

The INTERCESSOR

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 19

Number 2

One, Yet Two—A Paradox

by Norman Grubb

When it came to the down-to-earth issue of saying “I am crucified with Christ” with true faith in my heart, there was a five-hour battle. How did I do it? I find that there is *one central obedience* in the Bible. It is mentioned in the last verse but one of the Roman letter—“the obedience of faith.” We have been far more used to hearing about works-obedience: “You’ll get there by Bible reading, by prayer, by church attendance, by varied activities”; and so we’ve missed out on this one, central “obedience of faith.” But accede to it and all the other obediences will fit in and follow naturally. And this is the easy one. It is simply saying what the Spirit through the Word tells us to accept as *facts* about Christ and *believing them*.

The Battle

A battle it was...believing and saying that I am what He says I am. Faith is a battle for one basic reason—because we have been so used to believing the common delusion about ourselves: so weak, so wayward, so tempting, yet supposedly I am responsible to improve myself. Therefore this faith obedience means replacing those old negative-believings by His new positive word. So that I do.

Probably my main believing is first on the *death* side of my identification with Him, because of my negative ideas about myself. That was why I drew a

tombstone rather than a picture of resurrection! I had first to see that my old self was really out of its old sin-Satan relationship and dependence, despite human appearances—even though it was joined to Christ more in His death than in His resurrection.

However, the death side of our relationship must not remain in the foreground. The cross is the gateway to “the life,” which is the living Christ Himself.

I cannot die to self, for I am eternally a self! I only die in the sense that my self has changed masters.

“Take my life, and let it be a hidden cross revealing Thee,” wrote C.T. Studd. To find and be in a faith-relationship to the death of Christ is a total necessity, but is only the background to “the life.” For “the life” is meant to be in the foreground.

My first emphasis has to be on knowing that I really died with Him, because of my years of false condemnation of myself while being apparently alive in the flesh. Even Jesus remained three days in the grave—so it may take us each a little time to realize that “I am in that tomb with Him,” so far as my self being enslaved to sin and self-effort is con-

cerned. But it is important to have it clear that when I say “I am crucified with Christ” I do not mean that I as a self have died to being a self—which is an absurdity. Yet preachers often mistakenly use the phrase “death to self.” I cannot die to self, for I am eternally a self! I only die in the sense that my self has changed masters. I have “died” to having a job in a steel firm, if I’ve crossed over and joined a cotton firm. That is the sense in which I have died in Christ.

There are also teachers who put such a strong emphasis on this death reality of the Romans 6 “death to sin” that they leave folks tossing about in a death-mind-

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edness. It is necessary for a time, but then out we come from the tomb!

The Truth of Galatians 2:20

So Paul continues, in his famous Galatians 2:20 statement, with "...nevertheless I live; yet not I, but Christ liveth in me," and we continue in our faith affirmation along with him. We say categorically, and with no ifs or buts, "I am crucified with Christ"—cut off, dead to sin, dead as the old self which was Satan's dwelling place, dead to the world system in which I outwardly live. Dead, dead, dead, in His death. That I have to say before I can move on. But then I say, "...nevertheless I live"—meaning, of course, by His resurrection out from the tomb.

But here comes the vital spot. Paul does not stop there one moment in his saying "...nevertheless I live." He does not leave us time to dwell on this fact of being risen, alive in Christ. He straightway corrects himself—contradicts himself—and says, "No, not I, but Christ lives in me." Now this is revolutionary, radical, because though he says it is Christ living in me, he is not saying "side by side with me." He is saying Christ has *replaced* me at my center: "...yet not I." Or as some have translated it "...yet no longer I." And that is why I use the word *replacement* as a key word.

Now this brings us to the very center of our Total Truth. Paul is obviously really saying, "The real 'I' in me is not Paul 'I,' but Christ. I am really Christ in His 'Paul' form." Yet *I* am that self-form, for Paul goes on to say in this same scripture, "...and the life which I now live in the flesh...." "He is still there, the redeemed "Paul-I."

This is the spot where we sometimes meet with controversy. Paul is not here making the point that we are two—Christ

and I. No, he is saying right out that the real "I" is Christ, and *my* "I" merely His agent, vessel, branch. And he states it so boldly when he puts it, "I live, *no not I*, but Christ lives in me."

Certainly I remain, and (as we shall see later) come right back into the foreground. For Paul speaks of the self in that great Galatians 2:20 statement on *three levels*. I call it moving from *old self* ("I am crucified") to *no self* ("I live; yet not I, but Christ") to *new self* ("the life which I now live in the flesh"); so back we have come to our own selves. But we will look at that new self later. At this crisis moment we center our faith-attention on this middle *no self*—for this is the crux.

We do not find ourselves as the liberated, spontaneous new selves until we have first disappeared to reappear! We have to know ourselves—of course, by the inner knowing of the Spirit—as replaced I's. It is I, yet not I, it is He! It really is He in place of me, and yet here I still am! What a paradox! I turn up again all right, but only on the other side of a fixed, conscious replacement. And it is the coming short of this replacement realization—or indeed, opposition to it—that blocks us right the way through from that total "seeing through" which goes on to seeing *Him only*, not only in the personal, but in the universal.

I Know that I Know

We will take the risk of repetition and again go over this crisis moment of truth because of its critical importance—our conscious possessing of our possessions, our second leap of faith. We began our faith-leap by believing in our hearts and confessing with our mouths that we are crucified with Christ. Now we complete it by saying just as definitely the middle section of Paul's Galatians 2:20,

“Nevertheless I live; yet not I, but Christ lives in me.”

I say it. Is that all? Yes, it basically is all; for faith, as we have already said, is thought—thought expressed by word. As a condition of faith, something must be both available and desirable; I’ll do no more than think about it until it plainly is both of these. Now to get specific: Nothing could be more desirable to me than that *Christ living in me* as *me* should be a realized fact. And I’ve already seen in God’s Word that it is available. So it is available and desirable—my mind and heart have those two facts settled. So then what do I do? What I do always when I act by faith. I speak the word, which Paul calls the “word of faith.” I say to God, and to myself, that I am now what Paul says he and we are...in this great statement of his.

I say it, whether inwardly in my spirit or vocally in words. But then, like Pilate, “What I have said, I have said.” That is a solemn verbal affirmation. Probably we do well to say it by confession to another, by making a date in our Bible, or whatever. It is like the purpose behind a public wedding: to make the marriage contract legally irrevocable in the sight of all men. So now this is our leap of faith. We have declared as fact what we have read of with our eyes, what has registered in our minds as plain and intelligible, and what we now choose in our heart to affirm—with no proof beyond those outer responses of my eyes, mind, emotions. That is why faith is a leap—into the yet unprovable. Available, desirable, but not yet reliable. But this is the necessary leap I personally must take. It is the one and only basic obedience of the believer—that “obedience of faith”: not of works or some outer activities; no, of faith—which simply means inwardly committing myself to something

(Someone) whom I now take to be total reality to me.

I have, of course, this big advantage: I already have in my new birth the saving faith which has become inner substance to me by the witness of the Spirit to the Word. So I already know Him. But this now is Total He, in me, as me—He in my form—or whatever phrase we are best accustomed to. The only outer action involved in this obedience of faith is something which verbalizes this belief in my heart—something which can be called confessing with my mouth. This is only because, for humans, contracts are

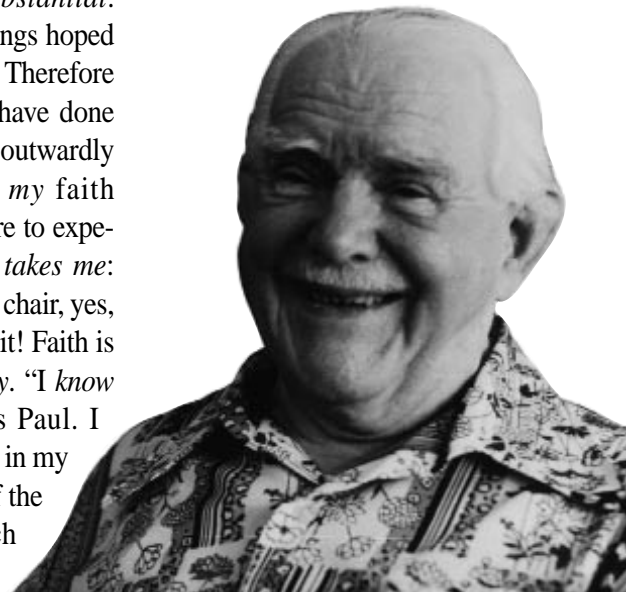
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valid only when there has been some public signing.

But let me again and again make this abundantly clear: Faith is *substantial*. Faith is the substance of the things hoped for, the *evidence* of the unseen. Therefore faith does not merely mean I have done *my* part by just believing and outwardly confessing. *That* is merely *my* faith attachment to something I desire to experience. I take food—no, food *takes me*: *then* faith is substance. I sit on a chair, yes, but the chair *upholds* me, not I it! Faith is *substance*: it produces *certainty*. “I know whom I have believed,” says Paul. I believe first and *then* know, and in my new birth that inner knowing of the Spirit-reality became so much everything to me that outer

things are no longer the real substance I mistakenly thought they were. Now *inner knowing*, *Spirit knowing*, has become the substance that not world nor flesh nor devil can take from me.

So now in this *second* crisis of faith. Faith is substance. That substance does not come from us who do the believing and committing, but comes from that to which we have committed ourselves. The substance is the food, not the faith that takes it. The substance is the chair, not my faith that commits myself to it. And now the substance, the certainty, is that by some means, at some time—often immediately but not always—the witnessing Spirit *inwardly confirms to me* that it is He, no longer I, living my life. *I know*. I knew fifty-one years ago, fourteen years after my first knowing of salvation, and, of course, I know the same reality today. It is as natural to me as my initial experience of salvation, only greatly enlarged and established as years have gone by. The “believings” of the first part of the last chapter in John’s First Epistle have dissolved into “knowings” by the last half, and the key word comes in the middle (1 John 5:10): “He that believeth on



the Son of God hath the witness in himself.” Then John continues: “These things have I written to you that believe...*that ye may know that ye have eternal life...*We know that whosoever is born of God sinneth not...and we know that we are of God...and we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true” (vss. 13, 18, 19, 20).

So you see, we don’t “work up” the knowing. Should you be reading this and say, “Well, I’ve said that ‘word of faith’; I have believed, but I can’t say I know,” then don’t, don’t try to know. Knowing does not come from self-effort; that would be back under the law of “you ought” again. The knowing comes from the Spirit. So what you do is to keep firmly affirming that *you are* what you have now said you are by faith. Your job is to maintain the affirmation. The confirmation comes from Him, and any trying or searching of your own will only insert a fog of unbelief which hinders the Spirit from giving the confirmation. But there is the confirmation.

The Perfect Pattern

What more perfect pattern are we given of what a normal person is than Jesus Himself? He continually called Himself the “Son of man” (His favorite and most used name for Himself) because He was affirming in no uncertain terms that He was one of us, as us—indeed, was the sole representative of the human family. As Paul said, He came, “made of a woman and made under the law”; and Peter calls Him our “example.” And nothing about this ideal man (and we owe it to John that he so clearly observed and presented Him to us in His true self) is more striking than His con-

stant disclaimer of doing anything or being anything *of Himself*. “I do nothing of Myself,” John quoted Him several times as saying. When questioned about His work, He said, “The Son can do nothing of Himself, but what He seeth the Father do”; and about His statements, “As I hear, I judge”; and finally, when asked by Philip to show them the Father, to whom He said He was soon going, He gave them this startling answer: “He that hath seen Me hath seen the Father.”

This was at the last supper, when it was His definite intention of explaining

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to them what His own inner (not outer) relationship was to the Father, whom they had regarded as “up” in heaven. He knew He was now leaving them in His physical, outer presence, to return to them as the Spirit in them; so He opened to them how He as *pattern man* had lived His life on earth. “If you’ve seen Me, you’ve seen the Father.” Then He made the relationship still more marvelously clear by adding, “The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works.”

So that is what a “normal” man is: not himself, but God dwelling and working in him. Ours is not a God afar off, but God within. In light of this Jesus said, “I and My Father are one”; yet within that union They were two—“I and My Father.” And the whole point is that this is not a description of Himself as Jesus the Son of God, unique and different from us, but of Jesus as the Son of man, of whom it says in the Epistle to the Hebrews that

“He that sanctifieth and they that are sanctified are all of one, for which cause He is not ashamed to call them brethren.”

Jesus Himself had prayed that we should all know this same oneness with each other: “I in them, and Thou in Me, that they may be made perfect in one.” And John wrote in his letter that categorical statement, “As He is, so are we in this world”; and “If we love one another, God dwelleth in us, and His love is perfected in us”; and “He that dwelleth in love dwelleth in God, and God in him.”

We do remain ourselves—very much ourselves, as we shall be seeing—just as Jesus was so much Himself that the world could never ignore Him as the perfect man, whether they believed in His deity or not. Yet it is *this* upon which we are centering our attention: There was never a moment when He did not know that He and His Father were in an eternal *union*, so that who He was, was the Father being manifested in and through His Son. So our being rebuilt as whole persons must first have *our union* with God through His Son established, and only then do we also freely live in the easy paradox of also, being ourselves.

For many years after his retirement as General Secretary of the Worldwide Evangelization Crusade, Norman Grubb traveled extensively sharing the truth of our union with Christ. He also carried on a huge personal correspondence with individuals throughout the world. He was the author of many books and pamphlets, a number of which are available through the Zerubbabel Book Ministry. Norman lived with his daughter, Priscilla, in Fort Washington, PA. Norman P. Grubb entered the Kingdom at 98 years of age.

Editor's Note

In this issue we again look to those who have gone before, leaving us with a rich spiritual inheritance. The two men whom Norman Grubb credits with having great influence on him were C.T. Studd and Rees Howells, thus we offer more from their lives of faith. "Rees Howells and Intercession" examines intercession and the principles on which it is based, detailing what that entails for the persons interceding, and also those for whom they intercede. In the excerpt from *The Intercession of Rees Howells* we see a personal example in Rees' life, while in "Tape Talk" it is the outworking of intercession on a worldwide scale.

"The D.C.D., part 2" continues with the Characteristics of a D.C.D. No one can miss Studd's fire and passion as he exclaims the importance of the D.C.D. (Don't Care a Damn for anything but Jesus). In "The Grim Fact" Studd implores every Christian to be about our Saviour's business and declares, "The shame of being a sham ought to move the most thick-skinned among us."

In our lead article, "One, Yet Two—a Paradox," Norman Grubb takes us step-by-step through the truth of Galatians 2:20. This fixed union establishes us in what it means to be a "father." As Brett Burrowes writes in "Bible Study: On to Fatherhood," "...spiritual fatherhood is characterized by the willingness to lay down our lives for others who are caught in Satan's grasp and to see them through to spiritual maturity."

In "Speaking the Word of Faith," Norman stresses the importance of our spoken word—"The word of faith is the act of taking and applying His power according to need." "False Faith" warns

that there are extreme and false interpretations of faith, and Norman cautions us against "a Satanic as well as a God-centred, Spirit-guided faith...."

In "I Was Immobilized," Page Prewitt illustrates by example how one small sin can totally incapacitate us; she gives hope and freedom from the bondage of wrong believing about ourselves. Steven Prewitt shares a very personal application in his book review of *It's As Simple As This* by Norman Grubb. Don't miss his poignant analysis of Norman's book, and the critical way in which God used it in his life.

As stated in the last issue of *The Intercessor*, we were on the verge of a possible war. These past months have found many of us glued to the news by whichever means we had access—television, internet, radio, newspaper. Now that the war with Saddam Hussein is over, we still want answers to many of the issues raised. Tommy Prewitt in "Justification of War" looks back to Norman's view of war and explains how Norman reached his answers, and how we too can apply those same principles today.

We are thrilled to announce that, in cooperation with Lutterworth Press of Cambridge, England, we have re-published *The Intercession of Rees Howells* by Doris Ruscoe. We are grateful to Miss Ruscoe for her authorship of it. As it was out of print, we thought it was far too valuable to let slip away. This book is listed in The Bookshelf and can be ordered through Zerubbabel Press.

We endeavor to fulfill that with which we have been charged, and to which we proclaim on the cover of *The Intercessor*: "Presenting every man perfect in Christ Jesus (Col. 1:28). We trust that you will be able to take the truths printed in this newsmagazine and apply them to your life.

Statement of Purpose

The purpose of this magazine is to further the great high calling of the Lord Jesus to carry His Gospel to the whole world. This calling is known in the Christian world as the Great Commission. Our interpretation of the Gospel is that Jesus Christ was the second member of the Trinity, fully God, made manifest in the flesh. He was tempted in all points as we are, but totally without sin. He was crucified for the sins of the world, was buried, and rose from the dead on the third day, according to the Scriptures. He gives the power to become the sons of God to all who receive Him.

Beyond this forgiveness of sins, *The Intercessor* is committed to proclaiming to every creature the mystery of the Gospel, which is Christ in you, the hope of glory (Col. 1:27). The outpouring of the Holy Spirit upon the Church at Pentecost means that Christ has joined Himself to us as one spirit (1 Cor. 6:17). Thus we see that Christ has reproduced Himself in our flesh, and we Christians are really Christ living as us (Gal. 2:20).

Therefore, there is not only the forgiveness of sins but also a life in Christ of knowing we are dead to sin (Rom. 6). Furthermore, we are dead to the Law (Rom. 7), since the power of sin is through the Law. Christ is the only Lawkeeper (Rom. 8), and there is no independent human nature that can keep the Law, though we are continually tempted to believe so.

Belief in an independent human nature is Satan's lie and the root of sin. Non-Christians are really Satan-indwelt, expressing his lusts (John 8:44), just as we have come to learn that Christians are Christ-indwelt, expressing His righteousness (2 Cor. 6:16). Humans have no moral nature of their own, meaning that we are simply expressions of the indwelling deity nature, either of Christ or Satan (the fallen created being who is the spirit of error). Sin in a Christian is a result of believing again Satan's lie that there is a human nature which can do good or evil.

Our full restoration, then, is to see ourselves as Christ in the world and to labor and travail to see Christ formed in others according to the mighty working of the Spirit. This is "intercession," the definite laying down of our lives to present every man perfect in Christ (Col. 1:28). *The Intercessor* is committed to this great and thrilling commission, the cost of bringing it about, and the resurrection joy of reaping the harvest!

A Look at a Book

By Steven Prewitt

BOOK REVIEW:

It's As Simple As This by Norman P. Grubb

It's As Simple As This is a compact, condensed booklet of Norman Grubb's message about the way of total living in Christ. I wholeheartedly endorse this booklet because it is quick to read and easy to understand. Norman walks through all aspects of our born-again faith in this booklet. *It's As Simple As This* is a complete, point-by-point reference to what Norman describes as having "no understanding of man except in his relationship with God." This is a great title to the booklet because of its simple, written illustrations packed with Biblical references. This booklet answers all the questions people have about why am I here? What is my purpose in life? How do I live as a Christian in today's society? How do I reach lost people?

Norman's writing is packed with scriptures, even though not all of them are referenced. He then takes the scriptures mentioned and puts meat and bones on them. His writing is also sprinkled with practical, even personal, applications that flesh out his points from scripture.

At the time I read it, I vitally needed (and found) in *It's As Simple As This* a quick, start-to-finish, Bible-filled, easy to understand reference of how my Christian union in Christ works

and manifests itself in my life. When I picked up this booklet, I was desperate to find a quick source of Biblical references for the points Norman makes about no independent self, the law of opposites, my spirit-to-Holy Spirit union relationship with Christ, and how that union relationship is lived out through me. With *It's As Simple As This* I quickly reestablished a fresh foundation of these critical points of faith, then moved forward to the more mature themes in the latter pages of the book about God's highest use of mankind, which is where I desired immediate answers. Norman concisely explains how "standing in the gap" (Ezekiel 22:30) for other people works—God prompting me to "lay down my life for others" (John 15:13). What I learned in *It's As Simple As This* then is how to live in my third, father level of faith when "we move from merely knowing God's acts to participating in His ways (Psalm 103:7)."

When I got to this section of the booklet, I was in a personal crisis of faith and these very passages helped me understand my role in His living through me. I had come to a point of asking myself about the stage of "taking up your cross," beyond the point of going to His cross for salvation." I had an almost overwhelming desire to help others come out of sin, to see other people "whole, complete, lacking and needing nothing" (James 1:4). For me, *It's As Simple As This* has been a great

source for considering, understanding, then saying yes to "becoming free from overriding self-concerns to involvement outside ourselves in people and situations." I read, desired, then by choice "became willing to be forever cursed—cut off from Christ—if that would save"(Romans 9:3) people God has laid on my heart to see repentant and living in "the knowledge of His will in all wisdom and spiritual understanding" (Colossians 1:9).

When I read the section called "The Spirit's Drive In Us" it confirmed in me that my desires to reach out to others are really God's desires through me. Norman writes that "a permanent drive 'eats us up,' that all the world, and that means for us all within our guided reach, must share this life's secret which belongs to them if they but knew it: 'Beloved, now we are the sons of God and it doth not yet appear what we shall be'... Whatever confronts us as the area within our reach where we can bring Christ to others... by whatever form of involvement the Spirit indicates to us that we can be in action in bringing our light to others." Opportunities to reach out and to share may seem small, like sharing a bit of Scripture or some words of encouragement with someone, or they may seem big like leading a Bible study. Big or small, they are God's perfect opportunities. It is for me to obediently respond to God's promptings in all circumstances, taking the

opportunities He presents to share and reach out, knowing that it is really Him bringing His own light is to others through me.

The “To Sum Up” section answers in concise, understandable language why I am here and how I can trust to live as Christ in me—as me—for His lost world: “Our only reason for existence, glorious as that is, is to express God in His nature and reproduce Him in all forms of sacrificial love-activity so that we are He in our forms...we are God-expresser through Christ in His holiness nature indwelling us...we are captured by the pressures of self-giving love, God in His lamb nature, and lay down our lives as intercessors that others may find their secret of life, ‘death in us, and life in you’...total fulfillment in present-day world living—Paul’s Colossians 1:28, ‘presenting every man perfect in Christ Jesus.’” I then recognize and confirm I am only a vessel/container of the Holy Spirit. I check my desires as being either self-for-self or self-for-others, then trust, obey, and abide in His actions through me to reach, encourage, shed His light, His truth in other’s lives...that are as close as an arm’s length away.

By the Holy Spirit’s directive in my life, I reevaluated a sin-filled, rebellious period of my life. I re-lived a period of time that was extremely painful, dark, and full of sin. The Holy Spirit prompted me to think about and consider a time in my life when I was a Christian, yet I was in rank, sinful rebellion against God and what I knew was right. I came face to face in my thinking with someone I had known then. She had lots of problems; she was lost and needed help. If she was

saved, I did not know it. If she wasn’t saved, I DID NOTHING to bring Christ to her. Though I had my Savior, I did not share His hope, love, and salvation with her because of unconfessed sin in my life at the time. Then, months later, this person was killed in a car accident. I now see how I had God’s answer to share, but my sin kept me from doing so.... And now, for her, it is too late! My tragic consequence of that sin-filled time in my life is that I cannot go back to her and “make things right” (1 Corinthians 9:11).

My conviction and subsequent repentance (change) has been motivated by the pain of that lost opportunity. In my repentance, I found usable applica-

tions for laying down my life so others might live in *It’s As Simple As This*. I learned that my desire is really Christ’s original desire being lived out through me. I learned that Christ’s highest and best use for His redeemed people is that we reach others with His love, hope, concern and encouragement. I have done all I know to do as concerns any people or opportunities God lays open for me to share Him to others through me. So, though I did not share Christ with Ann, out of her death has sprung motivation, life, desire to share Christ with others...to reach people as close as an arm’s length away...given practical application learned by reading *It’s As Simple As This*.

THE GRIM FACT

There must be no frontiers to the Kingdom of our Lord Jesus Christ. Our marching orders are to evangelize the whole world. If we Christians refuse to be Christ’s witnesses to the uttermost regions and to every creature therein, we deliberately deny the claim of Christianity to be the only true and sufficient religion. We must be about this our Saviours’s business, and the King’s business requireth haste.

Our character and loyalty are at stake. To put the case in a nutshell, unless a serious effort to occupy all the unoccupied fields and to carry the gospel to the uttermost part of every unoccupied field is made, and that at once, our loyalty to Christ is manifestly nothing but a miserable sham. What else did our Saviour mean when He said, “Why call ye Me Lord, Lord, but do not the things that I say?” “If a man love Me he will keep My words.” “He that loveth Me not keepeth not My words.” The shame of being a sham ought to move the most thick-skinned among us. Can we suffer our loyalty to Christ to be questioned? What further incentive do we need? Our faith, honour, courage, loyalty, and gratitude are all at stake.

by C.T. Studd
from *Our Bit*

Speaking the Word of Faith

by Norman Grubb

Having recounted how central faith was to the men of the Bible, Norman reveals the basis of all Spirit action—the word of faith.

Now all these varied examples of faith from both Old and New Testaments, including a great number more not mentioned, have one focal point. If the process of faith be likened to climbing a mountain (although it is not too good an illustration), then the summit is the same in every single case. To understand the route, reach the top and enjoy the view from it, is to practise living faith. So many on so many occasions stop breathless half-way. They just do not get there. Now the summit is the word of faith.

Look back again on these incidents in the lives of the men of faith. “Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you,” said Abraham to his servant; it was settled in his heart that God would either provide a substitute sacrifice or raise Isaac from the dead. “Stand still, and see the salvation of the Lord...for the Egyptians whom ye have seen today, ye shall see them again no more for ever,” said Moses to the terrified Israelites before the Red Sea and with no visible way of escape. “At even ye shall eat flesh, and in the morning ye shall be filled with bread,” said he again to them in the wilderness; and these are only two examples of the word of faith which he was constantly declaring. “Shout, for the Lord hath given you the city,” said Joshua, before

the walls of Jericho had fallen; and a few days previously: “Prepare you victuals, for within three days ye shall pass over this Jordan.” “Arise, for the Lord hath delivered into your hand the host of Midian,” said Gideon to his three hundred, when facing an army “like grasshoppers for multitude,” “Come up after me: for the Lord hath delivered them into the hand of Israel,” said Jonathan to his armour-bearer, when

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the two of them were going up alone against the Philistines. “This day will the Lord deliver thee into my hand; and I will smite thee,” was David’s word to the giant. Elijah was strongest of them all: “As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.”

We reach the heart of the matter when we turn to the Gospels. Most significant is the name that John gives Jesus: “The Word.” The Word which created all things. “The Word made flesh.” Nowhere does the authority of the spoken word of faith come out so

clearly as in His life, which was a constant series of such spoken words with their miraculous results. To the waves: “Peace, be still.” To a fever: a rebuke. To the fig tree: a curse. To the evil spirit: “I charge thee, come out of him.” To the nobleman: “Go thy way, thy son liveth.” To the cripple: “Rise, take up thy bed and walk.” To the centurion: “As thou hast believed, so be it done unto thee.” To the leper: “Be thou clean.” At the grave of Lazarus, to His Father: “I thank Thee that Thou hast heard me”; then, to Lazarus: “Come forth.” No wonder they were amazed at the authority with which He spoke. No wonder we echo the officer’s words: “Never man spake like this Man.”

The centurion seemed to be the one person who sensed the power that resided in that word, when he so boldly broke through the customary idea that the physical presence of the Saviour was necessary, and suggested that He need not come in person to his house, but just speak the word and his servant would be healed. It was a penetration into the secrets of faith which just thrilled the Saviour, and brought those words of highest commendation to His lips: “Verily I say unto you, I have not found so great faith, no, not in Israel”; and gave him a momentary glimpse of the universality of the coming Church: “And I say unto you that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven.”

The Lord Jesus Himself revealed

the secret in that vitally important record of His conversation with His disciples after the fig-tree incident.¹ This is the one outstanding occasion on which He pointed out that He Himself was using the word of faith, and that they ought to do the same. When Peter commented on the withered fig tree to which He had said the day before: “No man eat fruit of thee hereafter for ever,” He told them to “have faith in God” and they could do the same. In other words, that the way He performed His miracles was by this word of faith, which they could use just as much as He; but He then went on to make clear that it was a spoken word of faith, and not just an aspiration, request or hope; for they were to say to a mountain: “Be thou removed,” and not to doubt in their hearts, and they would have whatsoever they said. He explained at the same time that such a spoken word of faith was the central act that mattered in the prayer life, for He divided the process of prayer into four component parts—desire, request, faith that the thing is done, and realization; but all is made parenthetical to the central emphasis, the summit of the mountain: “Believe that ye receive” then and there. On one other occasion He stressed the same truth when He said that with faith as a grain of mustard seed they could “say” the word of command to a sycamine tree and it would obey.

That the apostles followed this out is obvious from the early days when the Master gave them authority over evil spirits and to heal sicknesses, telling them later that what they bound on earth would be bound in heaven and what they loosed would be loosed.

The actual expression “the word of faith” is used by Paul (Romans 10:8)

when expounding the faith that justifies; and here he brings out exactly the same truth: that faith is something which must have plain-spoken expression. Hope or desire is not enough. The prayer of request is not enough. Not even the belief in the heart. What is believed in the inner man must issue from the mouth. “If thou shalt confess with thy mouth the Lord Jesus” is the summit reached. And this truth is traced by Paul right back to a revelation in the earliest days of recorded history—to Moses’ comment in the book of Deuteronomy.

The word of faith is the act of taking and applying His power according to need. What we actually take we actually have, and when the decisive word of faith has been spoken, God in His grace begins to work; and as the stand of faith is persisted in, the answer appears.

If it is asked why there must be such emphasis on the spoken word of faith, the answer may be partly beyond our reach. It is hidden in the mysteries of creation. All we are told is that the Son is the Word, and that by the Word are all things made—The Word, presumably, of the Father.² Therefore we know that the spoken word (not the deed) is the creating power; the word is antecedent to the deed, and therefore more powerful and more important. Indeed, the word produces the deed. Thus the first act of God of which there is record is a spoken word which began the creating process: “Let there be

light”, and there was light. And this was followed by six other “words,” each of which produced a corresponding new state in creation.

Now a word is a crystallization of a thought; we can see as far as that. Thought is fluid, unformed. We turn things over in our mind. The word gives definition to the thought. The spoken word, given in the form of a command or decision, expresses the idea in the mind, digested, clarified, authoritative. A man’s word, we say, is his bond. A general’s word is his command, after he has weighed all the various possible disposals of his forces. An architect’s word is his plan. An engineer’s word is his blueprint. It is final, creative. It sets action in motion. James tells us of the power for good or evil of the spoken word which sets the course of nature on fire.

Exactly what the spoken word of faith effects we do not know. The nearest we can say is that it is the spiritual act of taking and using. Faith is the spiritual hand. Exactly as, in the natural world, nothing is received and put to use merely by wishing or hoping or asking for it, but by taking and using it, so in the spiritual. The hand must reach out and take the food or the book. Faith must reach out and take the promises, and the public evidence of such taking is the spoken word of faith. Probably the effect in the realm of the Spirit is exactly the same as in the realm of matter. God offers all in His promises. The word of faith is the act of taking and applying His power according to need. What we actually take we actually have, and when the decisive word of faith has been spoken, God in His grace begins to work; and as the stand of faith

Rees Howells and Intercession from *The Intercession of Rees Howells*

by Doris Ruscoe

Intercession, as Rees Howells taught it, goes much further than prayer, because it operates at a deeper level. He never undervalued prayer, in fact to him prayer always meant answer and he would never lightly undertake it, only when the Holy Spirit gave him liberty to do so. Through prayer and the study of the Word of God he came to know the vital importance of faith. He faced the challenges to faith in the Bible with a firm belief, reinforced by years of experience, that the Bible means what it says and can be proved today, whether on a personal level or in national and international affairs. Throughout his life, as a young miner in a South Wales village, as a minister of the Gospel, as a missionary in Africa, and as founder and director of the Bible College of Wales in Swansea, he proved that the Bible is trustworthy and he expected God to work today as he did in times past. Along with his ministry of intercession, he maintained to the end a personal life of prayer and faith.

From his early experiences in the village he found that there were situations that did not always yield to prayer. In some cases the devil was so deeply entrenched in a human life that prayer seemed unavailing. It was this that led Rees Howells, step by step, to discover the principles of intercession and to obtain victory in each case. It led him into a path that perhaps few have trod, but he declared himself to be a 'pathfinder,' a discoverer of the secrets of intercession that

enabled the men of the Bible to get victory.

Two things he always insisted upon: only the Holy Spirit can guide the intercessor in the path he must walk, and there must be faith equal to the intercession. He invariably warned against copying what the Holy Spirit had led him to do. Because he was led into strange and costly paths it might be thought that every intercessor must go that way. Rees Howells faced up to the challenge of the great intercessors of the Bible, men like Moses, Daniel and Ezekiel, whose intercessions operated in the affairs of nations. When, therefore, the Holy Spirit gave him the World Vision and he saw it attacked by the enemy through the dictators, Hitler, Mussolini, Stalin, he threw himself into the battle to secure freedom for the Gospel. To that conflict he brought all his years of experience in intercession, and continually the Holy Spirit gave him fresh light on the lives of the Bible characters and encouraged him to believe that God can work today with the same power.

However, the principles of Intercession can be demonstrated on any level and in any situation where the enemy appears to be in an impregnable position. Rees Howells used to say that the Holy Spirit is always original and so the pattern of Intercession will vary although the basic principles remain. The following may help to clarify some of these principles.

Some Principles of Intercession

1. Most fundamental of all is the principle that intercession is based on the victory of the Lord Jesus Christ in his atoning death and resurrection. Where the enemy contests in a situation, and whatever may be the assault upon the intercessor, the victory will ultimately come through faith in the supreme sacrifice and glorious tri-

umph of our Lord.

Rees Howells used to say that as the Holy Spirit is the only actual witness on earth today of Calvary and the Resurrection, he therefore is the only person who can guide the intercessor along the path leading to victory. He also maintained that fundamentally there are only two Intercessors, the Lord Jesus Christ and the Holy Spirit.

Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Hebrews 7:25). Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the

hearts knoweth what is the mind of the Spirit because he maketh intercession for the saints according to the will of God (Romans 8:26, 27).

It is the Holy Spirit therefore who must lead the intercessor and demonstrate through him the victory of Christ.

2. The New Testament makes it clear that there is a constant warfare going on in the heavenlies, and the apostle Paul, who knew this warfare well, was constantly urging his Christian converts to be aware of this, to be clothed with the heavenly armour and to 'fight the good fight of faith.' See Ephesians 6:10-18; 2 Timothy 2:1-5; 1 Timothy 6:12.

3. There is nothing automatic in this conflict. We see Daniel praying through for the fulfilment of the prophecy of Jeremiah concerning the return of the Jews to Jerusalem after the 70 years of captivity. If this could just be 'claimed,' why did he have to set himself to come before God with sackcloth, fasting and ashes? His prayer in Daniel 9 is the very model of the prayer of the intercessor. He identified himself with his people in their sin and besought the Lord, for his own sake, to remember his Word, to forgive and to restore.

This same principle of identification can be seen also in the prayers of Ezra (chapter 9), and of Nehemiah, (chapter 1).

4. There are times when the intercessor finds himself up against very real forces, the principalities and powers, and the rulers of the darkness of this world (Ephesians 6:12) who oppose the prayer. Here the Holy Spirit must guide the intercessor, as he alone knows the way to break through the

opposition. To any student of military history it is interesting to note how close sometimes is the parallel between the devices of earthly combatants and those of the spiritual foe.

5. A vital aspect of this spiritual conflict is that of the responsibility of the intercessor, once the Holy Spirit has called him to it. This is seen in the intercession of a man like the prophet Ezekiel, upon whom the Lord put bands which he dared not break. Whatever the cost the intercession must be carried out to the end. Why the cost? There are depths in this and a mystery which the Lord does not always choose to unveil. An intercession may at times have to be walked blind but ultimately the Holy Spirit will lead to a full realisation of victory. The intercessor knows then that he is 'through' and is given the complete assurance of victory. Then, sooner or later the victory will be manifested and there will be an outcome.

An illustration of this may be given from personal experience. The Holy Spirit called the intercessor to devote a week of prayer for a situation in a Christian group where forces were interlocked and something had to give way if the glory of God was to be upheld and his work maintained. The Holy Spirit himself, in a very clear and definite way, led the intercessor who was many miles away, to spend the week alone with God, and to be responsible to pray the situation through. Day after day the Scriptures were searched, and the hours spent with the Lord, and day after day there was a very real sense that the battle in the spirit was joined. It was suddenly on the fifth day that the Holy Spirit came upon the person concerned in an

intense agony of soul. It was complete identification with the agony of one person vitally concerned in the situation and at the identical time when the crisis came to a head. After about an hour there was a sudden release in the spirit, a 'coming through' to an experience of complete victory and there was an overwhelming sense that the Lord had triumphed and his will and purpose had been fulfilled. Further prayer was impossible, only a spirit of worship and praise, a certainty that 'the Lord hath triumphed gloriously.' It was just three days later that news came that the victory had indeed been won, and in the years that followed the victory was worked out in wonderful ways.

6. The example given above demonstrates the power of intercession as exercised in a particular situation. Rees Howells also showed that intercession can apply in the work God gives to his servants, a work for which he makes them responsible. We might think of Hudson Taylor and the China Inland Mission, or Amy Carmichael and the work in Dohnavur, India. Such servants of God are totally committed to the work God has given them, knowing that whatever the burden and the difficulties they are responsible to continue; others may give up but they cannot. Anyone engaged in Christian work at any level will find it assaulted from within and from without. The enemy has many weapons in his armoury and will bring all his forces against a work of God. The one responsible must steadily persevere and hold on until victory comes in each test. The enemy will do everything possible to weaken faith, to undermine relationships, but as the intercessor finds comfort and strength

in the Word of God and maintains faith in God amid all the attacks, the victory comes.

In our own work also Rees Howells showed that those who, at a great cost to themselves, obeyed God's will and instead of going out to the mission field remained behind to serve him, perhaps in a very ordinary capacity, in college or school, were intercessors for those on the field and had a claim for the winning of souls in far countries.

7. It becomes abundantly clear that the path of the intercessor is the way of the Cross, but it is also the way of fellowship with Christ on a very deep level. Calvary was the supreme sacrifice of Love, and fellowship with the Lord in intercession leads to an ever-deepening realisation of, and entering into, this Love. Without love, as the apostle Paul states in 1 Corinthians 13,

'it profiteth nothing.' The intercessor has 'the sentence of death' in himself (2 Corinthians 1:9) but as the dealings of the Holy Spirit are accepted and his leading obeyed, so the intercessor is led into a deep realisation of his identification with the Lord Jesus and an ever closer union with him. Truly, 'death worketh in us, but life in you' (2 Corinthians 4:12).

One of the early Christian leaders, afterwards martyred, said, 'My love is crucified,' and as the intercessor is led into deeper paths of intercession, so he experiences more and more fellowship with the one who was Love Crucified. Down the centuries of Christian experience there have always been those, in differing walks of life and different callings, who have entered into this fellowship and union, who have come to know that God is Love and that this Love reaches out to a lost world.

Deeper Intercession

The Holy Spirit led Rees Howells into a realm of intercession where few have penetrated, a realm beyond prayer, a realm of total commitment to the will of God and to complete separation from the things of the world, where the intercessor enters directly into the heavenly warfare between God and the devil, but where the victory of Calvary is proved wherever the enemy attacks in human affairs.

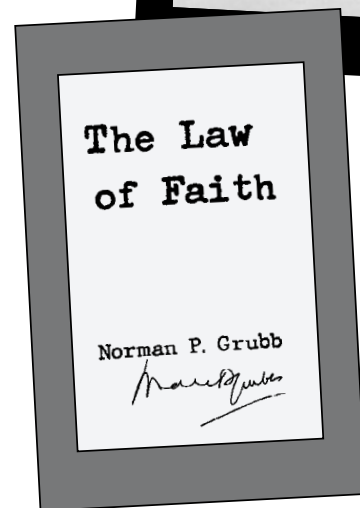
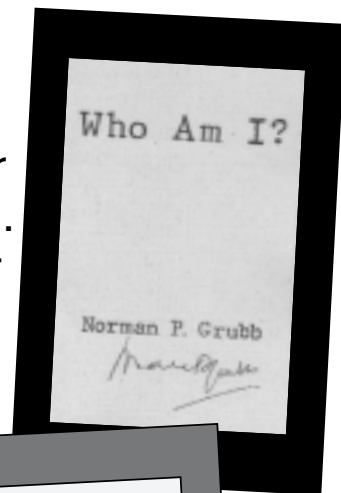
Jesus said, 'All power is given unto me in heaven and in earth' (Matthew 28:18), and he told his disciples to 'tarry in the city of Jerusalem' until they were 'endued with power from on high' (Luke 24:29). Only the Holy Spirit himself can lead the intercessor into that realm where the basic conflict between God and the enemy actually operates, and make him responsible to see the intercession through until God's purpose in it is achieved.

From the first simple prayer for which the Holy Spirit made him responsible, the prayer for the young man in the tin mill, Rees Howells was led into a deeper and deeper fellowship with the Saviour, being made more and more, 'conformable unto his death' (Philippians 3:10), yet in every test proving the power of the atonement and the Resurrection of the Lord Jesus, and experiencing in abundance the joy of the intercessor as he sees souls released from the power of the enemy.

Norman Grubb's Who Am I? and The Law of Faith

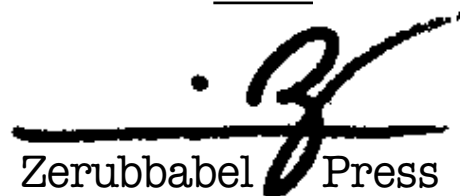
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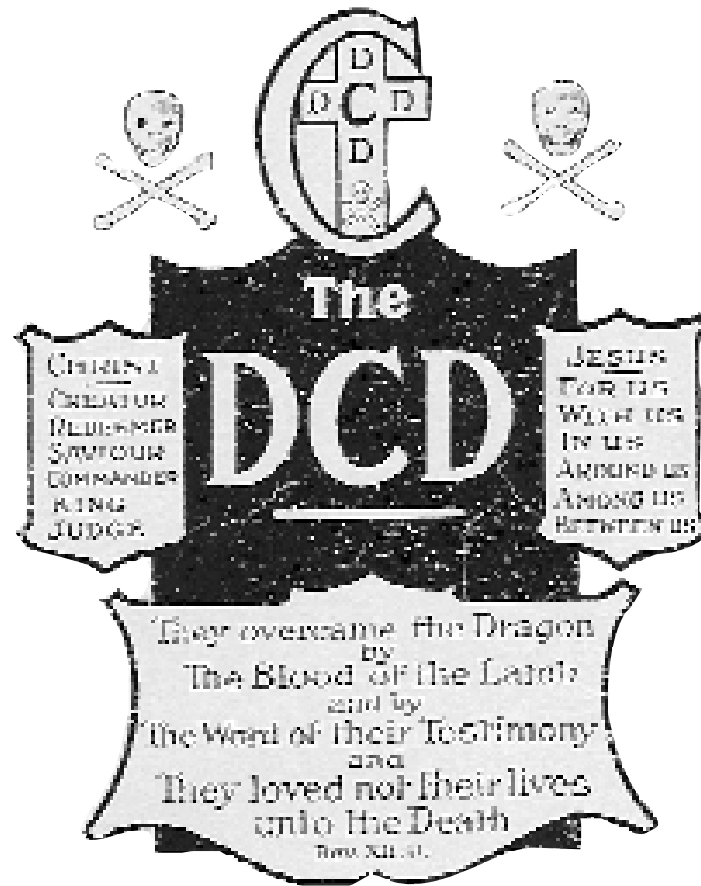
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Part II

In this second half of his booklet, *The DCD*, C.T. Studd defines the qualities of a D.C.D. and traces the history—both biblical and current—of those who “Don’t Care a Damn” for anything but Jesus. Throughout the booklet resounds this battle cry and passionate challenge to all believers.

Characteristics of a DCD

Now, our Saviour gave us warning that we should test everything not by words but by fruits. Let us apply the test to the D.C.D.’s.

There are three especially notable characteristics of the D.C.D.’s out here—Love, Joy, Peace.

1. LOVE. Before the night of the D.C.D. this Mission was cursed with heresy, division, and discord. Now between the D.C.D.’s there is not merely union, but love: the work and blessing of one is that of all: envies and jealousies have ceased. God has rid us of traitors, not by our action, but by His own and theirs. So here we are united in faith, hope, and charity, one family, aye and one army too, of the Living God. Is this fruit good or bad?

We are reprinting the second half of *The DCD*, the booklet written by C.T. Studd in which Studd and his fellow missionaries issued a battle cry and passionate challenge to all believers. Its “don’t care a damn” premise scandalized the Christian world in England and many turned their backs on him and called for his removal from the mission.

2. JOY. You will find no more joyful folk on earth than the D.C.D.’s. “Rejoice in the Lord! again I say rejoice!” with “joy unspeakable!” They do. Is this joy in Jesus and in one another a good thing or a bad?

3. PEACE. One of our lady missionaries used to say, “We don’t have much money, but we do see a lot.” “No guaranteed salary from any human being or committee, but from God only,” seems to many Christians to be madness, folly, a jumping from a pinnacle of the Temple, a cause of constant anxiety. Some, alas! when tried, forgot their vows and dishonoured their own word, and behaved like the Israelites of old, who murmured against God and against Moses. The “Principles and Practice” of the Mission had been sound enough for them when they were in civilization and untried, and had carried their hearty consent, admiration, enthusiasm, and signatures; but in the day of battle they failed. Well, the D.C.D. cured all that, for the glory of the D.C.D. is his God, his Father, his Saviour, his Heavenly Provider, and in being given the privilege of not merely believing, but suffering, aye, and dying for Jesus. Can we ever forget the triumph of that moment out on the Field, when authorita-

tively informed that the Mission would be wrecked unless a certain policy was carried out, a policy which we knew was not of God? Shall we ever forget how our joy burst into flame as we declared with one voice that the H.A.M. was God's, and that we did not believe that anyone or anything could wreck it; but that if it did wreck, even then we D.C.D., for such would be God's will, which we desired, and anyhow nothing could wreck our one ambition, viz., to live in the service of our Father and Saviour on earth, and die just when and where He pleased. Such gives a peace past understanding, which nothing can disturb.

Christ said "Judge by the fruit and not by the leaves, by works and not by goody-goody words." "All who overcome do so by the Blood of the Lamb, by the word of their testimony" (and his works are ever a man's strongest testimony). And now for the third and last vital test, "And they loved not their lives to the death." There! You cannot mistake that! That is "D.C.D." pure and simple. "He D.C.D. what happens to himself so long as his King and Saviour is glorified"; and if any says, "I'll throw away my life for Jesus, but I won't throw away my prejudice against using the words D.C.D." he may perhaps befool some into believing that he can make the big sacrifice when he cannot make the infinitesimal one, but surely no common sense persons. As though a man when urged to battle should say, "My dear good sir! I assure you I love fighting, and would fight with my last breath, But, alas! I am quite unable to overcome my unfortunate objection to the smell of gunpowder." Personally when I find a man acting as a D.C.D., I ask no other question. I quibble not about any word or words he may use, but at once with joy, and pride take my stand to live and die for or with him; for well I know that the spirit in him is the Spirit of Jesus; and that as I act towards him, as I help him like the good Samaritan, or like the Priest and Levite pass him by on the other side, I

declare myself to be a "sheep" or a "goat," for if I have not stood beside, or have been ashamed of, one of the very least of Christ's disciples, I have denied and been ashamed of Him. Believe me, after losing your ticket to hell, give yourself no rest till you've got rid of the last atom of care for your reputation, or you will never be of much real use to Jesus, nor do much damage to the devil.

Christ said "Judge by the fruit and not by the leaves, by works and not by goody-goody words." "All who overcome do so by the Blood of the Lamb, by the word of their testimony" (and his works are ever a man's strongest testimony). And now for the third and last vital test, "And they loved not their lives to the death." There! You cannot mistake that! That is "D.C.D." pure and simple. "He D.C.D. what happens to himself so long as his King and Saviour is glorified"

Many a drug is life and salvation if taken aright, but when taken wrongly is poison and death. The Saviour and the Holy Scriptures use the word "Damn"! The Devil & Co. have stolen it. I refuse to condone their theft by regarding it as their lawful property. I reclaim it and put it to its rightful use. "Marriage," says God in His Scriptures, "is holy and honourable," the devil and his dupes have prostituted it: shall I be fool enough to allow that true marriage is henceforth of the devil or sin? I know no such folly nor cowardice.

The Scriptures declare the three main fruits of the Holy Ghost to be Love, Joy, Peace. The D.C.D.'s have produced these fruits in abundance. The Saviour said "Make the tree good and his fruit good, or the tree corrupt and his fruit corrupt."

Here is another good fruit of the D.C.D. Before the advent of D.C.D., to go home on furlough was looked upon as a thing to be desired, and some, in urging their own case, did not scruple to assert that such was the will of God; the only difficulty was that facts proved that either God's

will must partake of the nature of a chameleon, or else their information came from some other god than the One Who made the world and died for men. But after the birth of the D.C.D. a great change took place. Old things passed away, all things became new, especially the attitude of D.C.D.'s towards going home on furlough. What things had been considered gain, now became loss and dung, as Paul politely said. To suggest furlough to any D.C.D. was to offer him an insult. Their answer was ever the same, "I pray thee have me

excused!" "Move on, please! We're expecting Royalty very shortly! And we don't want to be caught up from the Sheep-Fold, but from the Devil's Den."

Living Examples of D.C.D.'s

Shall I ever forget a certain interview I had with a D.C.D. lady, whose greed for work was in inverse proportion to her size. She had nearly worked herself to death; but not having quite succeeded was anxious to go back to work, which meant a speedy departure to a higher altitude. She was so blanched as to appear to have hardly a drop of blood in her veins; she was cold on the hottest day, and her figure resembled a human postage stamp. She was cannibal-proof kabisa (absolutely so).

I thought I had spoken kindly and tactfully, and judging by her silence, like Paul's shipmates, I imagined I had obtained my desire: alas! like them I found I had to meet "Euroclydon." But I learned a good lesson in theology, for if this was the wrath of a wee human baa-lamb, what about the wrath of the Lamb of God, which is presently going to make even earth's greatest heroes fear and run? Her eyes darted forked lightning, her mouth thundered her burning indignation in those two terrible words—"Bwana Mukubwa!!!" Not swear words, but more forcible! Then she rose up! Oh, great Macduff! What a vision it was! She was quite 4 ft. 8 in. in height when she began to rise, but before she had finished she seemed like a New York skyscraper; then gathering up her skirts, she left the room, an artist proof-picture of righteous indignation, though gone to "potopoto" (mud). I had to call her husband from his station to exercise his powers of persuasion; he succeeded, thank God, but only because she was not a modernist, and so had vowed obedience to her "slave." She went home, and after a little further experience wrote suggesting that after all I am not quite such a fool as I look. That little woman would fling away her life for Jesus, and resented any interference with her attainment of such a joy unspeakable. Such is the spirit of a D.C.D.

Again! Congo abounds in leopards. I know a man who for nights feared to go to bed lest a leopard should pay him a visit, yet his house was extra safe, leopards were rare in that place, and he was a missionary.

One of our D.C.D. lassie recruits was working in a station notoriously infested by leopards. The door, windows, and walls of her house were made of split bamboos, neatly tied together with native string. Our people

had been taught a hymn which mocked at death, as Paul mocked, "O death, where is thy sting?" This, like most of our hymns, had an action accompaniment; in this case the action was of the nature of a salute, appropriate but not hyper-sentimental.

On a certain night this D.C.D. lassie awoke at midnight to the fact that a leopard was prowling around on the road that ran by her hut, evidently desiring to make a call. She sat up in bed, told the leopard she D.C.D. for him nor for anybody or anything else but the glory of Jesus, and added works to her faith by giving him the orthodox salute mentioned above. Then she lay down and slept the sleep of a D.C.D. till dawn. At breakfast no shrinkage in her appetite was perceptible. Recent news from that place tells of a leopard breaking through the roof of the goat-house and killing eight goats in one night.

Prayer changes things, and D.C.D. changes persons.

Here D.C.D.'s give me a hundred reasons why they should not return home; but having arrived in England they promptly find a thousand why they should return to Congo at once.

Sometimes I wonder what our D.C.D.'s will do next: one never knows! For it seems to send people crazy; yet it is, confess, a craziness I love with all my heart.

Two missionaries, both D.C.D.'s, having determined to marry, requested me to perform over them our own unique wedding service; the chief characteristic of these services is that there is more "salvation-for-all" about them than matrimonial bonds-for-two. I accepted the honour with, hope, becoming gratitude and humility. Then my breath caught, as in an attack of asthma, for they assured me that lest their marriage might become a hindrance to God's work they had decided, with my permission, to separate at once after the service, each returning to his or her work on their *different* stations. Marriage is a great test, and those who are not D.C.D.'s do not do this sort of things. This was the work of the D.C.D. again, and this is a devotion that pleases God, and cannot but delight any who are God's true children. Such things inspire God's children NOT to hang back nor to criticise, but to seek to go yet farther in desperate devotion to our Lord Jesus.

I am frequently getting letters from my Forty Thieves—the D.C.D.'s out here who steal the devil's goats. Here are some of the things they write:

"D.C.D. has converted me, made me a new man. I

don't believe I was ever converted before.... D.C.D. has given me a new Bible."

"D.C.D. has given me a new sight. I now read the Bible and can see nothing but D.C.D. in it from beginning to end."

"We must be D.C.D.'s! Be 'out and out' in this awful land".... "I can tell you, 'Bwana,' as I have done before, what a great help and blessing D.C.D. has been to me.".... "I see nothing else in the Bible; it is *the* thing to keep going".... "When we are D.C.D.'s then nothing can touch us, we are absolutely unconquerable." "And so we go on with Jesus, Who was surely a D.C.D., and Paul, and all the other warriors of whom we read in God's Word." "I feel I am a very poor specimen of a D.C.D., but God knows want to be one 'after God's own heart.'" "Here goes again, 'Bwana,' I D.C.D. for anything but the glory of Jesus and the salvation of these people."

"We have got to get more D.C.D.'s," wrote another missionary; "another worker is wanted. I say, send a D.C.D." "May we always be kept by His grace, real D.C.D.'s ." "I think only those who have the spirit of D.C.D.'s will be of any good to God out here." "Through serving as a D.C.D. I have found a greater desire to preach the Gospel at all costs than before." "To meet a man who is a real

D.C.D. has been a real inspiration to me to love the Lord Jesus more, and to seek to serve Him *more* in a spirit of greater sacrifice." "On meeting a brother D.C.D. I desire to provoke him to greater sacrifice for Jesus." "I am out for the speedy evangelisation of this people, and the sooner I get to heaven the better." "I am with you to the end in the D.C.D. affair." "Do allow me to say this, 'Bwana,' Praise the Lord for the H.A.M. and the D.C.D.' Hallelujah!" And many other such things they write.

My own private opinion is that if I was a Christian, and would not be a D.C.D., I would first put an end to myself and then join up at once, for I could not hold myself aloof from D.C.D.'s, for such abstention would mean, either that would not go to all lengths for my Saviour, or else that I thought myself better than the D.C.D.'s.

Cleansing Fire of D.C.D.

Recently at the capture of Nankin, in China, a

Japanese captain had orders not to fire: he obeyed: his obedience resulted in the death of very many of his fellow-countrymen. Had he disobeyed and fired he would have saved many. He reported himself to his superior as having executed his commands, then at once blew out his brains.

An American officer at the Taku forts went to the rescue of some British sailors, and when rebuked by his superior officer—for U.S.A. were not at war with the Chinese—he replied, "Blood is thicker than water." So also says every true man of God when he comes across a fighting D.C.D. The Blood of Christ is thicker than the water of conventionality or propriety.

If anyone shall start any society hotter for the glory of Christ than the D.C.D., then every D.C.D. will join it at once, especially if it is much spoken against. Spirit is stronger than water, or the letter, or the clothes; and if I

didn't rush to join I should know I was "a rooster," and denying my Lord like Peter did. If I began to excuse myself I should remember the French motto, "*Qui s'excuse s'accuse.*" ["Whoever excuses himself, accuses himself"—ed] And if any said "*Cherchez la femme*" ["search for the woman"—ed], I should say "Already I have found her: she is my own effeminate heart." And if my heart were to

say "But I object to that word," then I should hear the Holy Ghost cry out at me "Liar! The Lord, Whom you say you worship and adore, used the word, and also His Apostle; what is good enough for your Lord is good enough for you, if indeed He really is your Lord; otherwise by your abstention you convict your Lord of evil, and say you are holier than He, which methinks is hard to believe."

My heart says with "Ole Bill," "If you know of any other hole that is hotter for Christ than D.C.D., find it, join it, and then come and let me know that I also may join up."

Another D.C.D. missionary wrote me how he gloried in the D.C.D. and in the change it had made in his life, and low he could never be ashamed of the D.C.D., for it was "such a gentlemanly religion." When this D.C.D. returned home—not by his own choice (for he refused to go), but by command—he was something like the man in John ix, who was so different from the born-blind

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beggar that they were accustomed to see, that some said, "Oh! Is this our—? "Others said, "It is like him." The Pharisees said, "Who the mischief are you?" But he said, "I *am* he!" However, the super-clever Pharisees wouldn't believe it was himself till his parents assured them that he really was nobody but his own self. So also this D.C.D.'s friends who had sent him forth, said, "This is quite another from the one who left us to go to the Heart of Africa." Hallelujah! That's as it ought to be. Every missionary who goes home on furlough ought to go home much hotter than when he came out, and he should make others who are at home so hot that they cannot stay at home. If a missionary goes home less hot than when he came out, there is something glaringly wrong. Every missionary on furlough should be a recruiting-sergeant.

But there are other fruits too. One of our Crusaders went to another continent where a kindred work had been started. He had not been in favour of D.C.D. But when he arrived there and saw things as they were, he declared, "What we need to do is precisely what our Heart of Africa brethren have done: they have cleared the decks and so are of one heart and soul, and rejoicing in the blessing of God. We need the same cleansing here, that similar results may follow."

Spirit of D.C.D.

Jesus said He had no use for patch-work, and that it were folly to put new wine into old bottles, and so I perceive that He is ever inaugurating new work and new methods, but, with every new attack on the devil, He places a stumbling-block in the way, lest hypocrites and the righteous-over-much be tempted to join. There was "Circumcision," and "Moses' rod"; "The blood of the Lamb upon the door posts." On "Mount Hor" victory depended on Moses' hands being raised above his head. There was the "dead serpent of brass" as an Almighty Doctor. There was the tootle tootling of "rams' horns" and "the shout of the people" in order to demolish the defences of Jericho. There were Gideon's three hundred lap-dogs with empty "pitchers," torches, and shouts to defeat one million victorious Midianitish warriors.

There was the "lad" David with his sling and "five smooth stones from the brook"—but only one was required. There was the value of a "rod resting on the face of a dead child" to make him sneeze and arise from the dead: the surprising value of porridge to aid the accumulation of wisdom and a good face and figure: of the efficiency of spittle and mud over drugs to give sight to the blind "the march of that BLIND man," too, to the pool of Siloam, for he might so easily have tumbled in. In these days there have been the stumbling-blocks of the "enquiry room," "The penitent form," "The red blazer," etc., etc., and now comes the D.C.D. to hasten the accomplishment of the evangelization of the world and to prevent God's salt from losing its savour, and becoming out-cast, as Jesus said.

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The foundation truth of Christianity is that the Son of God forsook heaven and came to earth to redeem mankind from the result of their sin, namely Hell, and enable them to go to Heaven, the place of eternal bliss. The terrific importance of heaven and hell can only be imagined by the fact of what it cost Christ to save us. He gave up heaven and endured hell-on-earth for our sakes. I speak not to those who have doubts about Christ, but to such as believe in Christ and call themselves Christians. To such I boldly declare that there is no other rational attitude for a

Christian man to take up than that of the D.C.D.'s. If there is no heaven, Christianity is folly: if there is no hell, a Christian is a lunatic, for Christ is a liar: but as Christ is true, then there is a heaven and also a hell, and a million souls a week are rushing to hell, and therefore a Christian must be a heartless and selfish horror if his whole life is not thrown away "to save men from hell," for that is what it means to follow Jesus. Consider what men will do to serve their King and Country, or to obtain the temporary honours of earth, or the fleeting pleasures or riches of the world. Consider, too, that men devoted to earth for a cause are positively invincible. That devotion to death for Christ's sake and the evangelization of the world is the spirit of D.C.D.

To obtain the yet unseen wealth of Peru, Pizarro and Almgro devoted themselves to death at the Holy

Sacrament. Later Pizarro and eleven others deliberately chose unspeakable hardships, disease, and death to attempt impossible victory over millions of Peruvians in their naturally fortified country, to obtain the gold and empire of Peru. They abandoned comfort, ease, and pleasure, and life to achieve their aim. That is the D.C.D. spirit. They won.

I have stood on the field of Gettysburg, at the spot where the Confederates made their final charge. The charging line as they neared their goal seemed for a moment to lose their impetus. At once an officer rushed to the front, pointed his sword at the Federal guns and dashing forward, shouted to his men, "Come on! Come on! Do you want to live for ever?" He died a hero's death a moment later. That is the D.C.D. spirit.

His soldiers used to declare that Sir William Olpherts won the Victoria Cross again every time he went into action. Their love and admiration rechristened him "Hell-Fire Jack." What a compliment! His was the D.C.D. spirit, and specially appropriate, for was he not an earnest Christian man?

The man who is ashamed or refuses to become a D.C.D. in the days of calm will never qualify in the hour of storm.

According as a man has sat in the saddle, so will he act on the spur of the moment.

"Victory or Westminster Abbey," said Nelson. That is the D.C.D. spirit. In the end he won both! Of course.

To give her King time to escape from his enemies, a gentle Scots lady bolted the door with her arm. It was smashed to pieces in the process, but she saved her King. She was a D.C.D.

Of one Man even His enemies bore testimony that He was a D.C.D., for they said, "He saved others, Himself He cannot save."

The price of prayer to God was to be torn in pieces by savage lions. Daniel walked unmoved into their den. Of course he did! Likewise he came out again, with God,

and saved the soul of his King.

"I could not love thee, dear, so much, loved I not honour more," said another D.C.D.

D.C.D.'s Through History

An old man dashed down a steep hillside, one man charging a nation of some three million idolaters—traitors to his God—in the frenzied passion of the worship of their idol which had cost them their wealth. In his burning indignation the old man dashed in pieces the precious stones he valued more than life, being the gift of the Supreme Lover of his body and soul, and drew his sword to fight to the death for his God. He fought! He won! He lived! And many others also became D.C.D.'s.

Sometimes I think I can see the burning eyes of the One Who thus addressed the follower He loved, and had recently so highly commended; aye, the man, too, who loved Him, "Get thee behind Me, Satan. Thou art an offence unto Me, for thou savourest not the things that be of God, but of man." Such exemplifies the very essence of what we describe as D.C.D.

I see three men before their King. They are marching to a burning fiery furnace. Hearing the command to heat it seven times hotter for their benefit, they appreciate the compliment, and, so to speak, make for it at "the double," humbly yet firmly say-

ing to the King, "Our God CAN deliver us, but we don't know if He WILL: however, this we do know, we will not bow down to the image of gold, nor to any other image." They were D.C.D.'s, and we needn't wonder, therefore, that God saved their bodies and through them the soul of their King, and also had a pleasant little stroll between whiles with them in the burning fiery furnace; a little bit of prophecy concerning Christ's coming again in flaming fire to receive His faithful followers to Himself.

I see an old man boldly march across the waste howling wilderness, with no human guide, at the command

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of his God, thus apparently devoting himself, and all he held dear, to certain destruction. Later I see him devoting to God his last real treasure on earth. Assuredly that man was a D.C.D. No wonder he was called the Friend of God.

I see another D.C.D. of some forty years of age, in the prime of his life, renouncing the throne of the richest and mightiest kingdom on earth, to endure hardship and contempt, with a crowd of slaves, for the love of truth and loyalty to his God and the joy of self-sacrifice for others. At a great price Moses bought his membership among the D.C.D.'s.

I see a young man apparently plunging to certain death, as in hot and righteous anger he inflicted the extreme sentence of the law upon a prince, the mightiest offender in a camp of human beasts mad in their frenzy of lust. He also was a D.C.D.

I see a lad with his sling and stone rush boldly towards a giant, in the act of chasing thousands of armed soldiers, fleeing in deadly fear. I see this lad conquer the giant and save the thousands of that craven army. God put it thus, "A man after my own heart." Thus did God describe this D.C.D.

I glance over the shoulder of a young Englishman, in all the optimism of youth. He reads a book: his face intent. He would be a follower of Christ; but, horror of horrors, he is reading the testimony of an atheist! "I am not a Christian because I do not see Christians. Were I a Christian I should believe and obey the words of Christ. Who described the world as going in a mad rush to the eternal torments of hell, and that without any need that it should be so, for Christ died for men that all who believe may be saved, and commanded His followers to make the news known to every creature. Christ threw away His life to save the world! Christ called on His followers to throw their world away and sacrifice their lives and all they held dear to save their fellows, not merely to publish the Gospel, but to prove its truth to an unbelieving world, by showing through their obedience, that they themselves

believed what they preached." "Were I a Christian," continued the atheist, "and if by so doing I could save even one soul from hell, I should consider myself well repaid for having spent my whole life in perpetual hardship, agony, ridicule, and shame." The book shut with a snap. The young man had made his decision. He would be a D.C.D.

A young man stands on the platform of a small suburban railway station, underneath a gas-lamp, turned down till the arrival of the train. His finger points to a passage in a small book which he cannot read till the

light comes on. In his extremity he has asked for God's guidance. He wants divine confirmation of his decision. The light goes up and he reads, "A man's foes shall be they of his own household." "He that loveth father or mother more than Me is not worthy of Me," etc. No words could be more opposite. God had touched the spot. Could he leave his mother? Oh, how many have turned back at this point! But God says, "If any man cometh unto Me and hateth not . . . and his own life also, he cannot lie My disciple".... "He that loseth his life for My sake shall find it." "That Christ may be glorified in my body, whether by life or by death." "For to me to die is gain." "Grant me, Lord, to be conformed unto death, the death of Christ, the death of the Cross." "None of these things move me, neither count I my life dear unto myself that...." "I am willing not only

to be bound, but also to die (anywhere and anyhow) for the name of the Lord Jesus."

Listen to the words of this old D.C.D. in prison, writing his last letter to his beloved son Timothy. Dawn may see him led forth to execution. His last words are of love, warning, exhortation, and triumph, "Be a good soldier of Jesus Christ!".... "Fight the good fight!".... "God never gave us the spirit of fearfulness".... "I have fought the good fight! I have kept the faith! henceforth there is laid up for me the crown of righteousness".... "They laid down their necks for my sake." "Epaphroditus gambled with his life for me." "They were mocked...impris-

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oned...scourged...tortured...beaten to death..." "They were stoned...they were sawn asunder...OF WHOM THE WORLD WAS NOT WORTHY." These men all had the D.C.D. spirit. It is because of its rarity among Christians today that the world is as it is—unevangelised! It never can be evangelised till we Christians embrace that spirit of D.C.D., for such is the spirit of Christ and His true followers.

No! I am not mad, but speak forth the words of truth and soberness. Have I not seen what men can accomplish when they have such a spirit? Did I not gaze across the narrow road at a slab of stone let into the wall of the old Delhi magazine, the only memorial "To nine resolute Englishmen"? The possession of Delhi magazine by the mutineers would have meant the loss of India to the British. Those nine decided to blow up the magazine, well knowing that that entailed the blowing up of themselves. They were Englishmen! They were resolute Englishmen. They died, but they saved India. They were D.C.D.'s. They died for their King, their country, and the honour of their regiment. The Christian's ambition is to die for his King and to save his fellowmen.

An incident in modern British history seems exactly to fit the present position of the conflict between the Church of Christ and Satan, concerning the evangelisation of the world.

For three months at Delhi the little British Army had been performing one of its tragi-comic stunts—the pip outside the orange was threatening the orange outside the pip—the few British were sitting on the ridge outside the shortest wall of the city, and calmly requesting the other three walls and the city itself to consider themselves surrounded and besieged. In other words, Jonah sat on the ridge, racked by cholera, etc., and slowly but surely losing the war by the process of attrition. Daily the whale increased in size while Jonah became smaller. The whole world watched to see the comedy become tragedy by the disappearance of Jonah, when suddenly, without the ghost of an apology, and with no respect whatever to the rules of the game, Jonah sat up, wagged his tail, opened his mouth and swallowed the whale, and when going to press the whale was still resting in the heart of the British Empire.

But how was the miracle accomplished? It is the old old story, "By God and the D.C.D.'s." Milton calls them "God's Englishmen." For once again God was at the

back of the nation whom He had called to receive the kingdom He had taken away from the murderers of Jesus.

Daily the position of the British became worse. To "wait and see" meant certain defeat and the loss of the war, the country, and the Empire. To assault seemed a farce, and was rightly called "The gambler's throw." Shall a sardine attack a shark? "Certainly," said John Nicholson and his merry hand of D.C.D.'s. So grave was the situation, so certain was it that to delay to attack any longer meant to be lost, that ere the last Council of War met, the D.C.D.'s determined that further delay would compel them to depose the Commander and make the assault on their own responsibility.

However, the D.C.D.'s carried the Council! The British assaulted, captured Delhi, and remastered India. Oh, you Christians! What impossibility can ye not accomplish if you will only be D.C.D.'s.

Call to Arms

Today the little Christian Army sits down opposite a godless world. It is a little army. It is torn by the cholera and anaemia of Modernism, Infidelity, Idolatry. Its impotence is the entertainment of the world and the devil. The fell disease has even honeycombed the old and great Missionary Societies, who yearly parade their debts before a mocking world and threaten to retreat. Halfblind: they see men as trees walking: they can't see Jesus clearly, nor trust Him absolutely: they know not the wisdom of Bartimeus, who cried out to Jesus and refused to ask of and listen to men. To go on thus means utter ruin: the Scarlet Woman will soon absorb the whole lot. The time for argument has passed and that for action has arrived, yea, action NOW, at once, ere the last chance dies. What action? That of the D.C.D.'s. Oh, ye members of these Missionary Societies, why not, like Nelson, refuse to retreat? Why not follow your Saviour and earn the same title, "He saved others, Himself He cannot save?" Is there any other road into Heaven so delightful as that by death for Christ? Be blind to all odds, to death, to the world, aye, and to the Church. Look to God alone. Let go your own life! Lay hold of Eternal Life! If Christians would only be D.C.D.'s, they could evangelise the world in under ten years. Men would run to enlist as they enlisted for the Great War, and such as could not go to Christ's War would do as Jesus told the rich young man to do; then there would be no Missionary Society

debts, no talk of retreat, and no inability to send out to the War suitable men. The crux is the D.C.D. If the Missionaries will only be D.C.D. funds will pour in. If the homestayers will only be D.C.D.'s, the true followers of Jesus will pour out to fight the battles of the Lord, and the greatest Revival the world has ever seen or will see will have begun.

The Voice of God comes to us: "Come forth, O My people!" Out of the bonds of a deadly respectability, into the "freedom of the Spirit, the glorious liberty of the sons of God."

Ye that fear God, but fear not death nor devils nor men nor hell, come forth! Join up! Now!

Ye who seek to live for Christ, aye, and to die for Christ! Ye who love Him better than life and breath and all things! Come forth. Now then, "Over the top." Come forth, My people!" "Come forth! Play up! and play the game!" "Come forth! Come on! Do you want to live for ever?" Where? On earth? You can't. In hell, that chamber of horrors—that prison of the damned, the fearful, the foolish, the selfish, and the unbelieving? Surely not! In Heaven? Yes, in Heaven! Then come and die for Jesus! for the way to live is to die, and to die means to live, for "he that loseth his life for My sake shall find it."

"Come forth and dare all for Christ and the salvation of souls."

"Shall the soldiers of King George by their heroism put to shame the soldiers of Jesus?" If so, can we, clad in such awful shame, venture into the presence of the King? And if we could, would we? Have we indeed sunk so low as to seek to enjoy the favours of the One we have betrayed so damnably? Even Judas suicided rather than do that.

"Come! Follow the Lamb whithersoever He goeth! He goeth to the whole wide world! Oh, come and fight for Jesus, Who fought and bled and died for you!"

Kitchener called! Millions forsook life and all to fight for King George and Britain, and to save Europe from the Huns.

King Jesus, our Saviour, Who died for us, calls for us

to forsake all and follow Him with the Message of Salvation to the uttermost parts of the earth.

Here are the arms which shall render us invincible:

1. The Blood of Christ.

2. Our witness for Jesus.

3. Our passion to die for Jesus while executing His command.

"Go!" said Jesus, "into all the world...to every creature!"

What says Paul?—"Quit ye like 'men.'" How?

Be a *good* man—a man of God, a holy man, not merely in theory, but in practice—like Father, like son—a lover of good.

Be a *true* man—a consistent man, one who loves truth and righteousness, and hates sham and lies and evil as the devil.

Be a *wise* man—a man of obedience to God always.

Be a *brave* man—who loves not his life to the death! A man of chivalry, who loves to light, and to die for Christ and others, and fears only to dishonour his Saviour and his own oath of allegiance to HIM.

"Go," says Paul, "Follow the Christ," "Gain Christ," Count all gains as loss and so win Christ," and a place among "The-Mightier-than-David's" valiant men. We cannot all be clever or strong, or young and

active, but we can—every man, woman, and child of us—be true and brave.

"Come! Let us throw away our lives for Jesus and go crusading."

O brethren, be of good courage, and let us play the man, for our people and our God, and the Lord do that which seemeth Him good.

Be not deceived. The D.C.D. is no new Missionary Society—no proselytising concern. It does not call people *from* their Societies. It is a personal call. Every missionary should be a D.C.D. Every Christian should be a D.C.D. And if Christians would only be D.C.D.'s they would cut out of the mouth of the world their chief criticism and jibe, that Christians are "milk-sops" and "namby-pambies." If Christians will only be D.C.D.'s the world will say, "We are not Christians, and we don't love

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Christians; indeed, we reckon them fools, but we are bound to say *these* Christians are men, *real men, aye, super-men, and their women are as fine as the men.*"

Henceforth, ye D.C.D.'s, let our Creed be:—

Jesus is our Message,
Judge! Saviour! King!
Our God! Our Chief Commander!
Jesus is EVERYTHING!

Beloved fellow-soldiers of our Lord Jesus Christ! Surely there can be but one honourable alternative to becoming a fiery D.C.D., and that is, to start a yet more fiery, more self-sacrificing, more devil-may-care, more death- and men- and hell-defying band of Crusaders for Christ, who shall cause us D.C.D.'s to feel but chilly souls, and for very shame to forsake our lukewarm D.C.D. concern in order to join up in your nobler and more fiery endeavour.

Criticise and chide us for being cold or lukewarm! Thus you shall earn our heartfelt thanks. Lead us to be more fiery desperadoes for Jesus Christ, to prosecute His War to evangelise the world more passionately and fiercely, and we will ever bless you and regard ourselves as your debtors.

Oh, let us not rust out—let us not glide through the world and then slip quietly out, without having even blown the trumpet loud and long for our Blessed Redeemer. At the very least let us see to it that the devil holds a thanksgiving service in hell, when he gets the news of our departure from the field of battle, and not merely spit in contempt.

Let us blaze up and burn out, both ends and in the middle. Let us explode for Jesus and humanity.

Paul was a sort of recurring and successful "Guy Fawkes"; for he pretty well blew up every place he went to; let us follow him—and when we come to our last hour let us look at Samson and imitate his exit from the world; for confessing himself to be a failure, he prayed for strength to fight one more fight for his God and his people, and his prayer was heard.

Let every good Christian be a D.C.D., and let every D.C.D. look at Samson and thus pray, "May my last end be like his," and indeed your prayer shall be answered, and thus the devil's thanksgiving service shall finish with the appropriate music of "The Dead March in

Satan."

In Christ's glorious service let us reckon our own lives as of no account, and let us do so at once and be ready for everything, for the Great Tribulation is at hand, and so also the Beast, False Prophet, the Anti-Christ, and—Oh! Glory! Hallelujah!—THE Lord Christ Himself, our Glorious Redeemer, the Conquering Son of God.

Said Thomas, the D.C.D. Apostle, to his fellow-disciples, "Let us also go that we may die with Him!" Christian brothers! Is there any better way to go to meet our Saviour and Coming King than this D.C.D. way?

This way is that of the D.C.D.
Anything less is Namby-P,
Henceforth my prayer to God shall be,
Make me a "super-D.C.D."

Gamblers for God are what Christ wants,
Like David's worthies each,
They never dreamed of counting odds,
But raced to storm the breach.

They loved to fight; they laughed the more
The greater risks they ran;
They thought it such a privilege
To go and "play the man."

It's good to fight for Jesus,
'Tis the only life to live,
It's glorious fun, 'tis heaven begun,
When you've got no more to give.

Shall I be carried to the skies
On a flowery bed of ease?
Not I! I'll fight to win the prize
In Christ's Own D.C.D.'s.

Justification of War

by Tommy Prewitt

The war with Saddam Hussein is over, and the predictably slow and messy process of rebuilding Iraq has begun. The discovery of torture chambers and mass graves substantiates President Bush's leadership in the successful effort to oust Saddam, regardless of the paucity of hard evidence of weapons of mass destruction. The American public believes the war was just, and even early critics of the war effort (e.g. Tom Friedman of the *New York Times*) have had a change of heart.

I have always believed that we were right to lead the effort to liberate Iraq from a murderous tyrant and his thugs. The argument for ridding Iraq of nerve gas, anthrax, and nuclear warheads has also made sense to me. I love our President and have trusted him completely to do what is best for our country.

However, others have not been so convinced. I have been amazed at the number of religious leaders, the Pope to name one, who decried the war effort as unjust despite the undisputed belief that Saddam is a really bad guy. Clearly, deep philosophical differences exist in the world regarding the spiritual nature of war. Simply put, people have widely differing opinions on what God thinks about war.

I believe that Norman Grubb does a masterful job of sorting this out. In *Once Caught, No Escape*, Norman replays for us his experiences as first a soldier, then a missionary and citizen.

In WWI, Norman received England's Military Cross for his actions on the battlefield. Later in life, he decided that it might be wrong for a Christian to take up arms against another human being, particularly when the Bible so clearly says to love your enemies. This never really set well with him though. He had a hard time believing that war was wrong, while at the same time enjoying the freedoms of a world without Nazism and Fascism won by the blood of his own countrymen.

Norman eventually saw that the world was comprised of both the redeemed and the unredeemed. The unredeemed, until born again, are self seeking with no inner control by the law of God written on their hearts by the Holy Spirit. Therefore, there must be mechanisms of outer control, such as laws, police, courts, governments, and, yes, armies. He realized that how

we work on an individual level is different than how we work on a corporate or societal level. Personally, if Christ is living our life, we seek to overcome hatred with love, evil with good. We love the sinner but hate the sin. On a bigger level, we cannot do this. A country cannot "turn the other cheek" when the forces of evil are hurting someone else, and we are unaffected. We must go to their defense. And when our efforts are successful, we then turn around and help the rebuilding of the defeated nation.

Norman understood that we have obligations on the law level to the world and society, but on the personal level, we live by a Christ-life standard. The two are not mutually exclusive.

Norman witnessed the United States defeat then rebuild Germany and Japan. Today, he would see us doing the same in Afghanistan and Iraq.

Letters from Norman...

We are collecting letters from Norman Grubb with the goal of publishing an anthology. If you would like to participate in this endeavor, please send us copies of letters you received from him (please keep your originals) so we can incorporate as many as possible.

Norman was a prolific correspondent and his letters contained so many nuggets of truth. We want others to benefit from these as well and appreciate your help.

False Faith

by Norman Grubb

Norman's words are as timely today as when he wrote them over thirty years ago. He cautions us about the false use of faith.

Like anything else, such truths concerning finding God's will can be abused. But so could Paul's emphasis on justification by faith. He did not, however, for that reason refrain from stating the truth. He knew that if there were a few who would turn the grace of God into lasciviousness, misinterpreting liberty as license, there were multitudes of others who would revel in and rightly use the glorious liberty of the children of God.

So it is in the truth of the endless resources of God at the disposal of faith, and the fact that faith can be exercised to supply the everyday desires of everyday life. Some few will seek the quails and get them with leanness to their souls, for there is a Satanic as well as a God-centred, Spirit-guided faith, a faith that can remove mountains but which is not motivated by divine love. There is a sense in which faith is a law of nature, which can be operated on another level under the control of another spirit, motivated by self-will and self-love with purely selfish ends. There is a god of this world as well as the God and Father of our Lord Jesus Christ. There is an evil spirit which now worketh in the children of disobedience, as well as the Holy Spirit. There is a prince of this world who has resources at his disposal, the kingdom,

power and glory which he offered Jesus, and which he said that he would give to whom he would.

All forms of human achievement are by faith, as has already been pointed out. All draw on the resources of the universe, material, mental, spiritual. The building of a business, the carrying through to success of an enterprise, great or small, the acquirement of knowledge, all require faith in varying degrees and on differing levels. There

There is a sense in which faith is a law of nature, which can be operated on another level under the control of another spirit, motivated by self-will and self-love with purely selfish ends.

are regular "spiritual" sciences¹ which are built on this truth. They have their followers and their large measure of success; indeed, they have lessons that they could teach us in the practice of faith. But their foundations are devilish, not divine, for few of them will confess that "Jesus Christ is come in the flesh" and that "Jesus is the Son of God," the tests given by John by which we are to "try the spirits whether they are God."

Sorcery, witchcraft, black magic, and such-like practices, work on the same principle, only that they acknowledge the direct intercourse of faith with "wicked spirits in heavenly places,"

and openly draw their power from them; whereas the teachers of "spiritual science" are much more subtle, in that they centre their doctrine on one aspect of God which they take to the utmost extreme, to the exclusion of the counter-balancing aspect which is equally stressed in the Scriptures.

They are an example of the pitfalls which yawn before those who do not open their minds to every aspect of the truth revealed in God's Word. They select with delight that phase of truth which specially appeals to them, and run upon it as hidden treasure. They explore and develop it until they seem to see it alone on every page of Scripture, to the exclusion of anything which seems to give an opposite point of view; and what could have been a healthy re-emphasis to the Church of Christ of some truth which has been neglected is transmuted instead into deadly error.

Thus these teachers, who have something real to say to us on the immanence of God, could be a healthy counter-balance to an overemphasis on His transcendence (which leaves so many Christians with a sense of distance from Him, and consequent weakness, diffidence, joylessness). They rightly see God as the One Mind behind all creation, the I AM who is in and through everything, the Life of all lives; but, in thus concentrating upon His immanence, they neglect the equally necessary truth of His transcendence, His separate being, His dwelling

in the light which no man can approach unto. They carry to the furthest extreme the teachings of the mystics on the unity of the soul with God: to a point beyond that which in most cases the mystics themselves would have intended it to be taken; for it must be remembered that those giant spirits, to whom we give the name of mystics,² are men and women through the centuries who have left us at the foothills, while they have climbed the spiritual uplands and stood in the presence of God. They have been caught up with Paul into the third heaven and heard things hardly lawful to be uttered, and struggled to put into words what language can hardly contain. Their written testimonies, glowing with heavenly fervour, are one of the richest legacies of the Church of God on earth; but in the rapture of their experience, almost blinded by the light of their heavenly visions, it may well be that their hearts have sometimes gone further than their heads, and their theology needs counterbalancing by the more objective sides of truth.

Teachings such as these, twisted often out of their full context, and such as would be themselves repudiated by these humble but great souls, coupled with forms of philosophy such as Hegel's idealistic monism, and even with concepts that are really derived from Buddhism and Hinduism, form the basis of a theology, at bottom anthropocentric rather than theocentric, which gives no place to the plain dualism of the Bible, and as a consequence approaches to the edge of pantheism. God practically loses His separate entity as a Person. He is One with the universe which is His "body." Man is the self-realization of God. Man in essence

is God incarnate. Man at the centre of his being is eternally one with God, is God.

Then, to bolster up this extreme position, and to account for the plain and horrible contradictions to such statements in man as we see him through history, the explanation is given that man is in ignorance of his true self. Foolishly regarding himself as a separate being who must fight his own lone battle in an unfriendly world, and surrounded by other people as separate and alone as himself, and each out to get the best for himself, he uses all his resources to gain his own ends.

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Here, they say, is the origin of evil. It is ignorance, not wickedness. It is just a misuse of good, not an enmity against a personal God. It is merely negation, nothing; not the power of darkness derived from a kingdom and king of darkness; and in saying this they join hands with the rationalists and humanists and modernists of all the centuries.³

There is value, they say, in Jesus as the one perfect "Initiate." He alone walked this earth spotlessly, in fullness of light as to His (and man's) essential oneness with the Father. He, they say, rightly called Himself the Son of God, to reveal to us that we are all sons. He knew the secret of the divine resources

available to all the sons of God by virtue of their Christhood. He exercised and applied this secret of faith, and spoke out into manifestation those hidden powers of healing and supply. Some would even go so far as to teach that His Cross is the most vital "lesson" ever taught to mankind, for by it He revealed that by death and resurrection is the way to realized Sonship. Each man who in ignorance lives as a lone self and acts on the principle of self-seeking as the correct way of life, must "die" to himself and "rise" to the spirit of love and life within him; recognize his unity with the Spirit of all life, use his prerogative of creative faith to draw to himself his visible needs from invisible resources, to dissolve hatred and evil around him by his own output of positive love and good. No greater word, they say, has been spoken than that word of Jesus: "Whosoever shall save his life shall lose it; and whosoever shall lose his life shall find it."

But all this, although it has some very helpful lessons to teach us of the reality of our oneness with God (only through Christ) and the privilege and powers of this relationship, has so completely ignored the other side of truth that the whole teaching has become a seductive error; its source, as a consequence, is found to be in the subtilty and wisdom of the serpent instead of in the grace and power of God. For the existence of God as a separate living Person, "The high and holy One who inhabiteth eternity," practically disappears. The disobedience of man, the existence of the devil, sin as a reality, man's responsibility before God, God's wrath and judgment, the reality of hell as well as heaven; God's love revealed in sending His only begotten Son into

the world, Christ's essential sonship and deity, His blood atonement and physical resurrection, His all-sufficient Saviourhood; man's repentance, justification, sonship, and sanctification in Christ; and, finally, Christ's second coming; all these cease to be truths through the neglect and denial of the one great basic truth of the transcendence of God as well as His immanence, of a dualism as well as a monism; for the final truth to finite man is paradox, it is unreconciled contraries existing side by side, and each essential to a faith which would keep to the high road of truth; illogicalities to the mind, which the Spirit transcends, the dialectic of infinity which he that is spiritual can discern though he cannot explain. In such ways as these can guidance and faith and like precious truths be misused, and can become the metaphysical armoury of religious systems whose author is "Satan himself transformed into an angel of light."

Endnotes:

1 Christian Science, New Thought, Unity, and others.

2 For example: John of the Cross, John of Ruysbroeck, St. Teresa, Francis of Assisi, Jacob Boehme, William Law, Pascal, Mme. Guyon, Meister Eckhart, John Tauler, Henry Suso, Catherine of Sienna, Angela de Foligno, Richard Rolle, Lady Julian of Norwich, and the unknown authors of *Theologica Germanica* and *The Cloud of Unknowing*.

3 This fundamentally erroneous view of man, which maintains his essential goodness, and attributes his "failures" either to ignorance, or to his body warring against his mind, or to environment, has been Satan's most devastating and far-reaching method of pouring scorn on man's need of a Saviour. It has been the point of view that "the world" has always held, and still does, and always will. It can be traced in varying forms from Greek thought as represented by Plato and Aristotle, through the Roman era as represented by the Stoics, on to the Renaissance and Enlightenment where, through

Rousseau and such writers, it became the foundation stone of modern humanism. Only the Bible has withstood it and pointed, not to man's ignorance, but to his deliberate rebellion against God as the source of his troubles. The Reformation, as opposed to the Renaissance, re-emphasized this fundamental Bible truth.

Modernism and Liberalism has this same worm at its roots. It has attempted to synthesize this rationalistic lie of man's basic goodness with certain aspects of New Testament truth, and as a consequence produced its sinless, bloodless, Saviourless "Gospel" of Jesus as man's example, and of a world which would gradually be leavened by Christianity until the Millennial Age is finally reached.

The convulsions and horrors of the past thirty years have done much to shake and shatter these erroneous concepts, combined with the theological teachings and writings of such men as Kierkegaard, Karl Barth, and Emil Brunner. Perhaps the best modern writer on the whole subject is Kenmore

2003 Conference Calendar

Summer Camp

July 11-18, 2003
Blowing Rock, NC
Contact: Pat Mace
828-295-7982
zpressnc@aol.com

Annual Business Meeting

July 11-13, 2003
Blowing Rock, NC
(First weekend of Summer Camp)

British Fall Conference

October 10-12, 2003
Hothorpe Hall
Theddingworth,
Leicestershire, England
Contact: Meryl Langley
01 604 711016
011 44 1604 71016 (from USA)
meryllang@aol.com

Speaking the Word of Faith

continued from page 9

is persisted in, the answer appears.

That is just why the declared word of faith is so vital and should be so stressed.³ It is the act of taking in the invisible, and we suggest that the serious lack in so much of our prayer life, both public and private, is that it hardly gets beyond the stage of asking. Hardly ever do we hear a person in a public prayer meeting, having asked, take and thank; yet probably it is much more important to have "taking" meetings than "asking" meetings. Our constant asking must have the same effect on God as would a child on his parents, who keeps asking for food, when they have set his meal before him and told him to take and eat it.

Endnotes:

1 Mark 11:12-24

2 "God in thought, the Father; God in word, the Son; God in Act, the Spirit." From *The Lord as Truth* by Alan Fairweather.

3 All that is here said of the word of faith needs, of course, the counter-balancing emphasis which the letter of James gives to those of Paul: "What doth it profit though a man say he hath faith, and have not works?...Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works...but wilt thou know, O vain man, that faith without works is dead?"

The word of faith, if a mere word, can be a hollow sham. Faith is the whole man in action, and the word of faith includes the heart and mind that is in tune with the will of God and His written revelation, the voice that speaks the word of faith, and all subsequent action that is in full conformity with the position of faith which has been declared.

Empty words of faith can be spoken, which have no living faith and thus no saving power in them, such as the Roman Catholic priest who claims that he performs the miracle of transubstantiation by the word of consecration, and that he looses the sinner from his sin by the word of absolution.

Thou shalt love thy neighbor as thyself.

–Mark 12:31

Thou shalt not hate thy brother in thine heart....Thou shalt not avenge nor bear any grudge against the children of thy people.

–Leviticus 19:17,18

One of my early converts, Joe Evans, was in the last stages of consumption and the doctor advised him to go to a tropical country, but his parents were very poor. I was baffled at first when the Holy spirit told me to follow the doctors advice and also sent me £300. Madeira was decided upon, but who was to take him? A great future was beginning to open up for me. Would you attend to a consumptive in the last stages of the disease, and share his room? Was I willing to lose my health for the sake of Joe's healing? I was tested to the hilt but I gave up preparation for the ministry in order to take him to Madeira.

The cheaper of the two hotels was Portuguese but the food soon upset Joe so the Lord told me to let Joe go to the English hotel and live myself on 10d. a day. The English missionary offered me the Sailor's Rest, which was the basement of his mission house. This had not been occupied for months, except for numerous insects. My food was covered with them in the morning and this, along with everything else, seemed altogether too much. I began to have thoughts in my mind against the missionary, and as I nursed this feeling I wanted to cry. But the Holy Spirit said, 'Let me speak to you. Have you not preached on the way Ezekiel lived? Would you like me to put you on that instead of the Sailor's Rest?' I asked the Lord to forgive me and he said, 'It is not that. I brought you to Madeira to show you that there was a position you had not come up to—loving those who do something against you.' I saw the difference between the Saviour and the way I was limiting the Holy Spirit in me. That day I went out to the hills of Madeira and worshipped the Saviour. I said, 'Don't let me free until you gain this in me.' The Saviour

was 'wounded in the house of his friends' and I knew now that I had not gone to Madeira only so that my friend would be healed but for this change to be made in me. In six weeks I changed, and what a life I came into! Oh, that perfect love that was in me! Next day the evangelist asked me where I was living and I said, 'In the Sailor's Rest.' He said, 'Not in the house but in the Sailor's Rest? Do you call that Christianity in your country?' I replied, 'Do you pay for your electric light or your laundry? That is what the missionary does for me.' What victory!

Soon after this Joe became very ill and wanted to go home to die. I said I could not do that: it would be the first defeat in my life. I said, 'Surely the Lord will speak to me,' and within an hour he did. He told me he had brought Joe to Madeira to go to the very end of the law of nature, but he would be healed within a month. A specialist who examined Joe said he was in a very critical condition and should go home. When I announced that Joe was to be healed, the effect on everyone, including the missionary, was very great. Meanwhile I wrote home to say we would be back in a month's time and that Joe was to be restored. We would send a cable on the morning of the healing. Early that morning Joe came into my room and there was not change in him. The Lord said, 'Are you sending that cable?' I asked the cause of the delay and he said, 'If you take the healing from me against what you can see and what Joe says, you will have gained a higher position than in the healing of your uncle.' Within an hour I came through and sent the cable: 'Victory.' Next day the Lord came down on Joe like a shower of rain and he was healed on the spot. Two days later we left Madeira, and when we reached home Joe's doctor examined him and could find no trace of the disease. On the Sunday the doctor went to chapel for the first time since he had come to the district.

–from *The Intercession of Rees Howells*
by Doris Ruscoe

BIBLE STUDY:

by Brett Burrowes

For some of us, our fathers were relatively uninvolved figures while we were growing up, often busy earning a living for the family, expecting dinner when they got home, and a quiet home while they relaxed in front of the television. Others of us, more fortunate or blessed by God, had fathers who cared deeply about us and were involved in teaching, guiding, and disciplining us. They were models of what it was to be a human being. Still others, perhaps, have had fathers who were harshly abusive and self-centered, who either did not care or had nothing to give us. Perhaps they were only biological fathers to us, and we never even knew them. Or perhaps they were present in the body, but absent in any way that mattered. All of us, however, have some picture in our minds of what it means to be a father, even if it is only the sense of something that should have been, but wasn't. Intuitively we all know that fatherhood was meant to be something more than simply biological. Fatherhood is a spiritual role, a state of spiritual maturity in which we take responsibility for what we create, especially the spiritual welfare of other persons around us.

In my article in the previous *Intercessor*, I wrote about the first two stages of Christian maturity, children and young men, and about whether deliverance from sinning was possible. In this article I will discuss the third stage of Christian maturity, which the apostle John calls fatherhood (1 John 2:12-14). Children know they are saved, that they will someday enter God's presence in heaven and that they have received the forgiveness of their sins (2:12-13). They know that God is their heavenly Father and that He looks after them. They have no sense of responsibility for other human beings. They are

generally aware of their own needs, but even when they recognize the needs and desires of others, they do not yet have the spiritual maturity and wisdom to deal with them. Children, therefore, are those who are not responsible for themselves or for others. Responsibility is not born into us; it must be learned.

But what exactly does it mean to be "responsible?" In its most basic sense, responsibility means "able to respond" and so includes the idea of accountability: we answer for our lives to God and one another as believers. We learn this

To "know him who is from the beginning" is to be taken up into God's redeeming purposes and to be a means by which God delivers others from Satan's grasp.

truth as children because we answered to our parents for our actions and our parents disciplined us when we did wrong, even if at times it may have been harsh or inappropriate or inconsistent. Children learn that they are accountable for their actions. Young men, on the other hand, become responsible for themselves. They do not live lazy unproductive lives leeching off other people instead of making of living. Instead of being inappropriately dependent on others, they take responsibility for themselves. According to John, they are strong, and have overcome the evil one (2:13-14)—overcome Satan's lie of independent self in their lives through faith. They take care of "their own business."

But young men, though capable of

fathering children, have not yet assumed the spiritual responsibility of bringing other believers to maturity. They may lead others to saving faith in Christ, but that is not spiritual maturity. I know of many children who have led other children to Christ: Scripture says that "from the lips of children and infants I have ordained praise" (Psalm 8:2), and what praises God more than someone believing in His one and only Son? The Holy Spirit works miraculously through any vessel available to bring others to the Father and to make them new persons in Christ. Maturity is hardly required for this.

Fathers, having taken responsibility for overcoming Satan in their own lives, take responsibility for others. Fathers "know Him who is from the beginning." I have always wondered what that meant: it is puzzling and difficult to understand. The kind of knowing that John describes here is not mere rational or intellectual knowing, but experiential knowledge. Instead of merely knowing that God is their Father the way a child knows its father, spiritual fathers experience God living through them and acting His fatherly role toward others through them. From the beginning, God is the Father of His creation—not only the One who made all things, but also the One who is deeply concerned with what has happened to His creation. He didn't wind up the universe like a clock and leave it to run itself, as some Enlightenment philosophers in the 18th century thought, nor did He cruelly leave us to fend for ourselves. In the Garden of Eden he provided for humanity's every need physical, emotional, and spiritual. And when Adam and Eve disobeyed the Father, He did not abandon them to Satan even though He had every right to turn his back on humanity since human-

On To Fatherhood

ity had turned their "back" on God. No, God immediately set in motion His plan to redeem humanity from Satan's grasp and promised one day that Eve's descendant, Jesus Christ, would crush the head of the serpent, defeating the evil one who had taken over humanity and made them captives to do what he wanted rather than what God wanted (see Gen. 3:15). God also provided clothes for Adam and Eve that would cover up their shameful nakedness. (Gen. 3:21). This act symbolizes and foreshadows God's provision of atonement for our shame and sin. Even banishing Adam and Eve from access to the Tree of Life was an act of mercy (3:22); since if they had eaten of the Tree of Life, they would have lived forever joined to Satan, stuck in that wicked and shameful spiritual state with no possibility of change.

So to "know him who is from the beginning" is to be taken up into God's redeeming purposes and to be a means by which God delivers others from Satan's grasp. Whereas young men have overcome the evil one in their own lives (1 John 2:12-14), fathers are those who have assumed active responsibility for those around them even when they go down the wrong path and bring horrible consequences upon themselves. In fact, this is the time when true fatherhood manifests itself. For what parent would not be willing to lay their lives down for their children if their children's lives were endangered. (If a child ran out into the path of a speeding car and you could push the child out of the way and save them at the cost of your own life, what parent would not willingly give up their life to save their own flesh and blood?) Of course we can all think of recent examples in the news of mothers murdering their own children, but these crimes are horrific precisely because

they go against the grain of our being. We view such crimes with horror and revulsion because the idea of murdering our children as a realistic option does not enter our minds. We might feel like we want to kill them at times, but we never entertain it as a realistic option. No, it is built into us to lay down our lives for our children when they are endangered, regardless of the cost to ourselves. My own father was harsh, abusive and neglectful as a father and for the most part I did not feel loved by him. But I think if my life had been physically

The point of being delivered from Satan's self-for-self spirit is so that we may express Christ's Spirit of love: the Spirit of the One who laid down his life for the world.

endangered, he would have laid down his life for mine. Something is seriously wrong, mentally or spiritually if this willingness is not present.

So spiritual fatherhood is characterized by the willingness to lay down our lives for others who are caught in Satan's grasp and to see them through to spiritual maturity, to the point where they too are laying down their lives for others. This is what it means to "know him who is from the beginning": the Father of our spirits has been acting to save us from Satan's grasp from the time of Adam and Eve, and has never stopped trying to save us from the consequences of our own disobedience. Those who are spiritually mature, who are "fathers," experience the Father living out through them, laying down their

lives for others. Just as the Father did not withhold His one and only Son but gave Him up for the redemption of the world, so He lays down the lives of his mature sons. Now they too lay down their lives and labor so that others may escape the grasp of Satan.

Just as there was labor and agony for Christ when He laid down His life for our salvation, so now there is labor and agony for those who are spiritual fathers and mothers. When the Galatians departed from the pure gospel which Paul taught to them and were toying with the idea that circumcision would spiritually complete them instead of Christ living through them (Gal. 2:20), Paul responded: "My dear children, for whom I am again in the pains of childbirth until Christ is formed in you..." (Gal. 4:19). Although the image is not that of a father, but of a mother giving birth, the idea is similar. Paul has assumed responsibility for the community he had founded by his preaching of the gospel. He describes his agony for the Galatians, who have been led astray by the Satanic teaching of false teachers, as being like a mother going through a painful childbirth. The willingness to go through this agony to the end, until the spiritual goal of bringing the Galatians to spiritual maturity is accomplished, is what characterizes spiritual fatherhood and motherhood. A mother cannot go half way through labor and just quit: she has to go through the process to the end, whether she feels "committed" to going through with it or not. She really has no other choice.

Of course, on the spiritual level, we always have a choice: we are free to not lay down our lives to see others through to spiritual maturity. But that choice comes with a consequence: if the Father

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Tape Talk

by Pat Mace

TAPE REVIEW:

Rees Howells

by Norman Grubb

“...except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” Taking his Savior’s words to heart, Rees Howells lived this with every fiber of his being, oftentimes to the dismay and disapproval of onlookers.

Norman Grubb spoke of two men of great influence in his life. In the previous issue of *The Intercessor*, we saw one: C.T. Studd, and now we will see the other: Rees Howells. Norman said of Rees that he lived a Holy Spirit life and had something that Norman had not met before in evangelical circles (with the exception of C.T.). He was “at ease, natural, free, and hospitable.” At the same time, he was unyielding on something that he believed God had said to him. Rees, like C.T., had that founder’s complexion.

Many of us have read the account of his life in Norman’s biography, *Rees Howells, Intercessor*, but it is thrilling to hear the stories in Norman’s own words on tape. In the Bible College of Wales that he founded, they would gather nightly to hear him expound on the men of faith in the Bible, and then learn of the practical applications in their own lives.

Rees’ all-consuming passion in

life was intercession, from the first giving up of his life for a woman with consumption (tuberculosis), on to his final great intercession as he led the teachers and students at the College to battle through World War II. As I have looked back at the events of those years, it has changed my outlook of world history. Here was a small company of Christians, led by Rees Howells, knowing by faith how God was dealing with the dictators and tyrants that threatened our whole civilization. Battle by battle they prayed and believed God would turn the tide, and break the back of the enemy. Rees’ reputation was shattered as he predicted the end of the war by Whit Sunday (May 12, 1940). Rather than see the end, the war intensified through France, with Holland and Belgium falling to Hitler, and England narrowly escaping invasion. Undaunted by his outer “death,” Rees stuck by his word, as he watched God work out the total destruction of Hitler (which had to be so he could not rise again).

Norman, describing Rees’ final great burden—“God will destroy Hitler and Mussolini; they’re interfering with the spread of the gospel.” Two very grave concerns of his were that the gospel not be stopped and the Holy Land not be touched. Norman declares the results of this intercession, “Since then the world has never seen anything like it—there’s never been such a spread of the gospel”;

and “The Holocaust stiffened people up to get the Holy Land back to Israel. It stirred the world...vote in the United Nations to have Israel again (the first time Russia abstained in the Security Council).”

During the years between Rees’ first intercession and his all-encompassing final one were many examples of his faith. Norman tells of the buying of the estates of which the Bible College was comprised. On one occasion a Major Pratt who owned one place, Sketty Isaf, when learning that Rees Howells wanted to buy it, said jokingly that he better get out, which he did. It is thrilling to hear Norman’s enthusiasm as he details how God gave Rees the estates as the needs of the College arose. But each account was a product of intercession, which always involves a “death” to the person carrying the burden.

As you read this, my hope is that this not only sparks your interest in listening to Norman’s personal account of Rees Howells, but also encourages you to read his life story, *Rees Howells, Intercessor*, and ultimately see how this is God’s battle call for each of us today.

I Was Immobilized

by Page Prewitt

Believing wrong about yourself will immobilize you.

If you are a believer, to even “see” yourself as an “alone-I” who has the ability to operate yourself—even that seeing is sin. The Scripture says when we find sin present in us to confess it. So the remedy is just to confess it. Call it sin and confess it. By confession I don’t mean “sackcloth and ashes.” Confession is no more than agreeing with God. It’s as if God says, “Look what you have been doing. You have let the enemy get you confused and mixed up. See it. Confess it.” It’s as simple as that.

The worst sin you will ever find out you have committed is the sin of wrong believing about yourself. And in doing that, you have allowed Satan to misuse you. That is what is wrong with every non-believing person, and with every born-again person who commits sins, minor or major—small ones that just “mess up” your life or blatant Biblical sins. Serious sins like theft, murder and adultery always stem from wrong seeing about ourselves as believers.

The result of living like this is not a life of sin-consciousness, but a life of true liberation. Bondage lies in wrong believing...to not see yourself as who you really are, one with Him. Wrong believing about yourself will immobilize you.

Wrong believing about yourself can cause conflict in a marriage, in the work place, with your children and in other situations. Satan in your “independent self” believing manages to get his hooks into your “members.” The Bible talks as believers in these terms: “sin in my members” (Romans 7:23). “Members” means your soul and body (your “flesh”), not your spirit. Satan gets his hooks in there and he is the confusion. He is the cause of the confusion. I’m not talking about the *feeling* of confusion, but the confusion that results from the conflicts caused by wrong believing.

Let me give you an example of how something seemingly small and insignificant in your life can be completely immobilizing to you. This

past summer when my husband and I were in North Carolina, his car needed washing. Being in a very small resort center, there was no automatic wash place like I am used to back home. The place I took the car to was one of those where you plug the money in and then squirt off your own car. The coin slot was one of those flat things you lay quarters in and then slide in, where some mechanism picks up the change and deposits it, and then you have access to the hoses and water.

I put in the required three quarters and the machine only took two of them; the other was left in the slot. Of course it would not operate without the full amount, and I did not have another quarter. The way the machine is made, there is a small hole beneath the quarters. So I decided to reach in and just pop my quarter out. Well, I got my quarter, but my finger got stuck. It was the same kind of situation as when you’re having trouble with getting a ring off.

I said to myself, “This will come out in just a second.” But then I realized my finger was *not* coming out. It was stuck! You know sometimes you can get a stick caught underneath your automobile, and if you pull hard, you can just jerk it out? So I thought, “Just jerk it out. It doesn’t matter if it hurts a little.” Then I re-thought: “*That is your human finger! You can’t just jerk it out!*”

I could not go anywhere to get help. Nothing but the tip of my finger was caught and yet I could go nowhere. I was immobilized. All kinds of redeeming thoughts went through my mind: “If only I had some soap; there’s a restaurant nearby—I can scream and maybe they’ll hear; maybe someone else will come in for a car wash.

Finally, I said very meaningfully, “God, you have got to get my finger out.” I gave a soft jerk, and out it came. Later that week I realized what a great illustration this was of how one little sin thing in my life can completely immobilize me.

—Taken from
Alphabet Soup

Bible Study: On to Fatherhood

continued from page 29

does not live out his redemptive purposes for others through us, then Satan will live out his self-serving desires through us. Since he is a murderer from the beginning (John 8:44) and desires to kill, steal, and destroy (John 10:10), we can be sure that Satan is always ready to act as the abortionist through us to destroy the spiritual lives of others if we decide to live only for ourselves. So moving on to spiritual maturity, fatherhood and motherhood is really the whole point of our salvation. The point of God's deliverance from Satan's self-for-self spirit is that we may express Christ's Spirit of love: the Spirit of the One who laid down His life for the world. This is the awesome privilege and responsibility of fathers: to lay down their lives for their children, and to bring them to spiritual maturity so that they in turn may deliver others from Satan's grasp and bring them to maturity. As believers in a sinful Satan-operated world, this is the purpose of our lives.

Brett has an M.A. in New Testament and a Th. M. in Biblical Theology from Gordon-Conwell Theological Seminary and is finishing his doctor-

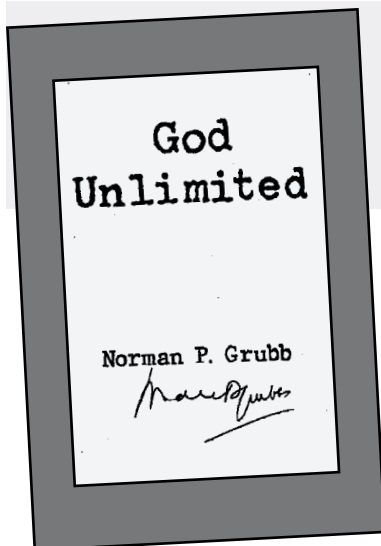
ate at the University of Durham in England. He is also teaching at Nyack College in Nyack, New York, and is a Teacher-Share.

To Think About...

Penniless, turned down by the doctor, dropped by the Committee, yet told by God to go, what was he to do? "The only honest thing." Once more [C.T. Studd] staked all on obedience to God. As a young man he staked his career, in China he staked his fortune, now he staked his life. A gambler for God! He joined the ranks of the great gamblers of faith, Abraham, Moses, etc. in Hebrews 11, and the true apostolic succession, "Men that have hazarded [gambled with] their lives for the name of our Lord Jesus Christ" (Acts 15:26). No wonder he once wrote, "No craze is so great as that of the gambler, and no gambler for Jesus was ever cured, thank God!"

His answer to the Committee was this: "Gentlemen, God has called me to go, and I will go. I will blaze the trail, though my grave may only become a stepping stone that younger men may follow." He carried out His Master's word to the letter: "He that shall lose his life for my sake and the gospel's shall find it."

—from *Summit Living*



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Least or Greatest...

...Peter said to him, "We've given up everything to follow you. What will we get out of it?" And Jesus replied, "...everyone who has given up houses or brothers or sisters or father or mother or children or property, for my sake, will receive a hundred times as much in return and will have eternal life. But many who seem to be important now will be the least important then, and those who are considered least here will be the greatest then."

-Matthew 19:27-30
(New Living Translation)

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Words to Live By...

Criticism sees the flesh or devil in a brother. It tears down and condemns. It has self-superiority at its roots. Discernment sees Christ in a brother. It edifies. It combines loving appreciation of the present with hope for the future.

Youth Ministry

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