He went down into Hades, made sin for us, and accursed. He took the race down into that all-inclusive representative death of Calvary; that death was "death of deaths, and hell's destruction." He has accomplished a final and complete jurisdictional Act of God in his death.

Then, marvel of heaven and earth! He was raised out of Hades into the Throne of Deity. He lives for us!

It only remains that we accept this judgment upon our sin with broken and contrite hearts, and thus be free, through the Blood of the Covenant, to receive His Life as He lives by the Eternal Spirit. This is not only the Life that conquers death, but it transcends the very possibility of death.

Death still has its realm of attack in our natural soul-life, and upon our physical frame; but our spirit-life is hid with Christ in God; and as we abide in Him by the Spirit's power through the Cross, we are quickened continually

in spirit, soul, and body, and thus the prayer of I. Thess. v. 23 is answered.

The ministry of the Conference was enriched by two valuable messages from our sister, Dr. Lumsden, and our brother, Rev. A. S. Crowe. The former spoke on the Saturday evening upon the "proving" Presence of the Holy Spirit in the church. He is the Consuming Fire of God before Whom no dross or guile can hope to stand. In these last days of the age, as in the first, judgment will be manifest in the house of God; and as Ananias and Sapphira were discovered in their unreality, so these days of the coming of the Lord will be a fiery test as to whether the gold of the faith of the Son of God be in our hearts.

The message of our brother, Mr. Crowe, on Sunday afternoon, continued this exhortation of the Spirit. From the lives of Abraham and Lot, he drew the distinction between a faith that walked *with* God, and one that walked with men. When we are *taken* in translation it will but be the manifestation of what is already an inward experience, a walking with God. Then will come the revealing in judgment of what is now a secret life, the secret of the heart; and "*one shall be taken: the other left.*"

The Conferences are marked by a spirit of conviction as to the necessity of obedience to new revelation if the children of God are to go forward in that intimate walk of the Spirit which He desires. It is thus found that upon each occasion a number of those who are manifestly already baptised by One Spirit into the One Body are brought up against some further obedience of faith and confession. And this Conference was no exception. We had the joy of baptising some dear and faithful children of God, some of whom by reason of physical infirmity and age could have well excused themselves before men, "but not before God." Thus they confessed publicly their identification with their Lord in His death, and in His resurrection. They, with others, were brought before the assembled church on the Monday evening for corporate prayer, that under the One Anointing their life in Christ and His grace for ministry might be more fully manifest. And the Lord was in the midst.

#### OUR EXODUS.

At the church meeting held on September 27th, and in the absence of the pastors be it noted, the fellowship decided that they would vacate the present premises as soon after the November Conference as possible. This issue had been presented to the church as being their next

necessary step of faith, independent of any prospect of other premises. We thank God for their faith in being prepared to go out, "not knowing whither."

#### THE LORD'S PROVISION.

During the past few weeks there had been indications—unknown to the assembly—that the Lord would meet us at the door, for He had been moving some of His children to give lavishly to His cause. About £900 came in during a few days, and altogether our resources for the new needs amount to some £1,200.

In connection with these remarkable gifts, while the donors wish to remain anonymous, it may be said they are very blessed in their history, and represent a real thanksgiving to God for the light and life received through this fellowship, and a personal preparedness to be identified with the purposes for which it is realised the Lord has raised up this WITNESS AND TESTIMONY. The leadings with regard to some of these offerings have been truly wonderful, and a great encouragement to us. A message from His word that came to one in particular has had far-reaching effect. It is, "Bring ye all the tithes into the storehouse, that there may be meat in My house—and I will rebuke the devourer for your sakes."

We feel the time has come when the Lord would speak to us all in this way, that we may share in the privilege of the ministry.

This provision of funds coincided with the apparent liberation of the premises we have had in mind during the past few months, and concerning which we have written so cautiously; for we needed to be sure of the Lord's plan for us in this direction, and even now are quite prepared for Him to destroy our present prospect of occupying them if they are not in His will for us.

A few of our number have had to take the spiritual responsibility of leadership in this matter, and thus have been in negotiation for the taking over of the house and grounds known as "Forest Hill School." These premises are in Honor Oak Road and some ten minutes' walk from our present buildings.

The house contains twenty rooms, with a small hall attached, capable of seating comfortably about 150 persons. Some of the rooms in the house are large enough to be used as small lecture halls, class-rooms, or dormitories for students. Thus there is included an immediate place of refuge for our regular assembly, with the possibilities for all the suggested developments.

The grounds are extensive, comprising two acres, and being behind and below the house, are admirably secluded. Here there is ample level space for the erection of a Conference Hall to seat, say 500; and also any other buildings of a temporary character that may be needed for the work. We have therefore accommodation for Hall, Hostel and Training Centre all upon one site.

If the negotiations go through we shall be able to give clear descriptions and full information in our next issue.

One of the problems that confronted us was the increased inaccessibility of this new place of meeting for the older and more infirm members of our fellowship. (In some respects the new "House" will be more accessible to those coming from other parts of London.) We are glad to say that already there is prospect of a service of one or two of "the Lord's chariots" for this purpose. We remember that Joseph sent "wagons" for Jacob who limped and was old; but in this case *we are not going down into Egypt.*

#### TO THE WORK.

It will now be necessary that all who are interested in the sustaining and development of this ministry shall begin to gird themselves, for there is plenty to do, and plenty to pray for.

The house will require adapting to our requirements, and to those of the local authorities. It will also need furnishing. The Hall will have to be fitted for our gatherings with sitting accommodation.

We propose furnishing upon the simplest lines compatible with comfort. It may be that some of our readers may be led to send gifts of furniture (we have already a few such articles), but we would ask them to make enquiries of our secretary, Mr. Paterson, before sending anything along.

The grounds and gardens will need restoring to some semblance of order and beauty. The kitchen garden and glass-houses made serviceable. Here our men and boys can be marshalled. There is good training for the Mission Field in some of this service.

Our sisters will soon have the task of thinking out the refurbishing of the house with carpets, linos, curtains, &c. We give these mere suggestions of manifold ministries.

As to the financial needs, the upkeep of the premises, rent, rates, repairs, staffing, &c., will mean an annual cost of anything between £600 to £700. Against this, of course, the Hostel

would render some more or less regular income.

Then there will be the initial outlay of adapting the buildings to our use, putting in order, and furnishing—including the provision of seating accommodation of the present hall. This is much too small for our larger gatherings and we shall have to proceed immediately with the erection of the proposed Conference Hall in the grounds. We estimate that this last item cannot be met under a cost of £1,500. Altogether we are led to ask the Lord for the sum of £5,000 to meet all the requirements of Hall, House, and training Centre. And as we have seen He has already commenced to set His seal upon the work.

We are mentioning these needs for the information of our fellowship in this and other lands that they may join with us in prayer. Do we need to say that in mentioning them we think of no other obligation? We are quite sure the Lord has His own channels of supply. At the same time it is but practical to state that all gifts of money or of goods should be sent through the secretary of our fellowship, Mr. G. Paterson, 27 Tintagel Crescent, S.E.22. Mr. Bond, the treasurer, 51 Overhull Road, S.E.22, is the custodian of all funds, and is keeping books that register the destination of all gifts so that they shall be used for the purpose given, whether for Hall, Hostel, Training Centre, or—

**A STATEMENT AS TO OUR SPIRITUAL POSITION AND MINISTRY.**

We are glad to have got through the announcements of the last long paragraph, and leave its matters to the Lord, in order to turn our attention to the more important question of the nature and purpose of our Fellowship.

*We recognise that a few words of explanation are peculiarly necessary at this time.* Our coming out of association with any organised religious body, and our removing into these new and unusual premises require a clear statement of our position. And we are not unmindful of the activities of that Evil One who would seek to prejudice our witness, not only to the world, but among the children of God, by false reports and misrepresentations. There have not been wanting signs of his work in these directions. We would therefore seek to make it plain:—

1. We are not a new sect.
2. We do not seek to de-limit the Body of Christ; that is to say, we do not consider that our fellowship, or the standard of our fellowship, de-limits the church, the Body of Christ, as distinct from all other members

of that Body in the world. It may seem obviously unnecessary to state this; but there have been misrepresentations along this line, foolish as it may seem.

3. Therefore we are not against other forms of Christian expression and ministry. We believe that "Grace is with all them that love the Lord Jesus Christ in sincerity."
4. But, we are not considering ourselves a "church" in the modern acceptance of the term, with a closed membership roll. We hold ourselves free to be in fellowship with all the children of God who may come to us.
5. We are certainly not an organisation, driven by machinery along hard and fast lines, or under the domination of two or three individuals. We recognise that organisation will be necessary to discharge our duties and functions as a fellowship of believers; but this, with all leadership and guidance, must come out of our corporate prayer-life, and thus be free to be continually ordered by the Spirit.

Positively, we desire to be a free fellowship in God, the Holy Ghost, for all believers who have the witness in themselves, and whom we discern as such, that they are the children of God through faith in Jesus as the Christ, and Him crucified. The Cross of the Christ shall be indeed to us the touchstone of faith. We realise it is the gateway into the liberty of the true children of God, while it is an effectual closed door to every false professor. We have a conviction that the Lord is giving to us a ministry to all such true believers, who may be led to us, or we to them, and this for the perfecting of the saints, and unto the building-up of the Body of Christ, in these final days.

Thus we have no boundaries of sect, or race, or land. We would be a free fellowship in the Lord Jesus, safeguarding His Truth by the Word, and by the Holy Spirit, Whom we recognise as the alone Lord in the church.

And further, we would impress this—we seek no prominence, no publicity. We have no world-ambition to be a "movement" of any kind or degree. We repudiate the thought of "place" or "power." The Lord forbid! Our desire is to be the servants of God, and yours also for Jesus' sake. We are compelled however to recognise that the Lord is bringing us into touch with His children in many parts of the world, and that He is giving to our fellowship a ministry of prayer for them, and likewise for many precious portions of the field.

Our Fellowship is becoming a means of strengthening to many who are coming through and spending a few days with us, and thus the thought of such a ministry as the Hostel may afford is suggested to us. The monthly conferences are also having an increasing seal of God upon them, and it is possible they may be held even more frequently.

It is the ministry in the Fellowship of the One Spirit that is being demonstrated in our midst, a practical evidencing of the FACT of the Body of Christ, a selfless service, mainly in prayer, which is the natural outworking of the truth of the Cross.

After all, we cannot stay with the mere declaration of the truth of the Cross. This will have its result not only in individual lives, but what is far more important and crucial to the purpose of God, it will have its fruit in the corporate church which is His Body. It is this practical life of faith in fellowship which, operating through the Divine Love, glorifies God before principalities and powers. A Cross without a Church is as anomalous as a Church without the Cross. It is therefore in the demonstration of the New Commandment, a corporate prayer-fellowship, in which each esteems the other better than himself, that the ministries of the Spirit may be recognised, the orderings and appointments of God, and the "utterance" for the pure ministry of His word may be forthcoming; in this fellowship likewise will be found the true training of workers, and the healing and renewal of such as have been beaten in battle, or bruised and broken in spirit by the enemy, and this often by reason of their spiritual isolation. Moreover it is along lines the Holy Spirit shall determine, and not we ourselves, that this ministry shall develop.

It is for these reasons that we wait upon the Lord for His patterning, and fear to run before Him. Hence our announcements have been tentative and cautious.

Brethren, pray for us that we may in all things be faithful to Him Who calls us.

#### SUNDAY SCHOOL.

Perhaps a word may be said here with regard to the probable development of the necessary work among the children. It is evident that the School, along the old lines, will not be possible in the new premises. It may be for this reason the Lord has been withholding His unction upon certain gatherings of the teachers. He is no longer recognising the system. But throughout this time of testing the teachers have retained their strong personal interest in their children, and it would seem as if their ministry

is to become more individual, and that they will need to gather their children to their own homes, or to other homes put at their disposal. At the same time it will be more than ever necessary for them to keep in fellowship for corporate prayer, and for all of us to remember the words of the Lord, "Suffer the children to come unto ME."

#### ACKNOWLEDGMENTS

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The paper is free. Send for copies to Miss Hawes, 24 Rye Dale, S.E.22.

Any donations, as the Lord may lead, to Miss Sach, 29 Mundania Road, S.E.22. Correspondence with regard to the matter, and spiritual questions arising therefrom, should be addressed to T. Madoo Jeffreys, Bathurst, Canonbie Road, S.E.23.

#### MINISTRIES FOR PRAYER

MR. SPARKS.—October 18th to 22nd, Worthing; 25th, Balham; 28th, Leicester; 29th, Ludlow; 30th, 31st, Birmingham; November 1st to 4th, Bradford; *Honor Oak Conference*, 6th to 8th; 9th to 11, Newcastle; 12th to 15th, Edinburgh; 16th to 18th, Malvern; 22nd to 23rd, Sunderland; 25th, Leytonstone, also Kurku and Central Indian Hill Mission, Westminster Central Hall (afternoon); 28th, Stratford; 31st to December 2nd, Falmouth.

MR. JEFFREYS.—October 21st, Willesden Green; 25th to 28th, Bermondsey (Abbey Street); November 2nd, Postal Workers' C.A. (Aldersgate Street); *Honor Oak Conference*, 5th to 8th; 11th, North Willesden; 19th, Southend; 21st, Deptford; 25th, Kurku and C.H.M. (as above).

#### THE DIVINE FELLOWSHIP AND RELATIONSHIPS IN THE BODY OF CHRIST

(Continued.)

WE have seen that the authority of the Spirit in the Body of Christ is *functional*: that is, it is exercised as our *living* relationship with the Head is established and maintained; and this also includes the necessity of our *mutual* relationships in Him being likewise recognised and carefully guarded and maintained.

Thus two coming together by the power of His Spirit unto His Name demonstrate here on earth the truth of the Spiritual Body, and God Himself is Presenced by the Spirit. The

Anointing of the Head comes down to these members, and rests upon them.

This principle of the One Life in Christ is extended to larger companies, of course, as they come together; and is true, in fact, whether they come together in physical presence or not. It is the spiritual Oneness and the recognition of it that is the essential truth.

Nevertheless the Lord has emphasised the need of our coming together in physical presence, as a means that the Sovereign Spirit in our midst should thus energize and edify believers unto the Life of the One Body. At the same time we understand that all true believers in all the world are by the Spirit under the One Anointing of the Christ of God (as they hold fast the Head), and share in Him a *functional* Life.

We use this word *Functional*, not only because it corresponds to the Truth of the Body of Christ as a Spirit organism in which we are individually functional members (*vide* John xv. 2, "Every branch in ME, &c."), but because it brings in the thought of the corporate and *manifold* life and service in that Body. For there are brought into being by the authority of the One Spirit ministries and functionings which we have to recognise in one another. We have to lovingly discern one another in the Lord. We have to *dwell* together: and this in Unity. This may sound simple and obvious, but it is just here that the whole problem of the church here on earth comes in. And it is at this point that the great purpose of God in the perfecting of the saints, and in the building-up of the Body, has been baulked by the "carnality" of believers. NOTE.—We are using the word "carnality" in the Corinthian sense, that is, the psychical sense. I Cor. iii. 3.

And it is here that the law of the Divine Love in Christ has to operate, for the Spirit does not appoint and choose after the likings and preferences of the flesh; and the word and ministry are not in the wisdom of the flesh. Consequently the flesh is always stumbled as it comes into touch with these living relationships and functions of the ministry in the Spirit; and here again the flesh will be judged, and must submit to the Cross.

The church does not appoint or choose its ministers. The Spirit does. And it is for the church to recognise and approve the work of the Spirit. But no man taketh this honour unto himself, and the safeguard is the Sovereignty of the Spirit as revealed in the fellowship.

The Bible is full of instances of this difficulty of the flesh to recognise the choice and appoint-

ment of God. Election operates in the realm of service as in that of salvation; and remains a mystery of the Divine Wisdom. Did not the Lord thus rebuke Samuel for partiality concerning Eliab when the Spirit was searching through him for God's appointed and anointed, David? "Look not on his countenance, or on the height of his stature, because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance; but the Lord looketh on the heart." I Samuel xvi. 7.

So likewise in the New Testament the ministry in the church is not along the line of human preference, or of that kind that stimulates the admiration of the flesh. It remains entirely within the Sovereignty and appointment of the Spirit. We have seen the partialities of the Corinthian church as familiar illustrations of the readiness of the flesh to gather round some other Centre of Life than that hid with Christ in God: the brilliant natural powers of Apollos, or the prestige of Peter, prevented some of these carnal Christians from discerning and appreciating the purely spiritual character of Paul's ministry, which was apparently veiled behind infirmities of the body in appearance and speech. On the other hand there were those who had been blessed under Paul's ministry who were inclined to become partisans on that score, and spoil the relationship by bringing it down into the realm of carnal preference and controversy; and thus he is obliged to rebuke this carnality as well.

It requires a Barnabas to "see the grace of God"—a spirit truly humble and magnanimous: It was he, you remember, who brought Paul from Tarsus to Antioch; and there is no finer instance of spiritual discernment and obedience than his yielding place to Paul during the first missionary journey through Cyprus, when, because of the Spirit's authority and power resting upon him Paul becomes the spiritual leader of the mission. But how seldom is this grace found!

For we are apt in these days to speak of the Corinthians' "carnality" as typical of a primitive and immature Christianity, whereas if we examine our own hearts, and look narrowly into the relations of Christian service, we see how deeply implanted in the soil of Christian fellowship is this same dank weed of "love with partiality," the same preference for gifts that appeal to the flesh, the same worshipping of names, the response to dazzling eloquence, or reasoned logic, or powerful and pleasing personality, dominant will or thrilling psychical

force ; all these, rather than a seeking for that ministry of "The Word" as it shall be spoken by the Holy Spirit through whomsoever He will. And this is as true of "Conventions for the deepening of spiritual life" as it is of famous pulpits and churches.

We have to remember also in this question of ministry that "utterance" depends not entirely upon personal gift, even when this is spiritual, but upon corporate fellowship in this ministry. The "spoken word" of God does not come according to programme or even studious preparation ; though the latter must certainly be a factor, and the former perhaps not discarded entirely : but "the word of the Lord" is the word of the Lord, whether of knowledge, wisdom, teaching, evangel. It is the act of the Holy Spirit operating through the assembled church. This is the law of the Spirit of Life in the Christ as to ministry, undoubtedly. It is true that God, in His mercy upon our frailty and darkness, may so mightily endue some of His faithful servants as to make them independent of a carnal church. Yet even here it will probably be found that they are God's gifts to His people in answer to unknown corporate prayer. What one needs to realise is that God's main purpose is not after the individual life merely, but after the corporate perfection of the Church ; and that this perfection can only be brought about by our functioning in mutual relationships, in which it will be found that our appointment and service are not of our own choosing and liking, or of anybody else's choosing and liking, *but of God.*

I may desire to be an evangelist, but the Lord anoints me to be a teacher ; or I may wish to be a teacher, and he bestows upon me that burden of prophetic revelation that must be uttered according to His will. I might desire to be a leader, but He makes me by reason of a true spiritual discernment a humble counsellor, who shall in prayer that costs, strengthen the hands of him who is appointed to lead. There are others who would seek a more or less public ministry in the church, but the Spirit's appointment for them is the more deeply spiritual service of secret intercession. "But now hath God set the members each one of them in the Body *according as it hath pleased Him.*" It may not please our flesh ; but this is where the Cross comes in with its ruling out of all carnal choice and preference, and the Holy Spirit brings in the love of God wherein we lay down our soul-life for one another in the Body—that the Spirit may be Life !

For it is all the while necessary to hold clearly before our deceitful hearts, lest we stray from the truth, that the church remains a corporate fellowship in which these ministries are energized by the One Spirit through our mutual service in prayer, one for another.

Further we need to see how fatal to Unity, and also to our own spiritual life is this thrusting forward of ourselves for service. The leprosy no longer leaps to our forehead as it did in the case of Uzziah when he presumed upon a ministry before the Lord which was not his by appointment of the Spirit ; nevertheless we are uncovered before the devil and his principalities and powers, as those who are out of the will and place of God ; and our nakedness will be exposed in its own day. There is such a thing as *covering* in the Body of Christ. It is the Glory of the Christ, His righteousness through the Blood, that covers all ; but this is as we abide in Him ; and abiding in Him has its mutual relations, as He so often teaches us.

What does Paul mean when he speaks about having one's head *covered* because of the angels ? One does not wish at the moment to enquire into the particular question of authority that is raised in this passage—and we accept the fact, very obvious in the Spirit, that our sisters have a ministry in the truth—but Paul, instructed by the Holy Spirit, knew what he was speaking about when he uses this expression ; he knew that there are psychical sensitivenesses and openesses that will provide an entrance for deceiving spirits when we are out of our appointed place and service in the Body of Christ. A whole realm of tragedy is unveiled, as to its reason, in that phrase, "because of the angels." There are "wicked spirits in the heavenly places," and an uncovered head means deadly peril to the individual, and sometimes chaos unto the Body of Christ. Let the wise understand !

"*God has set.*" There is no authority for ministry and service but His. And here is the humility of the Christ Spirit. He is meek and lowly in heart. He was among us as one that served, and that service His Father's will, the path His Father's, and never His own. Church fellowship is the most salutary discipline. The dwelling together is the severest test of faith and love. We can love each other at a distance, and in theory ; but to dwell together, to serve together, and not in the relations of our own will, but of His will—this demands the constant laying down of the self-life. The unity of the Body is not a theoretical assertion

of faith wherein we may hold an independent ministry ; it has to be worked out in a corporate fellowship, and along practical and demonstrable lines. "In honour preferring one another." Glorifying in one another's prosperity in the Lord. Despising none. Rather each esteeming the other better than himself, and each serving according to the proportion of faith and the measure of the gift of Christ—called to be saints, *together*, and in heavenly places, revealed here on earth. T. M. J.

## THE INNER MAN OF THE HEART

(Continued.)

So far we have done little more than emphasise the fact that the supreme concern of the Lord is with the spirit of His children, for it is there that the fact and nature of sonship has its beginning, its growth, and its expression. We shall see more about this later, but for the moment it will be as well if we dwell a little longer upon the nature of the spirit. The body, we know, has its own threefold components. The soul also is a trinity, *i.e.*, reason, emotion, and volition. We have also shown that the spirit is tripartite. Its main departments or faculties being conscience, worship (or communion with that which is Spirit) and intuition.

Let us re-emphasise that while all men have these in a greater or less degree of consciousness this does not set aside the fact that all are "dead" in trespasses and sins apart from the new birth. There is no salvation in the New Testament sense of the word in having a conscience very much alive, or in being keenly attuned to the spiritual; and it is no argument that Divine revelation has been imparted because intuitions have eventually proved true. All this only shows that all men have a spirit which acts independently of the rest of their being. For the spirit in its different faculties to be the instrument of Divine purposes it has, as we have said, to be joined to the Lord, and the uniting factors are

1. The indwelling life of God as a gift at new birth.
2. The indwelling Spirit of God as the intelligent, executive member of the God-head.

There are many passages in the scriptures which indicate the difference between the outer "I" of the soul and the inner "I" of the spirit. For instance Paul says "my spirit prayeth,

but my understanding is unfruitful," I Corinthians xiv. 14.

Then in I Corinthians ii. the Apostle says that "The psychical (soul) man receiveth not, neither *can* he know the things of the Spirit of God, but God reveals them to the spiritual (or spirit) ones, and only the spirit ones discern them!

This distinction is very marked in Paul's recounting of the reception of his special revelation. "I will come to *revelations of the Lord*. I (the outer man) knew a *man* (the inner man) in Christ above fourteen years ago, whether in the body I (the outer man) cannot tell; or whether out of the body I (the outer man) cannot tell; God knoweth, such an one (the inner man) caught up to the third heaven. And I (the outer man) knew such a *man*, (the inner man) whether in the body or out of the body, I (the outer man) cannot tell: God knoweth. How that he (the inner man) was caught up to Paradise, and heard unspeakable words which it is not lawful for a man (the outer man) to utter. Of such an *one* (the inner man) I (the outer man) will glory; yet of myself (the outer man) I (the outer man) will not glory."

Here we see, amongst other things, that, unless the Lord gives the gift of utterance the things revealed to the spirit cannot be expressed by the outer man. In another place the Apostle asked the prayers of the Lord's people that he might have "utterance."

Many other instances might be given, such as "I delight in the law of God after *the inward man*," and Romans vii. as a whole, but this is sufficient to lead such as desire to do so to follow this truth through. Here are one or two references: I Cor. xvi. 17, 18; I Cor. vi. 20; Rom. viii. 16; I Cor. v. 5; I Cor. vii. 34; Heb. xii. 22.

Now we proceed to speak of the Lord's special concern with the inner man. Firstly we must realise that His supreme quest is for sons of His Spirit. The underlying and all inclusive truth of what has come to be called the "parable of the Prodigal Son," is the transition from one kind of sonship, *e.g.*, on the ground of law, to another, *e.g.*, that on the ground of grace. From the flesh to the Spirit. There is a sonship of God by creation on the basis of law. In this sense "we are all the offspring of God." But by "tho fall," the "going astray" or "deviating" (Genesis vi. 3), all the Divine purposes and possibilities of that relationship have broken down, and that relationship is no longer of value. "He has become

flesh," hence is "separated from God," in "a far country," and "dead," as well as "lost." Here grace enters and the Spirit through grace. The Spirit begins operations in that realm of death and distance, convicting of sin "against heaven" (the only adequate conviction), compassing the end of the works of the flesh in despair and destruction, constraining, assuring, producing penitence and confession, and at length bringing to the place of forgiveness and acceptance. From death unto life, but not the same life as before, there is no "again" in the original of the last clause of Luke xv., it is a life which never was before. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

This man is the product of the travail and energising of the Spirit, and everything in the relationship afterward is new. A "new robe," the robe of Divine righteousness. "New Shoes," a walk and a way in the Spirit. Rom. viii. 2, 4. A ring, the symbol of authority, the jurisdiction of sons *John* i. 12, 13. The fattened calf; food such as never was before, the best of the Father's house. Each of these points has in the scriptures a whole system of teaching.

The spirit of man being then the place of the new birth and the seat of this only true sonship (Galatians iv. 5-6), it also therefore being "The new man"—for it is "in the newness of the Spirit" that we are to live (Romans vii. 6 &c.)—here it is that all the operations of God in our education, fellowship, and co-operation have their base.

The only knowledge of God which is of spiritual value for ourselves or for others is that which we have by revelation of the Holy Spirit within our own spirit. God never explains Himself in the first instance to man's reason. Man can never know God in the first instance by his reason. Christianity is a revelation or it is nothing, and it has to come by revelation to every new child of God, or their faith rests upon a foundation which will not stand in the day of the ordeal.

"The Christian Faith" embraced as a philosophy or a system of truth, or as a system of moral or ethical doctrine may carry the stimulus of a great ideal, but it will not result in the regeneration of the life, and the new birth of the spirit. There are multitudes of such "Christians" (?) in the world to-day, but their spiritual effectiveness is nil.

The apostle Paul makes it very clear that the secret of everything in his life and service

was the fact that he received his Gospel "by revelation." We may even know the Bible most perfectly as a book and be spiritually dead and ineffective. When the scriptures say so much about the knowledge of God and the Truth as the basis of Eternal life, being set free, doing exploits, &c., they also affirm that "man cannot by searching find out God," and they make it abundantly clear that it is knowledge in the spirit, not in the natural mind.

Now it is just here that we come to recognise the nature of spiritual knowledge. How does God know things, by what means, does He come to his decisions, on what basis of knowledge does He run the universe? Is it by reasoning inductively, deductively, philosophically, logically, comparatively? Does He think things out? Has Omniscience a brain? Surely not! All this laboriousness is unknown to God. His knowledge and conclusions are intuitive. Intuition is that faculty of spiritual intelligence by which all spiritual beings work. Angels serve the will of God by intuitive discernment of that will, not by argued and reasoned conviction. The difference between these two is witnessed to by the whole monument of spiritual achievement. If human reason, the natural judgment, and "common sense" had been the ruling law, most, if not all, of the great pieces of work inspired of God would never have been undertaken. Men who had a close walk with God and a keen spirit union with Him received intuitively a revelation or leading to such purposes, and their vindication came, not by the approval of worldly human reason, but usually with all such positively opposed. "Madness" was usually the verdict of the wise. Whenever, like Abraham, they allowed themselves to drop out of the spirit into their own natural mind and reasoning they became bewildered, paralysed, and looked round for some Egypt of the senses to which to go down for help. In all this we are "justified in the spirit" not in the flesh. The spirit and the soul act independently and, until the spiritual mind has established the ascendancy and absolute dominion, they are constantly in conflict and contradiction.

In all the things which are out from God and therefore spiritual "the mind of the flesh is death," but "the mind of the spirit is life, and PEACE." This then is the nature of spiritual knowledge, which is the only saving knowledge. We said at the commencement that this recognition of the difference between the "inner man" and the "outward man" would be absolutely



revolutionary. Perhaps we can see this a little more clearly now. A rich knowledge of the scriptures, an accurate technical grasp of Christian doctrine, a doing of Christian work by all the resources of "worldly wisdom" or natural ability, a clever manipulation and interesting presentation of Bible content and themes, may get not one whit beyond the natural life of men and still remain within the realm of spiritual death. Men cannot be argued, reasoned, fascinated, interested, 'emotional,' willed, enthused, impassioned, into the Kingdom of the heavens, they can only be born, and that is by spiritual quickening. This new birth brings with it new capacities of every kind, and amongst the most vital is a new and different faculty of Divine Knowledge, understanding, and apprehension. But some may ask, where does our brain come in? Do we understand you to mean that our human intellectual faculties are ruled out? No, not at all! But we do affirm again that this is not primary but secondary. The human intellect is not the first instrument of our apprehension of spiritual things, the things of God, but its function is that of giving them intelligent form to ourselves and to others.

Paul's intellectual power was not that which gave him his knowledge of truth, but it was joined to the spirit for passing that truth on to others. Someone has said that the brain may act as a prism and give a spectrum of the Eternal Light, but it is not the first organ of spiritual knowledge.

The spirit of man is that by which he reaches out into the Eternal and unseen. Intuition, then, is the mental organ of the spirit. It is in this sense, that is, the deadness of the spirit Godward, and the going on with religion in its manifold form of expression merely from the human mind, that God says "For my thoughts are not your thoughts, neither are your ways my ways," and the measure of the difference is the heaven from the earth; the heavenly and the earthly. One of the chief lessons that we have to learn, and which God takes pains to teach us is that spiritual ends demand spiritual means. The breaking down of our natural life, its mind, its resources, its energies, in the bitterness of disappointment through futility, failure, ineffectiveness, and deadlock in real spiritual achievement, is a life work, but the truth mentioned above is the explanation and key to the whole thing. What is true of spiritual knowledge is true in every other connection and direction as we shall see. T. A. S.

*To be continued.*

## THE ADMINISTRATION OF THE SPIRIT

"To pray rightly is the highest of all attainments." And it is so because the secret lies between these two opposites; a spirit supremely active while supremely passive, a heart prevailing with God because prevailed over by God. "O Lord," says a saint, "my spirit was like a harp this morning; making melody before thee, since Thou didst first tune the instrument by the Holy Spirit, and then didst choose the psalm of praise to be played thereon." Most solemn and suggestive words these have always seemed: "The Father seeketh such to worship him." Amid all the repetition of forms and the chanting of liturgies, how earnestly the Most High searches after the spiritual worshipper, with a heart inwardly retired before God, with a spirit so sensitive to the hidden motions of the Holy Ghost that when the lips speak they shall utter the effectual inwrought prayer that availeth much!

If any shall interpose the objection that what we are saying is too high to be practical, it may be well to confirm our position by the witness of experience. We are not speaking of pulpit prayers especially, in what we have said. The universal priesthood of believers, which the Scriptures so plainly teach, constitutes the ground for common intercession, for "the praying one for another" which is the distinctive feature of the Spirit's dispensation. The prayer meeting, therefore in which the whole body of believers participate, probably comes nearer the pattern of the primitive Christian worship than any other service which we hold. To apply our principle here, then, what method is found most satisfactory? Shall the service be arranged beforehand, this one selected to pray, and that one to exhort; and during the progress of the worship, shall such a one be called upon to lead the devotions and such a one to follow? In a word, shall the service be mapped out in advance and manipulated according to the dictates of propriety and fitness as it goes on? One, after many years of experience, can bear emphatic testimony to the value of another way—that of magnifying the office of the Holy Spirit as the conductor of the service, and of so withholding the pressure of human hands in the assembly that the Spirit shall have the utmost freedom to move this one to pray and that one to witness, this one to sing and that one "to say amen at our giving of thanks," according to His own sovereign will. Here we speak not theoretically but experimentally.

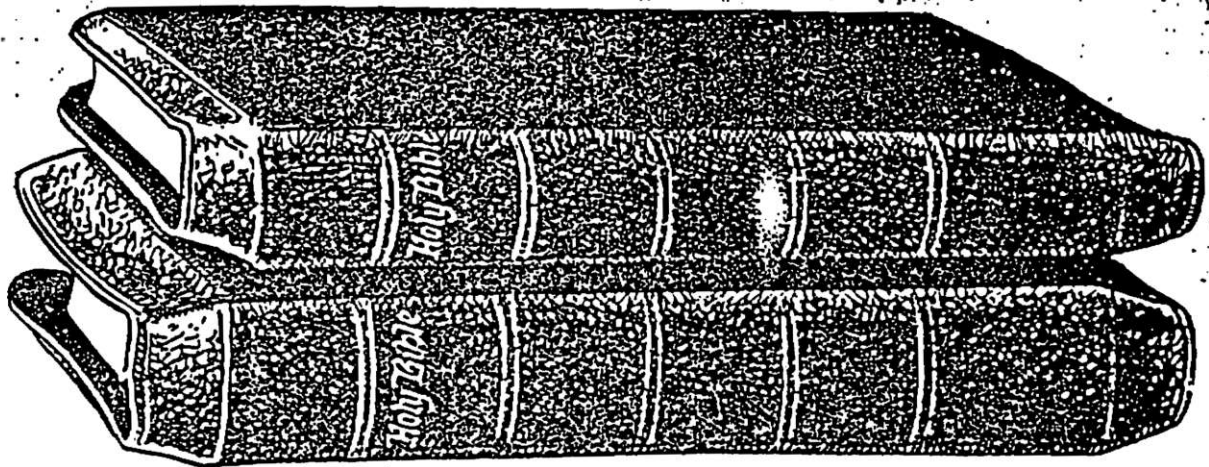
A. J. GORDON.

November 1926

# A WITNESS AND A TESTIMONY

as from

THE HONOR OAK CHRISTIAN FELLOWSHIP CENTRE,  
Honor Oak Road, London, S.E.23. (See Map, page 89)



Meetings for Spiritual Edification, the Proclamation of the Gospel, Prayer and Fellowship.  
SUNDAYS:—11 a.m. and 6.30 p.m. WEDNESDAYS:—8 (Bible School).  
MONDAYS:—8 (Prayer Meeting). SATURDAYS:—7.30 (Prayer Meeting).

Ministers: T. AUSTIN-SPARKS  
T. MADOC JEFFREYS

All particulars may be obtained from Mr. G. PATERSON, 27 Tintagel Crescent  
London, S.E.22, the "Fellowship" Secretary.

## MINISTERS' LETTER

HONOR OAK FREE CHURCH.

November, 1926.

BELOVED OF THE LORD,

It is of you that ancient word was said: "The beloved of the Lord shall dwell in safety by Him." These are the sons of His right hand: the spiritual tribe of Benjamin.

It is well to have these promises sealed to us in Jesus' blood, for these are days when we need them. He would gather us under His wings from "the terror by night."

One of the burdens that shall afflict the hearts of men in the last days is "fear": "men's hearts failing them for fear." This will be the beginning of tribulation. But with every curse in which the adversary involves the world, he seeks also to invade the soul of the saint. "Fear" has always been one of his devices with which to intimidate and overcome the children of faith: for fear is the negation of faith.

How often in the scriptures does the admonition of God say, "Fear not!" To the pilgrim of faith, Abram, "Fear not. I am thy Shield, and thy exceeding great Reward." To the warrior, Joshua, oft-repeated, "Be strong and of a good courage... only be thou very courageous... be not afraid, neither be thou dismayed." To the prophet, Jeremiah, "Be not afraid of their faces, for I am with thee." And finally, to the apostle and revealer, John, "Fear not. I am the First and the Last."

These are but a few notes from the carillons of Divine Comfort to fearful saints.

It would seem that "fear" like a haunting shadow lies very near to a believing heart. For it is the godly who fear death: not the ungodly. And He, Who was our Representative, knew most of all the reality of that horror of great darkness. Are not these words which the Spirit of the Christ prophetically uttered as from His soul?—"My heart is sore pained within me, and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me." We realise their import in that later word, "Who in the days of His flesh; when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared"—literally, "for His fearing."

Thanks be to God for Gethsemane, for that "horror of great darkness" which our Saviour

met is swallowed-up in Calvary's victory. "Fear and the pit" are conquered.

So, the Blood of Jesus, speaks the word of strong comfort that dispels "the terror by night." That blackness which comes nigh to the believing soul by reason of the oppression of the enemy! It is well to be prepared and armed against sudden invasions of this "fear." Do you know aught of this, beloved? Peter did not, before Calvary. It would have been well if he had. The devil was able to stampede him into a denial of His Beloved with oaths which were the language of sheer panic. But likewise "all the disciples forsook Him and fled." Many of the saints of God are being assailed by "fear" in these days. To some Satan has even invested the "Coming of the Lord" with terrors of the night. And we are reminded of how He came to His own in the tempest, walking upon the sea, and they were affrighted. And He had need to say, "Fear not. It is I!"

So it would seem it is His own voice that must re-assure His saints in the last troubled days—"It is I." The Mighty God? Yes. But also our Prince of Peace: whose blood has quenched all the violence of fire, and silences every accusation and menace of the adversary. "Fear hath torment... He that feareth is not made perfect in love; for there is no fear in love; but perfect love casteth out fear."

Now there are countless and nameless fears; but they are all the phantoms of that nether realm from which you and we have been truly and everlastingly emancipated. Our flesh might well be smitten by the terror—but we do not live in that territory any more. The Cross stands between. We walk according to the Spirit. And the Comforter continually says, "Fear not. Greater is He that is in you than he that is in the world. Let not your heart be troubled; *neither let it be afraid.*" Add to your faith, courage.

Yours, in this strength of God,

T. AUSTIN-SPARKS.

T. MADOC JEFFREYS.

### MINISTRIES FOR PRAYER

MR. SPARKS.—November 30th to December 2nd, Falmouth; 3rd to 6th, Honor Oak Conference; 7th to 9th, Swindon; 14th to 15th, Derby; 16th, Willesden; 17th, Newcastle; 19th and 23rd, Derwent Hall.

MR. JEFFREYS.—December 3rd to 6th Honor Oak Conference, 12th, Stratford.

## THE LOCAL FELLOWSHIP AND MINISTRY

### DUBLIN.

The Conference at the Lower Abbey Street Y.M.C.A. Hall on October 11th to 15th, has supplied this tangible proof of blessing that our friends in Dublin have decided to hold monthly conferences to meet the need of souls hungry for victory in life and service through the Cross. The first of these has been already held (November 16th) with manifest signs of the Lord's approval. For the purpose of prayer-co-operation we give the proposed dates for the next few months: December 9th, January 16th, February 22nd. Information concerning these may be obtained from Captain Wallis, Y.M.C.A., Lower Abbey Street, Dublin.

### NEWCASTLE AND EDINBURGH.

From both these places come good reports of the Lord's Presence and working in the conferences held 12th to 15th, and 16th to 18th, respectively. The attendances at Newcastle evidenced the same eager interest in the emancipating truths of Calvary as was the case last year. Here, again, as in Dublin, the need for continuance in the doctrine is realised, and monthly conferences are accordingly being arranged. The first of these is on Dec. 17th.

### "PRESS ON!"

Everywhere it is being found that the proclamation of the Cross in the power of its Divine Revelation creates a further situation which has to be met.

Souls are discovering that the Cross not only registers and effects the death of the old creation (as it is submitted to in faith) but that it is the gateway into the new creation, into a positive experience of Life in Christ.

But this brings its own obligations and relationships of fellowship and corporate ministry in the Holy Spirit, and thus the "Body" or "Church" truth becomes a spiritual sequence to the truth of the Cross, springing out from it, in fact. This need of teaching with regard to the "fellowship in the Holy Spirit, the One Body" is becoming more and more imperative for these closing days. There can be no doubt that the Lord Himself has charge of the advance. He is writing deep in many hearts the truth that life in the Spirit is not an isolated experience, but a coming into a world-wide fellowship in which the very triumph of the Cross shall be wrought out and demonstrated before principalities and powers. Individual salvation is seen not as a thing "to be grasped" (Phil. ii. 6) but as a basis of life

in the Christ, through the Cross, that brings us into a self-denying fellowship and ministry in and for the Body of the Christ, the world-wide Church.

### THE HONOR OAK NOVEMBER CONFERENCE.

Our faith was greatly encouraged in these days, November 5th to 8th. We commenced on the Friday in the place where sometimes we are found only at the final gathering—"right through." The meetings went on from strength to strength in numbers and intensity; while between the sessions there was a constant ministry to individual needs, the surest proof of the Lord's work in the public gatherings. The Spirit of God is yet more definitely setting His seal upon the spiritual significance and fruitfulness of what some call "ordinances," but which we are regarding more in the light of "testimonies and obediences to 'The Faith' once for all delivered unto the saints." The numbers who are seeking to publicly testify, first of all to their identification with their Lord in His Cross (death, burial, and resurrection), and then with Him as the One Life in the Body under the One Anointing, are growing to an almost embarrassing extent. We praise the Lord.

It is not possible to give here any detailed summary of the messages; but the theme, "Spiritual service in the spiritual House of God, with the Cross both the basis and means upon which the Holy Spirit works," was brought out with much clearness and emphasis. It was realised that the measure of effectiveness in *spiritual* service corresponds to the measure of the Cross in our lives: only as far as we thus die can we live and serve. It was seen that while there may be cases of individual ministry that effect something by way of initial impression or even work of grace, they proceed no further, and therefore do not contribute anything to God's great and eternal purpose in the Christ, the building-up and co-ordinating of the Body. The "I" takes up even the things of God and attempts to "run" them. Hence chaos and disaster, or at the least, the stultifying of the very work that the Spirit may have commenced to do. One sentence epitomises this paralyzing power of the "I"—"To say 'I' in heaven would be enough to upset heaven." Indeed, is not this the explanation of the mystery of iniquity—that "I" of Lucifer (Isaiah xiv. 13, 14)? The pattern for spiritual service, as in all else, is the Lord Himself, the Head of the Body. He did nothing "from" Himself, but always in the Fellowship of the Spirit with the Father: "the Father worketh

hitherto, and I work." In like manner we also must serve in that fellowship of the One Spirit, Who brings us not only into identification with our Lord in life and service, but also with one another in the corporate ministry of the Body. Life in the Body of the Christ necessitates the working-out of Calvary's Victory over the old man with his Satanic background in that we have to lay down our lives (soul-life) for the brethren.

#### OUR NEW NAME.

We have been most desirous that in coming out from association with denominational interests we should be safeguarded from the implication with which we are very sure "the enemy" would seek to saddle us, viz.: that we are a kind of new sect or "movement." We made it sufficiently clear in our last issue, we trust, that we recognise the One Fellowship of all true believers. Yet we have been exercised as to what should be our designation, for it is obvious we must have some form of address. We believe the Lord has rightly guided us in taking to ourselves the title of:

"The Honor Oak Christian Fellowship Centre."

This finds acceptance in all our hearts. It retains the name of the locality where the Lord has commenced to do so gracious a work. He has set His Name in this place we vorily believe. The eyes of the many, and in all parts of the world, are turned towards the home of this fellowship. Therefore "HONOR OAK" stands.

Then as to "CHRISTIAN FELLOWSHIP CENTRE"—this covers comprehensively all our life and service in our Lord. We are simply a "CHRISTIAN FELLOWSHIP" upon the basis of Jesus as the Christ of God, and *Him* crucified. This "fellowship" is delimited by the Holy Spirit alone as Lord in the Church. Such a fellowship becomes inevitably a "CENTRE" of spiritual ministry in prayer, and subsequent "thrusting forth" of those called by the Holy Spirit into the open field of the world.

#### THE NEXT STEP.

We go out *free*, and thus we cannot outline the future. All our works have to be tried now as to whether they have been wrought out in God. We go out as "a fellowship" in the Holy Spirit only, and all organisations, as such, that belonged to the set order, have long been under the impact of God's Hand. We have very little of such left. But what remains must stand this test: "Is it a work of the Spirit's Life and appointment?" Everything

will have to relate itself to this standard. We cannot attempt to "run" anything, not even the work among the children. The Lord has been putting this issue to the Sunday School for some months. Perhaps this is as difficult a matter as any. There is a natural interest and enthusiasm for what is called "Christian work" among children that cannot stand the test as to whether it is the Spirit's ministry and operation. Our teachers will have to ask themselves whether they are called of the Lord into a ministry of the Holy Spirit among children; whether they gather children not around the psychical Christ of Galilee (as painted by modern imagination) but around the living Lord of Glory, the Christ of the Scriptures, and this in the power of His Cross. Children need to be "born from above" as well as their elders. Whatever work we have among children must be of the same essential character as that among adults, though it may differ in method. It will be to form among them a "fellowship in the Holy Spirit" as among ourselves.

It will be seen that we have much need of prayer. We legislate nothing. The Spirit of God is now free to fashion His own instrument among us. Are we willing for the Lord to have His way? Shall He take away *our* "work" to give us *His* in due season?

In any case the month of December will be a trial time as the conveniences and accommodation will only allow an attenuated programme. But we can meet for prayer, and that continually. Out of that will come His perfect pattern.

#### OUR NEW HOME.

We have arranged to hand over our present buildings at the end of this month. Nov. 28th will therefore be our final Sabbath in what has been known as "Honor Oak Baptist Church." But the last meeting of the fellowship will, significantly enough, be the prayer gathering on the Monday, the 29th. Thus by the Providence of God we shall hold our DECEMBER CONFERENCE, 3rd to 6th inclusive, in the Hall attached to what has been hitherto called, "Forest Hill House," Honor Oak Road. As will be seen from the accompanying map (p. 110) this lies farther up the hill on the main road, Forest Hill Road, with a turn to the right at the top. It is about ten minutes walk from the present building.

The time is short owing to the protracted character of the negotiations, but the Lord has evidently been holding us as well as leading us.

We enter in as "tenants at will," and now apart from the ratifying of the final agreement it would appear certain that these premises are likely to be the home of the fellowship for the years immediately ahead.

We hope to have the sitting accommodation in hand by Dec. 1st. The conditions will be somewhat cramped. The Hall holds between 150 and 200. Probably the "upper room" did not possess all the accessories we deem necessary for our gatherings in these days. Nevertheless the conditions requisite for the Descent of the Spirit were found there. May it be so with us. The Holy Spirit is given. We seek an "opened heaven" above us in the new and provisional quarters.

That they are provisional is only too apparent. We intend proceeding immediately with the erection of a CONFERENCE HALL; and, of course, the present premises need a considerable amount of overhauling, refitting, furnishing, and adapting to the varied needs of the ministry.

#### RESOURCES.

With regard to this phase of our fellowship we are being taught by the Lord that it is not His will that we should make much further reference to these. He is stirring up His own stewards in this respect, and about £1,500 of the £5,000 we estimate as being required has already come in. But He is sending this through channels that are manifestly not created by anything said or written by us. He has His own servants for this side of the ministry and we shall leave it with Him. He, certainly, doeth all things well. Our readers will understand therefore that we make no further reference to finance except by way of praise.

#### JANUARY CONFERENCE.

It is in our thought that the January Conference may have a more extended range of representation and should be of longer duration. We propose convening it for the second week in the New Year, January 7th (Friday) to the 12th (Wednesday). The theme has already presented itself to us as

"THE CROSS AND THE TESTIMONY OF JESUS."  
(The essential activities of God in view of the close of the age.)

We anticipate a determining revelation as to the nature and scope of our ministry in the light of this topic, and possibly those who have made enquiries with regard to the Hostel, the Training Centre, and other suggested departments of service, will have their patience of faith rewarded.

## THE DECEMBER CONFERENCE

THE Theme for this, the first Conference to be held at the new Centre, is significant in the light of the remark made in our last issue—"May the glory of God rest upon our 'exodus,'" for we had forgotten this word as we framed the theme for what will be our inaugural meetings.

#### THE CROSS AND THE ETERNAL GLORY OF GOD.

- I.—The Glory. "Before times eternal." "The Cross foreshadowed."
- II.—The Glory, Incarnate. The Cross accepted by the Son of Man, the last Adam. *The Father glorified in the Son.* (a) In life, (b) In ministry, (c) In death.
- III.—The Glory, post-Incarnate. The Cross vindicated in the Resurrection and Ascension. *The Son glorified in the Father.*
- IV.—The Glory, the abiding manifestation. The Cross consummated in the Church, the Body of the Christ. *The Son glorified in the Church, by the Spirit.*
  - (a) In the individual member. Identification.
  - (b) In the fellowship of the members. Incorporation.
  - (c) In the perfecting of the Body. Consummation.
- V.—The Glory, "unto the ages of the ages." The manifestation of the Son of God in and with the sons of God.

#### THE LAMB IN THE MIDST OF THE THRONE.

##### *Times of Meetings.*

Friday, the 3rd, at 7.30; Saturday, the 4th, at 3.30 and 7; Sunday, the 5th, at 11 A.M. and at 3 and 6.30 P.M.; Monday, the 6th, at 3.30 and 7.30 P.M.

Seasons of fellowship with tea at 4.30 on the Sunday; 5.30 on the other days.

Those requiring hospitality for part of or the whole of the time are asked to make application at once to our secretary, Mr. G. Paterson, 27 Tintagel Crescent, S.E.22.

N.B.—We are now arranging that hospitality shall be provided at a nominal flat rate for all who desire to share our fellowship in these conferences. It is felt that this will be an arrangement satisfactory to all concerned. Particulars from our secretary.

#### "WITNESS AND TESTIMONY" NEW-YEAR MOTTO CARDS

We are arranging to have a supply of tastefully printed "1927" motto cards. These will bear that glorious version of 2 Cor. ii. 14 (Conybeare): "But thanks be to God Who leads me on from place to place in the train of His triumph, to celebrate His victory over the onomies of Christ."

They will be printed in two colours, with gilt, and as plain as possible suitable designation. Price 2d. each, or 1s. 9d. per dozen. Please apply at once to our Secretary.

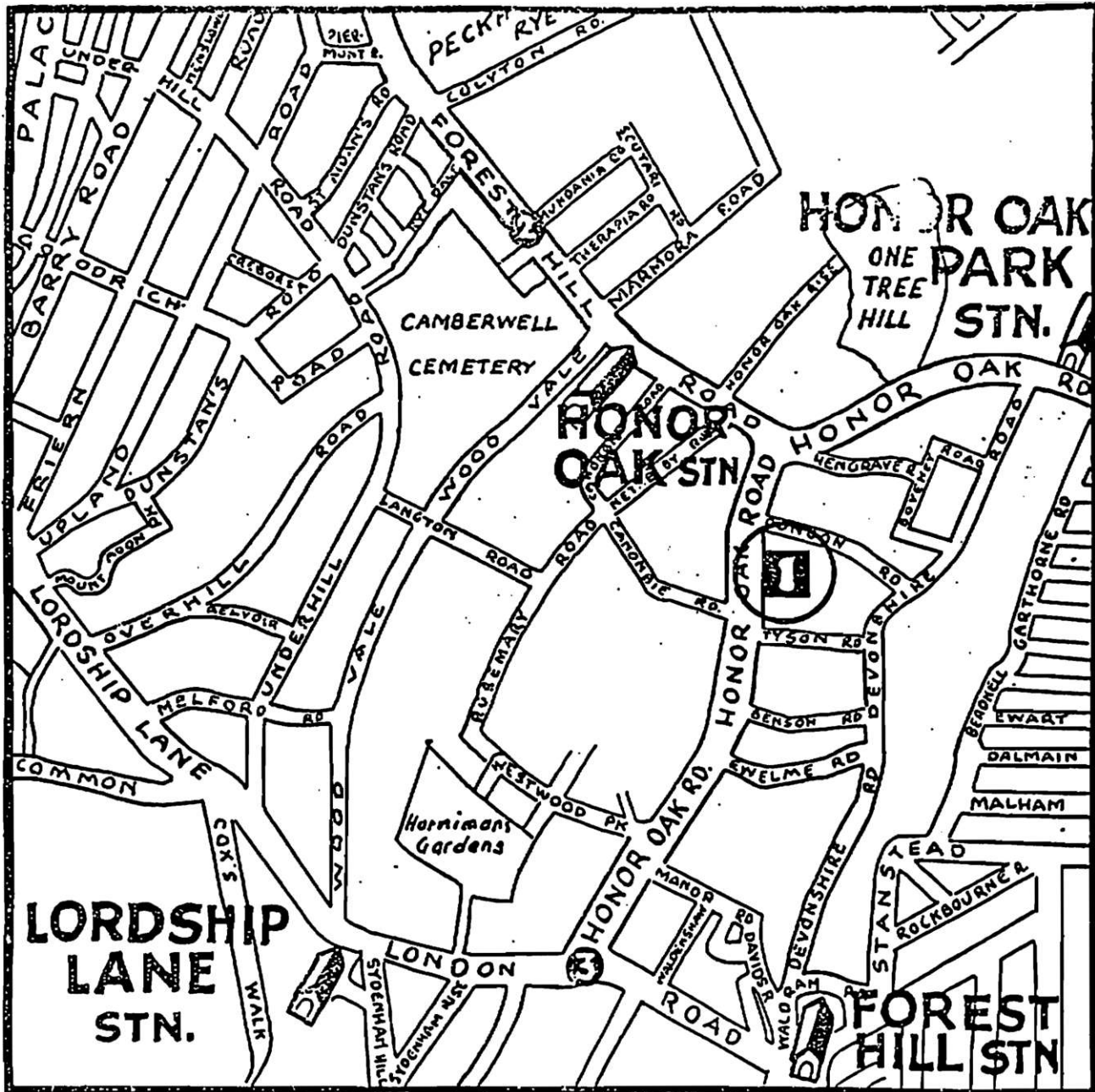
TRANSPORT.

It will sometimes be possible for us to arrange for motor conveyance so that visiting friends may be brought from the local bus terminus and from the railway stations to the "CENTRE."

Notification of time of arrival will therefore be responded to, if possible.

Our own conveyance is now available for the

bringing of such local friends as need this help to their new home higher up the hill. The car will be at the following points and times on Sundays: Peckham Park Gates (Forest Hill Road), at 9.45 A.M. and 5.45 P.M.; Wood Vale (Forest Hill Road), at 10.45 A.M. and 6.15 P.M.; N.B.—Conference Sundays at 2.45 P.M. also.



KEY TO MAP

1. The Honor Oak Christian Fellowship Centre.
2. Bus terminus, 63 and 63A, from Blackfriar's Bridge and "Elephant."
3. Buses 12 and 112, from Westminster and

"Elephant"; Trams 58 and 62, from Victoria and Westminster, pass along this route.  
 Trains from St. Paul's for Honor Oak Station.  
 Trains from London Bridge for Honor Oak Park and Forest Hill Stations.

## THE SANCTIFICATION OF THE BODY OF CHRIST

"Christ—loved the Church, and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the (spoken) word, that He might present the church to Himself in stainless glory, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Ephesians v. 25-27 (R.V. mainly).

### INTRODUCTION.

WE approach this theme with reverence and, we trust, with godly fear. There is such an unveiling of the Divine Heart in these words. We are coming nigh to that zeal of God in Christ which *consumed* Him. Unless our own hearts burn we have no right to speak about these things, for they belong to the "Holiest of all."

But Paul thus wrote; and truly in his heart did the same Divine Fire burn, and this only by the grace of God. For he who had once persecuted the Church of God is now filled with such a passion for its cherishing and perfection that he can say, "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body's sake, which is the Church" (Col. i. 24). But the memory of those undiscerning days remains as a goad to his unlimited sacrifice to this end—"the building-up of the Body." He lives for this. To die would be gain. But to live, here on earth, is Christ! And this is meant not to indicate his personal relationship to the Lord only, for this would be surely consummated were he to die—that would be gain! No, he lives that the Christ of God in the Body, the Church, may by his ministry in the Spirit be fed and edified. This is the vision of Paul. Would that the same spirit might have access to our renewed minds that we also should more truly discern and serve the One End of God in this age—the perfecting of the Body of the Christ!

We cannot explore the depths of the Divine Love unveiled in such words as:—"Christ also loved the Church, and gave Himself up for it." There is a revelation here that will be the inexhaustible theme of the redeemed church's praise in heaven (Revelation i. 5, 6). But we need to recognise that the love of God for the church is the highest as well as the profoundest expression of His love for mankind. Our central gospel text is, "God so loved the world (of mankind) *that* . . ." (John iii. 16). Here is the Lord's own statement concerning His

knowledge—surpassing love in relation to men. Yet this is but the wider reach of a love that is centrally fixed upon His Church. The Church is for Himself, something knit eternally to Him in inward bonds of His One Spirit, and so precious in infinite and eternal values and purposes, that all the parables of human love and union in love, fail to express what the apostle sees and seeks to reveal—so that he is compelled to say finally, "*This mystery is great*: but I speak in regard of Christ, and of the Church" (Ephesians v. 32).

In Acts xx. 28 are words which light up the Divine nature of all that is involved in Calvary as something wrought out in *God* Himself, and the Church is called "the Church of God, which He purchased with His own blood." Truly, all things are "of God": the "Blood" also. This mystery is, in like manner, great!

But at least a door is opened into heaven. There is a heavenly vision of the Body. And this is what the Spirit would weigh upon our hearts. It was this revelation that charged the exhortation of Paul to the elders at Miletus with such solemn and stupendous significance—"The Church of God! . . . His own Blood."

Thus here also as the apostle touches upon the earthly theme of human love in its mystery of two being wedded into oneness, he is immediately by the Spirit lifted into the heavenlies, and sees the nature of that love which the Christ has for His own Body, the Church; and beholds the Church as the objective of Christ, His End. "He gave Himself up for it." He consecrated Himself to beget it and complete and perfect it. He lives for this! This is the centrality of His Hope. This is the Spirit's direct and primary ministry in this age. All other victories of the Divine Love gather around this, and in the Divine Wisdom and Plan depend upon this. As the foreground of the Divine programme it should compel our complete allegiance as the children of God. But when we consider, it is not only the chiefest thing in the Divine intention, but the most precious thing to the Divine Heart, if we in any wise profess that the love of Christ constrains us, we must surely feel its constraint in relation to the Church of which it is said "He gave Himself up for it."

This means more than the sacrifice for sins. It represents the sanctification of the Son of God Himself to a definite end. He died for sinners. But He *lives* for the Church. He came as Son of Man to die for the race. But He has made that garment of our humanity, which first He wore in the likeness of sinful flesh as



our sin-offering, to become now in His Ascension a garment of glory, a habitation of God, out of the fulness of which we are receiving, and into which we are being incorporated. But this is not an incidental matter of the salvation of individuals down through the centuries which have intervened since He ascended. The Process is a complete whole, a Perfect Building, of which He is both Foundation and Chief Corner Stone. There is an End. And it is to this End He has sanctified Himself as Head of the Church (John xvii, 17-19). Now, if He so sanctified Himself, Who was eternal Son of God without necessity in Himself to wear the garment of our flesh—if He having made propitiation for our sins, took up again that same garment of our flesh, now glorified into the Divine Being, and this chiefly for the Church—ought not we who are redeemed by His Precious Blood, gladly to yield to that sanctification which separates us unto life and ministry in and for the Body of Christ?

This is the challenge that comes with the vision!

We realise that Paul is speaking of "sanctification" not in its personal and individual character, but in its corporate significance. First, as it applies to us individually that we may serve the Divine Purpose now in the Body of Christ; and secondly, as it embraces that glorious completion of the Divine Purpose to which our Lord has given Himself, the sanctifying of the whole Body unto the Ends of God in the ages to come.

May the Lord give grace to unfold this theme. But at this stage we can say: "Unto Him be glory in the Church in the Christ, JESUS, to all the generations of the ages of the ages."—**AMEN.**

T. M. J.

(To be continued.)

### BOOKLETS

**CORRECTION.**—We fear that our announcement with regard to these last month may have led to some confusion.

In order that our secretary, Mr. Paterson, may be spared the labour of answering further correspondence upon this matter, will those interested please note:—

1. Only three of the series of booklets are actually ready.

2. These are Nos. I. and II. of 'Incorporation into Christ.' The third, which is No. 7 in the series, is 'The Inner Man of the heart,' but this is a much larger theme and is illustrated with a diagrams so that the price is 4d. Other booklets, 2d.

## THE INNER MAN OF THE HEART

(Continued.)

REVERTING to our illustration in that transition which is the underlying truth of the parable of 'The Prodigal Son,' namely the transition from a relationship on the ground of law, in the flesh, to that on the ground of grace, in the spirit, we have come to see that his knowledge of the Father in the spirit was such as he had never possessed before. He never knew his Father before grace was revealed and the gift and operation of the Father's Spirit was manifested as he knew Him afterward. His spirit had been brought from death, darkness, distance, desolation, and now he had, not merely an objective knowledge of one whom he had termed Father, but a subjective understanding and appreciation of the Father because the spirit of sonship had now been put within him whereby he cried "Father." There is no *saving* relationship to, or knowledge of God only through grace and by new birth. Such knowledge is spiritual not "natural."

So, then, those who by being born again have become "little children," Matthew xviii. 3, or "babes" in spiritual things, 1 Corinthians iii. 1 (not wrong if we do not unduly remain so) have to learn everything afresh because "all things are new," and—now—"all things are out from God," II. Corinthians v. 17-18. Such have to learn a new kind of knowledge, as we have shown. But before this, and ever and always, such have to learn to live by a new life—"to walk in newness of life." This life is always related to the resurrection of Christ, and is "the life whereby Jesus conquered death." This subject is treated more fully elsewhere, especially in booklet No. 2 of 'Incorporation into Christ,' and we shall do no more than mention it here. The Apostle Paul says that our conduct is to be "as those who are alive from the dead," and so saying he means that the manifestation in and by us is to be that of the shared power and triumph of the mighty resurrection life of Christ. Again, in order that we may learn how to live by this life, which is a superlative purpose of God concerning us, He is bound to bring our natural life to an end in all its effectiveness and value in the sphere of spiritual achievement, both in life and service. We cannot be or do what God requires: His life alone can produce after its kind. But while this is a law and a test, it is also a blessed truth that Christ came that we might have *this* life

and have it abundantly. Read through your New Testament with the object of seeing how the Divine life is manifested by and in the enforced insufficiency of natural life, and you will see it to be the secret of the romance of New Testament accomplishments.

An element of offence in this teaching is that it demands a recognised and acknowledged weakness; it requires that we have to confess that in ourselves, for all Divine purposes, we are powerless and worthless, and of ourselves we can do nothing. The natural man's worship of strength, efficiency, fitness, ability meets with a terrible rebuff when it is confronted with the declaration that the universal triumph of Christ over hierarchies more mighty than those of flesh and blood was because "He was crucified through weakness"—God reduced to a certain impotence!—and "God hath chosen the weak things to confound the mighty," II. Corinthians xiii. 4, I. Corinthians i. 27.

To "glory in infirmity that His power may be the more manifest" is a far cry from the original Saul of Tarsus, but what an extraordinary change in mentality! God has, however, always drawn a very broad line between natural "might and power" on the one hand, and "My Spirit" on the other; and for evermore the law abides that "He that hateth his life (*psuche*, natural life) shall find it unto life eternal (*aionian-zoe*, Divine life of the ages), John xii. 25. This is said, of course, in relation to the interests of Christ.

There are two other lessons that we might mention as being set for the "new man," which are a part of the education and training of the spirit or "inner man of the heart." He has to learn a new walk. Many slips and, perhaps, tumbles may be his experience here, but such are honourable if they are marks of a stepping out at the behest of God, rather than a sitting still in fleshly disobedience or fear. The "Prodigal's" new relationship meant new shoes, and in later significance this meant "walking after the spirit and not after the flesh," Romans viii. 4. We have shown that the nature of this walk is that reason, feeling, and natural choice are no longer the directive laws or criteria of the spiritual man. For such an one there are frequent experiences of a collision and contradiction between soul and spirit. The reason would dictate a certain course, the affections would urge in a certain direction, the will would seek to fulfil these judgments and desires, but there is a catch somewhere within, a dull, leaden, lifeless, numbed something at the centro of us which

spoils everything, contradicts us, and all the time, in *effect*, says no! Or it may be the other way round. An inward urge and constraint, that finds no encouragement from our natural judgment or reason, and is flatly contrary to our natural desires, likings, inclinations, preferences, or affections; while in that same natural realm we are not at all willing for such a course. In this case it is not the judgment against the desire as is frequently the case in everybody's life, but judgment, desire, and volition all joined against intuition. Now is the crisis. Now is to be seen who is to rule the life, or which road is to be chosen. Now the natural man or the outer man of sense, and the spiritual or inner man have to settle affairs. To learn to walk after the spirit is a life lesson of the new man, and as he is vindicated, as he always will be *in the long run*, he will come to take the absolute ascendancy over the "natural" man and his mind, and so by the energising of the Holy Spirit in the spirit of the new man the Cross will be wrought out to the nullifying of the mind of the flesh—which in spiritual things always ends in death, and in the enthroning of the spiritual mind which is life and peace, Romans viii. 6.

This, then, is the nature of the walk after the spirit, and its application is many-sided. But we must remember the law of this walk which is faith. We "walk *in* the spirit," but "we walk *by* faith."

To walk by faith there must, in the very nature of the case, be a stripping off of all that the outer man of the senses clings to, demands, craves for, as a security and an assurance. When the spiritual life of God's people is in the ascendent they are not troubled by either the absence of human resources on the one hand, or by the presence of humanly overwhelming odds against them on the other. This is patent in their history as recorded in the Scriptures. But it is also true that when the spiritual life is weak, undeveloped, or at the ebb they look round for some tangible, seen, resource upon which to fasten. Egypt is the alternative to God whenever and wherever spiritual life is low. To believe in and trust to the intuitive leadings of the Holy Spirit in our spirit, even though all is so different from the ways of men, and even though such bring us to a Canaan which for the time being is full of idolatry and where a mighty famine reigns; where Satan seems to be lord, and no fruit is found; where all is so contrary to what our outer man had decided must be in keeping with a leading and a promise of God; to leave our old sphere of life in the

"world," to break with our kindred, our father's house, for *this—this!* and then have to wait through much continuous stripping off of those means, and methods, and habits, and judgments, which are the very constitution of the natural man—this is the law of the spiritual walk; but this is God's chosen and appointed way of the mightiest vindication. Spiritual children and riches, and fruitfulness, and service, permanence, and the friendship of God are for such Abrahams of faith or such children of Abraham in the spirit. God has laid a faith basis for His superstructure of spiritual glory, and only that which is built upon such a foundation can serve spiritual ends. Let this be the test of our walk in all personal, domestic, business, and church affairs. Here, again, we have a principle which if applied would be revolutionary, and would call for the abandonment of a tremendous amount of carnal "natural," worldly stuff in our resources and methods. "Faith without works is dead," true, but the works of faith—of the spirit—are not those of the flesh, the difference is incomparable. The walk of the flesh is one thing, but the walk in the spirit is quite another. The things of the Spirit are foolishness to the flesh. Men of faith see what others do not and act accordingly. This also being true of men who have lost their reason, the two are often confused and the children of the flesh think the children of the spirit mad or insane. They are unable to discriminate between even the insanity of men and "the foolishness of God which is wiser than men." Abraham was fortified by his faith, but his walk in faith was intensely practical, though so different from the walk in the flesh. A writer has said that faith brings us into difficulties which are unknown to men who walk in the flesh or who never go out in faith, but such difficulties placing us beyond the power of the flesh to help make special Divine revelations necessary, and God always takes advantage of such times to give such needed education of the spirit. It is thus that the men of the spirit are taught and come to know God as no others know Him. Thus faith is the law of the walk of the new man—the inner man—which brings him by successive stages into the very heart of God, Who crowns this progress with the matchless designation "My friend"! One other thing in general has to be mentioned. The new man of the spirit has to learn a new speech. There is the language of the spirit, and he will have to realise increasingly that "speech in the enticing words of man's wisdom," or what man calls "excellency of speech" (1 Cor. ii. 1)

will avail nothing in spiritual service. If all the religious speech and preaching and talking about the Gospel which goes on in one week was the utterance of the Holy Spirit what tremendous impact of God upon the world would be registered. But it is obviously not so and this impact is not felt. It is impossible to speak in and by the Holy Spirit without something happening which is related to Eternity. But this capacity belongs only to the "born of the Spirit" ones, whose spirit has been joined to the Lord, and even they have to learn how to cease from their own words and "speak as they are moved by the Spirit." It is a part of the education of the inner man to have his outer man slain in the matter of speech, and to be brought to the state to which Jeremiah was brought "I am *but a child, I cannot speak.*" Not only as sinners have we to be crucified with Christ, but as preachers, or speakers, or talkers. The circumcision of Christ, which Paul says is the cutting off of the whole body of the flesh, has to be applied to our lips, and our spirit has to be so much in dominion that on all matters where God cannot be glorified we "cannot speak." A natural facility of speech is no strength in itself to spiritual ministry, it may be a positive menace. It is a stage of real spiritual development when there is a genuine fear of speaking unless it is in "words which the Holy Ghost teacheth." On the other hand a natural inability to speak need be no handicap. To be present "in weakness, and in fear, and in much trembling" (1 Cor. i. 3) may be a mood which becomes an apostolic, nay rather, a Holy Spirit ministry. The utterance of God is a very different thing in every way from that of men. How much is said in the Scriptures about "conversation," "tho tongue," "words," &c., and ever with the emphasis that these are to be in charge of the spirit and not merely expressions of the soul in any of its departments.

If it is true that only the quickened spirit can receive Divine revelation, it is equally true that such revelation requires a Divine gift of utterance in order to realise its spiritual end.

Many there are who preach or teach the truth as out from a mental apprehension with the natural ability, but the vital potentialities of that truth are not being manifest either in their own lives or in the lives of those who hear. The spiritual results are hardly worth the effort and expenditure. The virtue of speech resulting in abiding fruit to the glory of God, whether that speech be preaching, teaching, conversation, prayer, is not in its lucidity,

eloquence, subtlety, cleverness, wit, thoughtfulness, passion, earnestness, forcefulness, pathos, &c., but only in that it is an utterance of the Holy Ghost.

"Thy speech betrayeth thee" may be applied in many ways, for whether one lives in the flesh or in the spirit, in the natural man or in the spiritual man will always be made manifest by how we speak and the spiritual effect of the fruit of our lips.

O, for crucified lips amongst God's people, and O for lips among God's prophets touched with the blood-soaked fire-charged coal from that one great altar of Calvary!

Having at some length dealt with the difference, nature, and characteristics of the inner and the outer man, we must now come to some specific emphases. The first of these is all inclusive, and relates to

#### THE ASCENDENCY OF THE SPIRITUAL MAN OVER THE NATURAL MAN.

This is illustrated by a simple diagram. There is marked the creation of man in his tripartite being, with his spirit as the sphere of his union with God for all Divine purposes. The nature of this union is set forth below, and is fivefold. In the fall the soul was allowed to take the ascendancy over the spirit; the spirit with conscience, communion, and intuition being subjected to the soul with its reason, desire, and volition. This ascendancy of the soul made man what he is afterward called; the "natural," i.e., soulish (Gk. *psukikos*) man, and in as much as the reasoning and desiring and choosing were inspired and prompted by the devil, and the capitulation was to him, and the spirit union with God was rejected and violated in all its claims, the result is that man is now only separated from God but in his natural state is horizoned by a lower life than was intended. But more, he is then called "flesh," this is the active law of his fallen condition. It is not something in him, it is himself, the real principle of his being, and is always set over against "spirit" which is the real principle of life re-united with God by re-generation.

Further, as he capitulated, not only to the soul life, but to the devil, he is ever after, until delivered by Christ, actuated and influenced by "the god of this age," whose methods are not always manifestly against God, but are always in the place of God, even to the extent of projecting a counterfeit religion, with similar phrascology and means. The result of all this, as we have seen, is spirit, or spiritual, death, and the nature of death in the Bible is pri-

marily the separation of the spirit from God. All else that is called death results from this. Lost likeness, fellowship, knowledge, co-operation, dominion, with all that God meant and intended by them—this is the foundation of death. So thus "in Adam all died" "death passed upon all." This may be represented by lines which narrow down as they move towards the cross. This movement indicates how through the Old Testament age God by types and figures is ever preaching the fact that death is His sentence and must be carried out. There may be seen also lines which widen out from the point of the fall and death. These represent the natural man's mind about himself. He refuses the Divine verdict and believing and preaching a gospel of the inherent goodness of human nature seeks to develop a system of improvement by all manner of means. For him salvation is in himself, and civilisation, education, social reconstruction, mutual improvement, &c., will at length bring in a golden age. He refutes the word of God which demands new birth. He makes sin and evil a negative thing, and so on. Thus man's estimate of himself is ever growing, and the opposite of the mind of God.

In the centre of history God places the Cross and in the representative Person of Christ gathers the whole race under His own sentence and takes it into the full outworking thereof in death. Down through the centre of the Cross is a black zero line. This marks in God's settled judgment the end of the natural man. From that point God has nothing to do with man only on the ground of that life which is begotten from the dead (Rev. i. 5). He demands that there shall be both an acceptance of and a witness born to the fact that when Christ died we died, that we were "crucified with Christ," (Rom. vi. 3-6, Col. ii. 12, &c.). This has been dealt with at length in "Incorporation into Christ," No. 1. Then we come to this side of the Cross and the lines cross once again. First there is the beginning of the new man—the inner man—the spiritual man. He is "begotten again by the resurrection of Jesus from the dead." 1 Peter i. 3. Here begins that spiritual life, walk, knowledge, &c., of which we have spoken, and here therefore begins that life process by which the new or spiritual man takes the ascendancy over the old or natural man by the power of the Cross.

As we "walk in the spirit" we cease to "fulfil the lusts of the flesh." Thus in the spirit by the indwelling of God's Spirit there is,

through Calvary, a restoration, and more than a restoration, of the lost likeness, fellowship, knowledge, co-operation, and spiritual dominion.

As the spiritual and inner man is renewed, strengthened, educated, the natural and outer man is brought into subjection and robbed of his dominance, until slowly the soul is made the servant of the renewed spirit, and the body is harnessed as the instrument for doing what the soul has come to understand as the will of the spirit, which in its turn has been "joined to the Lord One Spirit."

There is no time limit to this process or progress. Some have more to unlearn than others. The spirits of many are not as pure as some because they have been muffled and beclouded by much mental and emotional apprehension. One often sees people in a meeting to whose spirit very little gets through because they are judging with their heads according to some accepted tenets, or they are prejudiced, suspicious, biased, or the slaves of a system and not at liberty in the spirit. It is a joy to meet a pure and open spirit. In this sense we have to "turn and become as little children." How pure the spirit of a child is! Therefore how true its intuitions or discernment. Some of us remember now the judgment we passed upon certain people when we were quite young. Our conclusions were quite clear and definite, although we could never have stated them, but looking back with the larger understanding, how perfectly right we were, and time has only corroborated our "feelings." We did not arrive at these by reasoning, or knowledge, or even studied observation, we could never have given our reasons or explained ourselves in the matter. There were the pure intuitions of an unbeclouded spirit. Such is to be our state, *not in the natural* but in the Divine realm. Lord, make us in this matter to have the spirit of a child, for of such is the realm of the heavenlies!

We now see why it is that the Lord is primarily concerned with our spirit. It is here that the new life resides; it is here that the Holy Spirit operates: it is here that our true education takes place: it is here that we have fellowship with God: it is here that we are to be made strong: it is here that resistance to the enemy is to be established: it is here that authority over malignant spiritual forces is to function. It is this spirit possessed of the resurrection life of Christ which is the germ of the resurrection body; it is here that we are saved in trial: it is here that that sinless, in-

violate, life of God is (I John iii. 9, v. 18) not in our "outer" or "old man." It is only as we come to the outer man that the enemy has power over us.

May we just strike a note of warning here. There is a peril that we might live too much in our own human spirit as a thing by itself. For the born again child of God the Holy Spirit is the Divine indweller of the human spirit, and it is not our spirit but His presence in our spirit that has to be our direction and government. A larger reason for this warning will be mentioned later, but as one very vital principle for safety in this matter let us here emphasise the corporate nature of the Holy Spirit's work. He is essentially the gift to the Body of Christ as a whole, and only indwells individual members relatively. It is Christ corporate Who is anointed in this age to fulfil the eternal purpose, and the Holy Spirit resting in and upon the "Body" (I Cor. xii. 12) energises and endows each member in relation to the whole and to the "Head" (Eph. i. 22). Hence spiritual guidance should be corporate, and the complement, corroboration, and confirmation should be sought in the spirits of "two or three" members. This "discerning of the Body" (I. Cor. x. 16, 17, xi. 29) is very important in the matter of service as in fellowship. God is jealous of proper order in the Body of Christ, and failure to note this is the traceable cause of very much error, chaos, and disruption; as also of failure, suffering, and shame. There are also "joints of supply" in the "Body;" and while they do not compose a priestly or ecclesiastical class or order, they are in—by the appointment of God and the seal of the Spirit—a representative position and capacity. God will not have these set aside, but requires that those who are within the sphere of their oversight (I Peter v. 2, &c.) shall consult with them, "comparing spiritual things with spiritual" in the matter of service and conduct, as in matters of truth and doctrine. Where this is possible, God locks up His direction to this law, and only trouble can follow sooner or later if the law is ignored. We must not overlook the Divine appointments within the "Body" (Eph. iv. 11-14). These appointments were made and these personal gifts were given for the "perfecting of the saints unto the work of ministry, for the building up of the Body of Christ *till*"—till when, the end of the Apostolic age?—"till we attain... unto the measure of the stature of the fulness of Christ," and that has not taken place yet.

T. A. S.

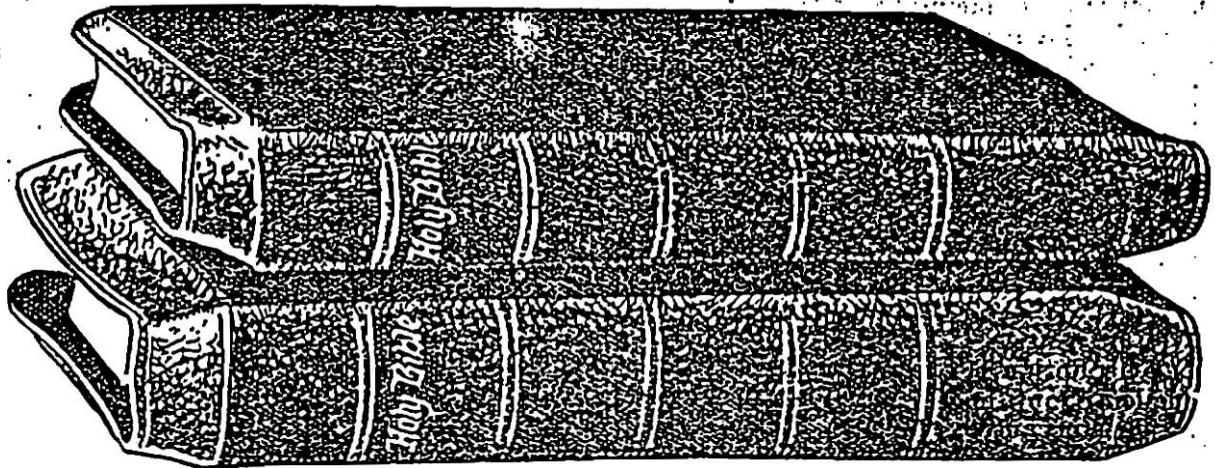
*To be continued.*

December 1926

# A WITNESS AND A TESTIMONY

as from

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:—11 a.m. and 6.30 p.m. WEDNESDAYS:—8 (Bible School).  
MONDAYS:—8 (Prayer Meeting). SATURDAYS:—7.30 (Prayer Meeting).

Ministers: T. AUSTIN-SPARKS  
T. MADOC JEFFREYS

All particulars may be obtained from Mr. G. PATERSON, 27 Tintagel Crescent  
London, S.E.22, the Secretary of the "Fellowship."

## MINISTERS' LETTER

December, 1926.

BELOVED OF THE LORD,

"Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" Thus the Lord.

Have any of you in your walk with Him up to this sepulchre come to a dead halt? You can go no farther. Corruption has presented itself as a present fact: "he (the old man) stinketh." The horrors of what seem insuperable, incontrovertible facts of death and corruption are facing you. And there is more in these words than sense can determine. The Lord has brought you, and in His company too, to the edge of the abyss.

You started out with such a brave confession. When first you met the Lord as related to the revelation of sin, and death through sin, you turned wholly to Him and believed His word "I am the Resurrection and the Life"; and all that should follow from that. In response to His query, "Believest thou this?" you were able freely and sincerely to say, "Yea, Lord, I have believed that Thou art the Christ, the Son of God, even He that cometh into the world." And so until recently, you have walked in such company and testimony with Him, so taken up with Him, that the fact of death and corruption was lost sight of.

But now you are facing the actual sepulchre, the cave in the earth, a deeper, more awful grave than men know; for we are speaking all the while in a moral and spiritual sense; and you, who read, know what we mean. The dead and festering soul of you is now unveiled; and the lord of death, the devil, stands across the path of your further fellowship with the Lord, and has said to your fearful heart, "No farther." For the while you have lost the Face and the Voice of your Beloved, so obsessed are you with the actual facts of this human corruption. The serpent is hissing his challenge out of this awful thing where death reigns because of sin.

This is no exaggerated suggestion as some well understand. And the Lord is in it. He has to allow all those who shall go through with Him into Victory over death and the grave to be thus arrested. It is that they might take the next MIGHTY step of faith, which is not theirs but His: Paradox of our spiritual speech! The halt is necessary for further revelation, that we might know "the

energy of the strength of His might." It is necessary we should know our own utter weakness and incapacity. Thus we are confronted with him who has the power of death in the realm of the flesh. The saints must face the actual spiritual forces of evil arrayed against them. They will not be allowed to go through upon a blithe and blind carnal optimism, a make-believe hope that lies in the letter only. It must be wrought out in their spirit. Hence the impasse. The halt before the actual fact of corrupting, horrible, decomposing death.

Yea, our Lord groaned here. He wept: not mild tears of pity, but those of anguish and indignation. "He troubled Himself—being moved with indignation in Himself." Small wonder if the impact of all those principalities and powers under the lord of death well nigh paralyse our faith as we are brought by Him, our Lord, to the brink of the abyss.

This is the situation that is challenging the faith of so many of the Lord's children to-day—it may be said that the body of Christ now on earth is as a whole meeting this challenge of death.

But it is very much in the order of spiritual progress that might be expected. For as we come up to the crisis hour of His Resurrection Shout and Rapture Calling, we must first face the fact of death in all its spiritual horrors. And so it is that spirits of death are attacking the bodies of the Lord's people, and more powerful spirits of death attack their life and testimony. But it is all one realm and sovereignty of evil under the lord of death. DEATH! But is it not just in this impact of hell that we learn the true magnitude of all that the Cross accomplished, and the mighty powers of its incorruptible Blood?

We read of what we think was the tranquil passing of Enoch into glory. But was it so? One has heard some beautiful imaginations concerning that oblivious passing of a last happy milestone, a dream-like pilgrimage. Beloved, there are no dream-like pilgrimages. Our faith is a *fighting* faith. And the scriptures correct us—"By *faith* Enoch was translated that he should not see death." But be sure death was confronted and its lord. It was then there came by the grace of God that supreme culmination of the faith which had been exercised in the "habitual-walking-with" God.

So here. There has been faith all along, and many promises; much blessed fellowship. But

NOW? The enemy challenges the farther path. The pit emerges beneath our feet. Advance seems impossible. We even shrink back in sickening fear. And then comes this word—"Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?"

The next step is *His*. *He* is the Resurrection and the Life. The faith *His*; the Word *His*; the intercession *His*. We must now simply trust Him, and remember He is not only without but within. Beloved of the Blood-Shedder, He Who resisted unto the Blood agonising against sin, it is He Who also is our Life, and not we ourselves. We turn to Him again. He is to perform this last act for the Church which is His Body. *He* is our Translator. Our past experiences, our triumphs in a hitherto unspoiled pilgrimage, our attainments in service, must all be put away as in the face of this challenge of *death* we turn to Him.

Many of you who read these words are up against IT. You understand. The lord of death seeks to devour the church, the saints who have walked with the Lord by the Spirit, up to this hour. The next step is LIFE, either in Resurrection or Rapture. It is very imminent. But it is just here the pit yawns. The lord of death presents you with all the seeming realities of his power and authority. HE HAS NONE—under the Blood. Believe it! Jesus is Lord! Now, as never before, "Greater is He!" For—"The Lord Himself shall descend from heaven" with the Shout of War, the archangel's Voice, and the trumpet of God; and first the dead in the Christ shall rise; then we, the living who remain (but stand to it that you remain on the battleground, Eph. vi. 13) shall be caught up with them among the clouds to meet the Lord in the air; and so shall we be forever with the Lord. Wherefore comfort one another with these words—even as here we do, O-we-of-little-faith.

Yet His faith abides; and it is by the faith of the Son of God, and not our own, we live, and shall live.

Yours—with the Lord at these opening gates,  
T. AUSTIN-SPARKS.  
T. MADOC JEFFREYS.

"WITNESS AND TESTIMONY" NEW YEAR GREETING CARDS.—As we had only 1,000 of these printed and the greater part having already been disposed of our friends must send immediately if they desire them. Price 2d. each, 1s. 9d. per dozen.

## ACKNOWLEDGMENTS

Towards this Paper. October.—Palmer's Green, £1 5s.; Watford, £1; Muswell Hill, 10s.; Southend, 2s. 6d.; Old Kent Road, 2s. 6d.; Glasgow, 2s. 6d.; Central Hall, 2s. 6d.; Sandown, 2s.; Bognor, 2s.; Weston-super-Mare, 2s.; Paddington, 2s. 6d.; Kijabi, 4s. Total, £3 17s. 6d.  
November:—Nemo, 10s.; Liburn, 10s.; Tonbridge, 2s. 6d.; Swindon, 2s. 6d.; Stratford, 2s. 6d.; Beulah Hill, 2s. 6d.; Northampton, 2s. 6d.; Glasgow, 5s.; Willesden, 2s.; Friern Road, 2s.; Streatham, 1s.; Ashstead, 1s.; Maryland, U.S.A., 8s.; France, 4s. Total, £2 15s. 6d.

The cost of issuing the paper is about £10 per month. We are sending out an increasing number, and our mailing list has now gone beyond 600 copies per month. This leaves us with less than 400 for local distribution. Last month we had to print 100 more. We do not wish to increase the circulation beyond its demand. But we do desire that every one who receives, or may receive, any spiritual benefit from this little paper, shall have the opportunity of doing so. It is absolutely free.

There are two things necessary as we face the New Year. First, there should be no overlapping. Miss Hawes is our mailing secretary, and as far as possible all copies should be sent out by her. We do not wish however to interfere with personal friendship in this matter. Will members of our fellowship therefore please acquaint her of names and addresses to which they may be at present sending.

Second, all who desire to have the paper continued during the coming year should make their wishes known to Miss Hawes, 24 Rye Dale, S.E.22. A circular question to this effect has been sent out.

Miss Sach, 29 Mundania Road, S.E.22, acts as local distributor, and as treasurer of this fund.

## JANUARY CONFERENCE

JANUARY 7th to 10th, Friday to Monday (inclusive).

Times of meetings as usual. All particulars in leaflets. Applications to be sent to Mr. Paterson, 27 Tintagel Crescent, S.E.22.

THEME:—

'The Cross and the Testimony of Jesus.'  
(The essential activities of God in view of the close of the age.)

BOOKLETS.—As announced in November issue, Nos. I. and II., 'Incorporation into Christ' (price 2d.), are ready; and No. VII., 'The Inner Man of the heart' (with diagrams), a larger booklet, price 4d., will be issued early in January. Those are the only copies at present available. Will correspondents to our secretary please note.



## THE LOCAL FELLOWSHIP AND MINISTRY

IMMANU-EL.

"God with us." This is our testimony. The glory of God has been continually with us in our "exodus." In quietness and confidence has been our strength.

We vacated our old home where the standard of the Lord's Name had been lifted up for some strenuous fighting years, on November 29th (Monday). Our final gathering was one of prayer. The "fellowship" gathered in full strength of number, but also under the power and control of our Lord's Spirit. It was a time of deep and fervent praise for all the mercies of His ministry during the past years. "What hath God wrought!" was the wonder of many hearts. For those who have been through the fight cannot help comparing these present times of spiritual plenitude with those lean former years. Then, it was almost impossible to gather the semblance of a prayer meeting: now, the prayer-room was packed and overflowing into the next room; and prayer as a stream from the Throne of God filled our hearts and broke out into a blessed sequence of praise, confession and intercession.

And all this due to one factor in the human ministry—faithfulness in proclaiming the power of the Blood of His Cross. Jesus Christ, and *Him crucified* is the only gospel that can effect such changes. The Cross is still the magnet to draw men's hearts unto the Lord Himself, Jesus. Whatever the opponents of the Cross may say or even think, there is at least the incontrovertible testimony that this gospel produces praying Christians and a fighting faith. It may be unpopular, but it works. It is certainly an inconvenient challenging word to the flesh and to the devil, for it turns their world upside down; but it lays the one foundation upon which a fellowship of believers can be built. We to them who build upon another!

Finally, we committed the premises very definitely to God, that the Name of Jesus should still be honoured therein, and this before "principalities and powers."

On December 1st (Wednesday) we gathered in our new home. This was also a prayer-gathering. What else could it be? And again, "Immanu-el!" That we were able thus to gather was so wonderful. The Lord was meeting us with His sufficiency at every turn; but causing us to walk in steps of faith, opening

ways and "doors" (literally) just as the need became imperative.

Many willing hands had been working busily from the Monday to the Wednesday. Just three days. How significant! And so it was that on the third day a full fellowship gathered in a brightly lighted, warm and most comfortably seated "Hall" sufficient for our present needs. It holds more people than anticipated. The 200 chairs we had purchased were easily arranged, and 50 more could be accommodated. A soft-toned American organ (loaned by a member) was in its place; a convenient platform also—the work of our Bezaleel (let him that readeth understand). The walls were decorated with some of our familiar texts, maps, and pictures: even the bookstall had come into some evidence.

One word seems to describe adequately our experience at this first meeting—"HOME!" An atmosphere of rest and peace pervaded that time. It was blessed to sit quietly in the Lord's Presence, not even seeking to realise His Presence, for He was there—Immanu-El. Our one regret was the absence of our brother Mr. Sparks who was at Falmouth on the Lord's service: but we exchanged telegrams, and were much together in spirit.

### OUR FIRST CONFERENCE.

The Lord seemed to shut us in with Himself these days, December 3rd to 6th. The Theme, 'The Cross and the Eternal Glory of God,' was altogether too vast to be comprehended in the scope of a few hours' meditation. The whole subject seemed to come to us as a prophetic vision of the truth the Lord will reveal, and lead us into experimentally, during these next months or years. The emphasis of the Spirit was upon "Grace" and "Suffering" as aspects of the "Glory of God" manifest in the Cross. It may read strangely, but the Conference seemed to gather around and to be centred in the Lord's table on the Sunday evening. There were nearly two hundred present, and the Lord had provided a new communion service, the loving handiwork of another beloved brother. (How good the Lord is to us in this respect! We have many such gifts of God, whose names are written in heaven: we may not write them here.)

This fellowship around the Lord's Table was unspeakably precious. We have been led during the past months to an increasing emphasis upon the testimonies of the Lord as taught in His word and by the Spirit. And how He honoured the "Testimony" that night! He

seemed to come down and envelope us in His love, unveiling to our hearts the marvels of His tenderness in the depths of that Cross. Truly, unction was upon the "breaking of the loaf." We remembered the Lord's death. "O Calvary! O Calvary! Where Jesus bled for me."

The Sunday evening's message was upon 'Grace'—grace, as a manifestation of glory. Monday evening the word was upon "the afflictions of the Christ for His body's sake, which is the church," as the indication of the Spirit of glory and of God resting upon the believer (1 Peter iv. 12, 13; Phil. i. 29, 30; Col. i. 24). How prophetic these emphases were in the light of subsequent events we shall now discern.

#### MR. SPARKS' ILLNESS.

This developed suddenly, though our brother had for the previous fortnight been "carrying on" with his accustomed fortitude under great pressure from his chronic ailment, truly in his case, a "stake in the flesh." Our friends know how wonderfully the Lord raised him up at Glasgow, and how swiftly Romans viii. 11 was confirmed in his case, so that in a very brief space of time, he was fulfilling his engagements in all parts of the country. He had a sense, however, of the menace of this thing, and we had been very much in prayer for him particularly during his visit to Falmouth which necessitated night travelling both ways and strenuous full days.

On Sunday morning, December 12th, at 1 A.M. the physical trouble culminated in a condition that necessitated an immediate operation if his life were to be saved. We fought for hours and hours throughout the night and day against this necessity, but although the Lord gave wonderful sustaining grace and relief in some measure now and again, the conclusion was forced upon us that it was not His will to intervene with a miracle upon this occasion, and accordingly our brother has by this time been successfully operated upon, and we believe is under the restoring hand of our God Who will ultimately, through this means, free him for a mightier ministry in the days to come. Already we are having "light" upon the occurrence. We are beholding the wisdom of the Lord in this. At first it seemed a very mysterious and baffling Providence. We know God did not fail. He cannot, blessed be His *Holy Name*. And we were not conscious of having failed Him in this matter. Then, why?

We believe that our brother as a conspicuous witness of the fact that the Lord's indwelling

Spirit does quicken the mortal frame may in some measure be said to be suffering for the truth's sake, and thus for the Body's sake, *that the basis of our testimony may be made plain.* There may be other reasons, of course, known to the Lord.

But this we do see at present. For it is very requisite at this stage that every lie of the devil against the testimony whereof we are witnesses should be exposed. Our coming out in such singular fashion has aroused much comment and speculation. Already we have had to "head-off" reporters of the secular Press who have desired information for "copy." We are not a peculiar people in any other sense than desiring to be peculiarly the Lord's. One of the impressions the enemy might seek to give at this time is that we are a *faith-healing sect*. And we are nothing of the kind. We certainly maintain the position of the Scriptures, and seek the Lord first for His power and life for these mortal frames; but we are always prepared to recognise His Sovereign will, and the fact that these are mortal not immortal bodies. The Lord is glorified in the physical sufferings and infirmities of *some* of His children. But we maintain that may become a negative and passive attitude; and an acceptance of impositions of the devil. Ours is the positive attitude of Divine Life energising these mortal bodies by the Indwelling Spirit of Christ, and the recognition of the testimony of the One Anointing of the Spirit upon the Body of Christ under which we come as in James v. 14, 15. We have proved this again and again. We do not believe that the Lord took our physical infirmities and sicknesses *to the Cross*. This basis is a delusion and a fallacy, for if this were so no Christian could ever be ill or infirm, and logically followed the conclusion would be, he could never die (physically). This is a distortion of the Scriptures, of course, as in Matt. viii. 32, where it is plainly shown that the Lord in His Spirit so sympathised with our weaknesses and infirmities as to have compassion upon all who were brought to Him, and out of the resources of the Spirit of Life healed them. But on the Cross he bore our *sins* in His own body, also our "old man," the Adamic nature, and thereby *sin* itself; but our physical infirmities, &c., are still subject to His compassion and to the testimony of faith; while His own, Who are indwelt by His Spirit, can be energised according to His will for all His purposes in them. This is our attitude and our testimony.

We believe our brother's sufferings at this

time will help to serve the end of making clear our position.

But may the Lord make all his bed in his sickness, and speedily restore him to us.

Will all who desire communication with him for ministry, &c., kindly correspond with his colleague, T. Madoc Jeffreys, Bathurst, Canon-bio Road, S.E.23, Telephone No., Sydenham 4831. We wish to spare him all unnecessary pressure, and correspondence concerning ministry should not be forced upon our dear sister, Mrs. Sparks, whom the Lord has wonderfully sustained. We all magnify God for His grace in her.

We are endeavouring to fulfil some of his engagements in the near future, but there is a limit to physical capacity.

#### THE CENTRE.

We are *in*, and that is about all we can say. But we hope to develop work immediately, and are proceeding to furnish some rooms. The matter of "Training" is now one of pressing prayer consideration. We feel we should move definitely forward, and the more so as our brother is for the while incapacitated. We do not desire him to have any anxiety as to the progress of the work.

#### CHILDREN.

The Lord has so far wonderfully provided for this ministry in the homes. We are now seeing a line of probable development, and feel we should place importance upon the attendance of children at the Fellowship gathering, 11 A.M. for first half-hour. There will also be an afternoon service.

#### THE JANUARY CONFERENCE.

We now propose reducing this to the customary week-end, January 7th to 10th (Friday to Monday).

Our brother, Rev. J. Pearson Harrison, of Willesden Green, with whom the Lord has brought us into very close touch during these past months, and who stands with us for the same testimonies of the Lord, hopes to share the ministry with us in part.

But we are learning to expect the unexpected, for our expectation is from Him, and not from man, so that we are prepared for the Lord to send, or to raise up in our midst, other messengers: "No one taketh this honour unto himself."

'The Cross and the Testimony of Jesus' remains the Theme, but we are trusting the Lord to give us especial light upon the subtitle, "The essential activities of God in view of the close of the age."

## THE SANCTIFICATION OF THE BODY OF CHRIST

(Continued.)

THE sanctification of the Body of Christ, the Church, necessarily involves the sanctification of the individual believer unto that End. But this requires on the part of that believer not only a character of personal holiness, but a "discerning of the Body" of which he is a member; and this not merely in a local assembly of saints with whom he may foregather, but a "discerning of the Body" as the corporate fellowship of *all* saints, whether in heaven "with Christ," or upon earth.

But it is just this discerning of the Body that is so lacking. And it needs to be apprehended not only doctrinally but experimentally. The believer into Christ is a branch in a Vine, an organic unity of branches as subsisting in and out-of-a common Root: he is not a miniature vine, self-contained. It is these self-contained Christians whose lives of personal holiness in the sphere of habits of life, devotion to duty, &c., are without external reproach, who so often present the greatest problem. Their faith runs on a single line as between the Lord and themselves, so to speak. This was admirable as a beginning, and this line of single communication as between the Head of the Church and their own hearts should always be kept clear; but such a fellowship swiftly becomes a counterfeit and a delusion unless it takes into full account the fact that this Life in Christ is a corporate one and includes the whole Body.

Such a believer, remaining almost entirely self-contained, or within a limited circle of fellowship based upon love with partiality, may be doctrinally sound upon this truth of the Body. It may present itself to him as a very wonderful and glorious truth. He may talk much about it, and even *teach* it, but *experimentally* know little or nothing about it.

Since the truth of the Body implies function, it must be functional in the believer. It must *work*. For whether he accept it or not, if he be a true believer, baptised by the Spirit into the Body of Christ (and only such are true believers) he will speedily discover that he has come into vital relationships in Christ upon which his own spiritual, and even physical, life depend. For there is a "law of the Spirit of Life" in Christ that is as operative in and for the Body, as it is in and for the believer. As a matter of fact you cannot separate the operations of the Spirit in this way, for the believer in Christ must ultimately live in and for the Body,

and the Body for him. This is his spiritual obligation, as at the same time it is his spiritual edification and final salvation; for he cannot be edified in himself except as he is edified in the Body. This word "edify" is a key word of the Holy Spirit in the N.T. Scriptures. Keep it in mind. It means "to build up." It occurs in its various forms and allusions hundreds of times in the New Testament. God is after an "Edifico," and He will not let us forget it. We do so at our peril. Paul declares quite bluntly that many of the Corinthian Christians were weak and sickly, and many had even died owing to their having failed to discern the Body *experimentally* (1 Cor. xi. 30). The Life in Christ is a fellowship in the Holy Ghost that includes the Head and *all* the members.

We cannot ignore the *fact* of this without jeopardising our own relationship to the Lord and that of others. A practical and double-edged statement of this basic law of Life in the Body is: "And whether one member suffer, all the members suffer with it; or one member be honoured (glorified, N.B.) all the members rejoice with it" (1 Cor. xii. 26).

Sanctification, therefore, in the special sense in which we are using the term in this article, is the crowning phase of sanctification as usually understood. It includes not only personal holiness, but an arriving by revelation "at the unity both of the faith and of the 'full knowledge' of the Son of God." It implies not only a vision of the eternal purpose of God in the Church which is His Body, but a personal consecration to that End. The zeal of the Lord's House consumes such an one. And in this he is like unto His Lord.

This is what the New Testament means by "perfection." The apostle Paul speaks of himself and others as being "perfect" (Philippians iii. 15). Others are not so: but God will reveal even this—the great GOAL—unto them. In Hebrews, the writer urges: "Let us press on to perfection"; and it is Paul's aspiration as an apostle to "present every man perfect in Christ" (Col. i. 28).

It should not be necessary to explain that this "perfection" is not "sinless perfection"; neither is it static as representing a final stage of experience. It simply describes maturity or full-growth, an adult condition of life, as contrasted with the imperfect development of the faith of the babe in Christ. Paul is over-veighing against "arrested development" in the Christian. This is truly static, a standing still. In such believers the purposes of God are

stultified, as they remain so, both as for themselves as well as for the Body. And so the revelation comes in order "that we may be no longer children" but "full-grown men."

Perfection of heart is also implied, a godly sincerity. The "perfect" therefore in this respect are those who have come to a heart-knowledge of and a heart-obedience to "THE TRUTH" as it is in the Christ; He is Jesus, the Mighty God, the Head of the Church; but He is by His Spirit baptising into Himself a corporate election out of every nation to share His Life in His Body, and to become with Him the Temple or Shrine of God. This also is Christ (1 Cor. xii. 12; Eph. ii. 22).

Sanctification in this fullest sense is brought about by three Divine means—the Blood, the Spirit, and the Word. These Three proceed out of One, even God (1 John v. 8). Their three-fold ministry—but they "agree in one"—is requisite to bring the believer, and also to maintain him, in that maturity of faith and love which we have called "perfection."

It may be profitable to refer briefly to these three means and aspects of our sanctification.

1. We are sanctified by and in the Blood of Jesus (Heb. xiii., 20). This presents our *redemption*. We are sanctified unto God as we are redeemed unto Him by the Blood of His Son. And our redemption is eternal because the Blood is eternal. It is an everlasting redemption by an everlasting Covenant in the power of an everlasting Blood. We are not only brought nigh unto God by the Blood of the Cross, but shall be maintained in that state of reconciliation with Him and His Eternal Purpose by the power of that Blood as it has been taken through the Vail, the flesh of the Christ, into the innermost sanctuary of the Divine Being. The Blood is in the Godhead as the power of an eternal Covenant between the Father and the Son on our behalf. This is uttermost redemption. Our sanctification, or separateness unto God, shall be maintained for ever by means of the Blood of the Lamb in the midst of the Throne. "The Blood of Jesus Christ, His Son, *cleanseth* us from all sin." This is both present and everlasting tense.

2. We are being sanctified by the Spirit, the Spirit of an eternally Incarnate God in the Glorified Jesus as Lord. This presents our *Life* (1 Peter i. 2). Here is the dynamic, or energy, of our sanctification. It is God who worketh thus in us both to will and to do of His good pleasure. For even though we be redeemed and reconciled unto God by the Blood

of the Cross, we would yet have no energy, no power, of godliness to serve the living God except by His Spirit. It is the law of the Spirit of Life in Christ Jesus that now sets us free from the law of sin and death. It seems almost unnecessary to say that we can only live unto God, Who is Spirit, by the Life of His Spirit. This is made possible for us by the Resurrection of Christ into the glory of God, so that He, as out from God, imparts to us and shares with us that sanctification unto the Life and Glory of God (1 Cor. i. 30). Thus both He that sanctifieth, and they that are sanctified are all out of One, even God, by One Spirit (Heb. ii. 11).

3. And now, being sanctified in the power of the Blood and by the Spirit, we, *as saints*, be it noted, are to know continual further sanctification unto the Mind and Will of God by the power of revealed truth through the Word. This presents our *ministry* or *spiritual service*. It is to this highest aspect of sanctification that our Lord alludes in His great "Body-including" High Priestly prayer in John xvii. 17: "Sanctify them (all the members of the Body throughout the entire age; see verse 20) in the truth: Thy Word is truth."

God's Word is a cleansing, purging power, proceeding as do the Blood and the Spirit, out from Himself. It is quick, or living (Heb. iv. 12). Its operations therefore are effective as operations of God Himself. "The words that I speak unto you: they are spirit and life" (John vi. 63).

And as members of the True Vine the Lord tells His foundational assembly that they are cleansed (purged) through the Word that He had spoken unto them; and that every living branch would continue to be cleansed (purged) that it might enter into more vital co-operation with the Vine, and thus bring forth more fruit to the glory of the Father in the corporate Son (John xv. 2, 3). This is the clearest exposition of the sanctification (as a *process* of Life or *service*) that is the theme of our present discussion. Surely it is in this sense that the apostle is writing in the words: "That He might sanctify it (the church) having cleansed it by the washing of water with the (spoken) word." There is a speech of God in the church whereby believers are sanctified in the truth. It is the *spoken* word; the Word of God must be spoken. And by whom but the Holy Spirit? So it was in the prophets. The basis of Scripture is inspired speech (2 Peter i. 21; Romans iii. 2). So it was in the foundation of the Church. Tho

Word co-operated with the Blood, and with the Spirit. He Whom God sent spake the words of God (John iii. 34), and the success of this direct revelation is declared in John xvii. 8: "For the words which Thou gavest Me, I have given them, and they have received them, and knew of a truth that I came forth from Thee, and believed that Thou didst send Me."

There can be no church either founded or edified but by this same speech of the Spirit. The gospel must be proclaimed in the Holy Spirit sent down from heaven, and even the words must be words which the Holy Spirit teacheth. It is not sufficient for good men to preach about the gospel accurately (cp. Apollos) or even to proclaim the gospel in the zeal of their own faith: they must be "sent," and being sent must still be energised by the Holy Spirit. Thus far, the word of the evangel. But the word of wisdom, and the word of knowledge; the word of the apostle, the prophet, the teacher, as well as the word of the evangelist must all be by inspiration of God if they are to be "living," active, effective words.

For this is what the apostle is saying (Eph. iv. 11-16) that God sets in the church these ministries of the "word" for the purpose of revelation. There can be no revelation else. And it is upon this "revelation" through the "spoken word" that the church is built, and built-up. It is by this means saints are brought to maturity; full-growth, "perfection," sanctification. And it is in this ministry of a living Word (always as based upon the Scriptures which are the same "spoken word," sealed however and complete) that all the church is brought into such a revelation of the Christ through His Cross, that no strength being left in them any more, they are filled with the love of God by the same Spirit Who speaks in their midst, and increase one another, in the increase of the Divine Life:—(1) building themselves up upon their most holy faith; (2) praying for all saints in the Holy Ghost; (3) so maintaining themselves in the love of God.

T. M. J.

(To be continued.)

## CO-OPERATION IN PRAYER

SOME of Mr. Austin-Sparks' engagements are being met by Mr. Madoc-Jeffreys, and prayer is asked for the following:—

Dec. 31st, Jan. 1st, Sutton; Jan. 4th, 5th and 6th, Colchester; 7th to 10th, Honor Oak Conference; 14th, Highbury Quadrant; 21st, Newcastle; 27th, Chichester. (?)

## "I AM THE RESURRECTION AND THE LIFE"

A MEMBER of our "Fellowship" sends us this opportune word:—

DEATH yields to overcoming Life ;  
Life sees the battle through ;  
Tho Cross has won the victory,  
And Life has made it true !

Life on the ground of " It is Done " ;  
Life through the Blood once shed ;  
Life to the very finger tips  
Through holding fast the Head !

Death is the gateway into Life,  
It may be dark and narrow,  
But there can never fail to be  
A substance near the shadow !

M. S. F.

## SOME SEASONABLE CHRISTMAS DOCTRINE

By C. H. M.

THE conception of Christ's humanity; by the Holy Ghost, in the womb of the Virgin, unfolds one of the most profound mysteries, which can possibly engage the attention of the renewed mind. It is most fully set forth in Luke's Gospel; and this is entirely characteristic, inasmuch as, throughout that gospel, it would seem to be the special object of the Holy Ghost to unfold, in His own divinely-touching manner, "the Man Christ Jesus." In Matthew, we have "the Son of Abraham—the Son of David." In Mark, we have the Divine Servant—the Heavenly Workman. In John, we have "the Son of God"—the Eternal Word—the Life—the Light, by whom all things were made. But the great theme of the Holy Ghost in Luke is "the Son of man."

When the angel Gabriel had announced to Mary the dignity which was about to be conferred upon her, in connexion with the great work of incarnation, she, not in a spirit of scepticism; but of honest ignorance, enquired, "How shall this be, seeing I know not a man?" It, manifestly, seemed to her that the birth of this glorious Person who was about to appear should be according to the ordinary principles of generation; and this her thought is made the occasion, in the exceeding goodness of God, of

developing much valuable light, in reference to the cardinal truth of incarnation. The angel's reply to the virgin's question is unspeakably interesting, and cannot be too closely considered. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35).

From this magnificent passage, we learn that the human body into which the eternal Son entered, was formed by "the power of the Highest." "A body hast thou prepared me." (Comp. Psalm xl. 6 with Heb. x. 5.) It was a real human body—real "flesh and blood." There is no possible foundation here, on which gnosticism or mysticism can base its vapid and worthless theories—no warrant for the cold abstractions of the former, or the misty fancies of the latter. All is deep, solid, and divine reality. The very thing which our hearts needed—the very thing which God has given. The early promise had declared that "the seed of the woman shall bruise the serpent's head," and none but a real man could accomplish this prediction—one whose nature was as real as it was pure and incorruptible. "Thou shalt conceive in thy womb," said the angelic messenger, "and bring forth a son." And, then, lest there should be any room for an error, in reference to the mode of this conception he adds such words as prove unanswerably, that "the flesh and blood" of which the Eternal Son "took part," while absolutely real, was absolutely incapable of receiving, of retaining, or of communicating a single taint. The humanity of the Lord Jesus was, emphatically, "that holy thing." And, inasmuch as it was wholly without taint, it was wholly without a seed of mortality. We cannot think of mortality, save in connexion with sin; and Christ's humanity had nought to do with sin, either personally or relatively. Sin was imputed to Him, on the cross, where He was "made sin for us." But the meat offering is not the type of Christ as a sin-bearer. It foreshadows Him in His perfect life, here below—a life in which He suffered, no doubt, but not as a sin-bearer—not as a substitute—not at the hand of God. Let this be distinctly noted. Neither in the burnt offering, nor in the meat offering, have we Christ as a sin-bearer. In the latter, we see Him *living*; and, in the former, we see Him *dying*; but, in neither, is there a question of the imputation of sin, nor of enduring the wrath

of God, on account of sin. In short, to present Christ as the sinner's substitute any where else save on the cross, is to rob His life of all its divine beauty and excellency, and to displace the cross altogether. Moreover, it would involve the types of Leviticus in hopeless confusion.

I would, at this point, solemnly admonish my reader, that he cannot be too jealous in reference to the vital truth of the Person and the relations of the Lord Jesus Christ. If there be error as to this, there is no security as to anything. God cannot give the sanction of His presence to aught that has not this truth for its foundation. The Person of Christ is the living—the divine centre round which the Holy Ghost carries on all His operations. Let slip the truth as to Him, and you are like a vessel broken from its moorings, and carried, without rudder or compass, over the wild watery waste, and in imminent danger of being dashed to fragments upon the rocks of Arianism, Infidelity, or Atheism. Question the eternal Sonship of Christ—question His Deity—question His unspotted humanity, and you have opened the floodgate for a desolating tide of deadly error to rush in. Let no one imagine, for a moment, that this is a mere matter to be discussed by learned theologians—a curious question—a recondite mystery—a point about which we may lawfully differ. No; it is a vital, fundamental truth, to be held in the power of the Holy Ghost, and maintained at the expense of all beside—yea, to be confessed, under all circumstances, whatever may be the consequences.

What we want is simply to receive into our hearts, by the grace of the Holy Spirit, the Father's revelation of the Son, and, then, our souls shall be effectually preserved from the snares of the enemy, let them take what shape they may. He may speciously cover the trap of Arianism or Socinianism with the grass and leaves of a most plausible and attractive system of interpretation; but directly the devoted heart discovers what this system attempts to make of the Blessed One to whom it owes everything, and where it attempts to put Him, it finds but little difficulty in sending it back to where it manifestly came from. We can well afford to do without human theories; but we can never do without Christ—the Christ of God—the Christ of God's affections—the Christ of God's counsels—the Christ of God's word.

The Lord Jesus Christ, God's eternal Son, a distinct Person in the glorious Trinity, God

manifest in the flesh, God over all, blessed for ever, assumed a body which was inherently and divinely pure, holy, and without the possibility of taint—absolutely free from every seed or principle of sin and mortality. Such was the humanity of Christ, that He could at any moment, so far as He was personally concerned, have returned to heaven, from whence He had come, and to which He belonged. I speak not here of the eternal counsels of redeeming love, or of the unswerving love of the heart of Jesus—His love to God—His love to God's elect, or of the work that was needful to ratify God's everlasting covenant with the seed of Abraham, and with the whole creation. Christ's own words teach us that "it behoved him to suffer, and to rise from the dead the third day" (Luke xxiv. 46) It was necessary that He should suffer, in order to the full manifestation and perfect accomplishment of the great mystery of redemption. It was his gracious purpose to "bring many sons unto glory." He would not "abide alone," and, therefore, He, as the "corn of wheat," should "fall into the ground and die." The more fully we enter into the truth of His Person, the more fully do we apprehend the *grace* of His work.

When the apostle speaks of Christ's being "made perfect through suffering," it is as "the Captain of our salvation" that he contemplates Him, and not as the eternal Son who, as regards His own abstract Person and nature, was divinely perfect and could not possibly have aught added to Him. So, also, when He Himself says, "Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected" (Luke xiii. 32), He refers to His being perfected, in the power of resurrection, as the Accomplisher of the entire work of redemption. So far as He was personally concerned, He could say, even on His way forth from the garden of Gethsemane, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. xxvi. 53, 54).

It is well that the soul be clear as to this—well to have a divine sense of the harmony which exists between those scriptures which present Christ in the essential dignity of His Person, and the divine purity of His nature, and those which present Him in His relation with His people, and as accomplishing the great work of redemption,

"Having this mind in you, which was, and is, also in Christ Jesus, Who in God's manifested Being subsisting, reckoned it no plunderer's prize to be on an equality with God. He rather made Himself void by His own act, taking bond-servant's manifested being" (Phil. ii. 6 and 7) (Moule.)

## "THE INNER MAN OF THE HEART."

(Concluded.)

HAVING been so definite in pointing out that all the Divine operations in the "New Man" are directed toward the complete ascendancy of the spirit over the soul and body, and that the anointing of God rests within and upon the "Inner Man," we can only stress two things. One is that whatever may appear to the contrary in emotion, pleasure, gratification, enjoyment, activity, resolve, &c., only that which comes out from the Holy-Spirit-indwelt-spirit is spiritual and effects spiritual ends. The natural—soulish—man *can* make an oil which is an imitation of "The Holy Anointing Oil," or fire which is "False Fire," which seems to serve the same purpose and produce similar results. Thus in the same meeting one may speak by revelation under the anointing of the Spirit of God, bringing those present face to face with issues of tremendous significance, and another may launch out on to a churning sea of beautiful ideas and strong emotional currents, and capture the meeting, apart from any spiritually discerning people present. The pressure and strenuousness of life lay many open to the peril of such emotional, mental, and volitional stimulants, but it may only be in the religious realm what alcohol or drugs are in the physical realm. The pernicious results are that people must have more and more, and they select such as can produce them, and gather round such a man. This is clearly shown by Paul to be "carnal." It is the opposite of "The anointing which ye have received abiding *within* you, and ye have no need that any should teach you." This makes necessary the second thing, namely spiritual discernment. We must seek more and more from the Lord a quickening and purifying of spirit, and we must walk after the spirit in whatever discernment we have so that we are saved from the imitation "oil" which deceives and at length lands us either into error or gets us into a spiritual cul-de-sac. Such are they that are "carried about by every *wind* of teaching." *Spiritual discernment is one of the most vital*

*needs of God's people to-day.* Nothing can take its place, not even the wisest and best teaching or counsel. Only those who have it will be saved from the distraction and despair of the bewildering mass of conflicting teaching, "manifestations," and movements of these and the coming days.

There is another thing that Christian workers should remember. It is always a dangerous and paralysing thing to allow soulish human feelings to come in and take precedence over the spirit in relationships where spiritual help is needed. Compassion, love, sympathy, concern, interest, desire to help, &c., *must be absolutely under the control and direction of the spirit.* Failure to observe this law has resulted in some of the most ghastly moral and spiritual tragedies in the lives of Christian workers. If we allow either natural attraction or human desire on the one hand, or natural repulsion and human distaste on the other, to have any ruling place, the consequences may be disastrous, and the result will certainly be spiritual failure. Very often even in the case of a loved relative the human interest has to be made quite secondary—sometimes ruled out altogether—before a spiritual issue can be effected. Our will and wish has to be surrendered to God's.

Before closing there are just two things which one feels should be mentioned. Having seen that the basis of all fellowship and co-operation with God is spiritual, in and through the born-again spirit, we must realise that this at once defines the real nature of our service. The background of all Kosmic conditions is spiritual. Behind the things seen are the things unseen. The things which do appeal are not the ultimate things.

"The whole world lieth in the wicked one." There is a spiritual heirarchy which, before this world was, revolted against the equality of the Son with the Father in the Throne, and in spite of the hurling out of heaven and the eternal doom which followed, has been in active revolt and antagonism to that "eternal purpose" right through the ages. A certain judicial hold upon this earth and the race in Adam was gained by Satan through the consent of that first Adam, through whom the purpose of God should have been realised on this earth.

Thus we have Paul telling the members of the Body of Christ—The Last Adam—that their "warfare is not with mere flesh and blood, but with principalities, and powers, the world-rulers of this darkness, and spiritual hosts of wickedness in the heavcnlies."



What a lot is gathered up into that inclusive phrase "This darkness." How much is said about it in the scriptures. The need for having eyes opened is ever basic to emancipation (see Acts xxvi. 18). The cause of all "this darkness" is said to be "Spiritual hosts of wickedness in the heavenlies." Literally translated the words are "the spiritualities" or "the spirituals," meaning, spiritual beings. "Wickedness" here does not just mean merely inherent wickedness or evil, but malignancy; destructive, harmful.

"In the heavenlies" means simply inhabiting a realm beyond the earthly; not limited to earthly geographical localities; moving in the realm surrounding the earth and human habitation.

"World rulers" means that these malignant spiritual hosts are directing and governing the world wherever the government of Christ has not been superimposed through His Body—the spiritual Church.

"Principalities and Powers" (authorities) represent order, rank, method, system. Satan is not omnipresent, hence he must work through an organised dividing of the world under these principalities and authorities, and he himself "goes to and fro in the earth," and has seats here and there. (Job ii. 2, Rev. ii. 12, &c.).

The Apostle declares that the explanation of situations is to be looked for in the unseen, behind the actual appearance.

What looks like the natural has its rise too often in the supernatural. Man is always trying to give a natural explanation and therefore to put things right by natural means. But when he comes up against a situation in which interests of the Christ of God are involved he is floored and beaten. Such situations are becoming the common places—nay more—the overwhelming order of the day amongst "Christian workers" in these days, both abroad and at home. We have no intention of dealing with the subject at length here, but are stating the fact, and reminding the Lord's people especially that in more realms than that of Divine activity "What is seen hath not been made out of the things which do appear," but that multitudes of the things in daily life which are inimical to spiritual interests must have their explanation from behind. Let us emphasise that this spiritual union with God in the super Kosmic significance of the Cross of Christ means that our supreme effectiveness is in the spiritual realm. We who are the Divine "spirituals" are to be energised by the Holy Spirit to take ascendancy in Christ over the Satanic "spirituals," and thus know, something more than mere earthly dominion but "seated together with Him in the heaven-

lies" (as to our spirit) we are to learn to reign in that greater "kingdom of the heavens" of which the earthly millennial kingdom is only an earthly counterpart.

Again, let us affirm, that all the energies of God in our spirit are toward a corporate spiritual union with Christ whereby the impact of His victory and sovereignty shall be registered among and upon the "principalities and powers," &c., and their domination paralysed, and ultimately destroyed.

The last word is to point out that it is because man has, and centrally is, a spirit that he can have intercourse with fallen spirits. We believe that this explains the whole system of spiritism (spiritualism) and that the supposed departed with whom spiritualists communicate are none other than these "spiritual hosts" impersonating the departed, whom they knew in lifetime. Leaving the many phases of this thing in its outworkings and issues at the end of the age, let us note the terrible nemesis in wrecked minds and bodies: haunted, driven, distraught, reason-bereft souls; crowded asylums, prisons; suicides, moral and spiritual wrecks, &c., is because that which was given to man specifically for union, communion, and co-operation with God, namely the spirit of man, has been used as the medium and instrument for this demon invasion and control of his life. The tremendous warnings and terrible judgments associated with all kinds of spiritism; necromancy, witches, "familiar spirits," &c., are because of the spirit complicity, dalliance, consorting, with fallen spirits whose purpose is always to capture men and women through their spirits. This they will do even by adopting the guise of an angel of light and talking religion. Strange, isn't it, that fifty years ago men threw off the belief in the supernatural in the scriptures, and to-day they and their school so strongly embrace spiritism? Surely this is "the working of error" sent that they who received not the truth for the love of it "might believe A LIE" "in order that they might be condemned" (2 Thess. ii. 11).

It was the spiritual background of their life which led to the destruction of the Egyptians, Canaanites, &c., and this was spiritism in different forms; but it was their being joined to demons that involved them.

The most spiritual people apart from now, birth union with God are in the greatest peril here, and even the Lord's own people by reason of their very spirituality need to constantly abide in the Cross of Christ that they shall not become exposed to "The wiles of the devil."