

HIDEE! COTICULA CRUX

(The Cross is the Touchstone of Faith)

The Overcomer

*A Quarterly Magazine for Christian Workers
on the deep things of God*

Volume of New Series

1925

NOTE.

This Bound Volume of *The Overcomer*, for the year 1925, includes the *Covers* placed upon the quarterly issues, as they contain a record of Conferences and other gatherings, with many bits of other information concerning the work of God in connection with the *Overcomer* Testimony, which it is thought our readers will desire to preserve.

Editor.

December, 1925.

Volume
vi.

NEW SERIES.

January
1925

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*"The Victor of
Calvary."*

—Page 1.

LONDON :

THE "OVERCOMER" OFFICE, 4 ECCLESTON PLACE, S.W.1.

*Published (D.V.) Quarterly on the first Thursday in
January. April. July. October.*

For terms of issue see inside cover.

THE OVERCOMER.

EDITED BY MRS. PENN-LEWIS.

Vol. VI. *New Series.* JANUARY, 1925.

Number 1.

Published Quarterly on first Thursday in January, April, July and October.

The paper is issued with no specific charge. Readers contributing toward the cost of publication as enabled by the Lord.

Centre Distributors.

Several of our old "Centres" are asking if they may resume their labours, and numbers are doing so. They are at liberty to accept contributions from those who receive the paper, and forward to the office quarterly.

N.B.—Changes of Address. Please note that no alterations can be made during the last fortnight before issue, when all the wrappers have already been prepared. Readers are asked to kindly assist the workers by care in this matter.

All remittances should be made payable to J. Penn-Lewis. (Money orders *Ebury Street* Post Office, London.)

SOUTH AFRICA. The "Overcomer" may be obtained from Mrs. H. L. Scott, Rosemount, Walmer, near Port Elizabeth. Phone 60.

AUSTRALIA. From Mr. H. P. Smith, The Keswick Book Room, 315 Collins Street, Melbourne.

ECCLESTON CONFERENCE HALL

Eccleston Street, Victoria, London, S.W.

The Hall is situated in Eccleston Street, off Buckingham Palace Road, near Victoria Station. Entrance to UPPER HALL, 4, Eccleston Place.

A Conference for Christian Workers is conducted by Mrs. Penn-Lewis on the first Thursday in every month, October to July (inclusive). Meetings 11-30 a.m., 3 p.m. and 7 p.m.

Note the next dates, January 1, February 5, March 5.

A Day of Conference and Prayer, conducted by Mrs. Penn-Lewis, is also held in the Upper Hall on the Fridays following the Conference. 11-30 to 3 o'clock. Note the next dates, Jan. 2, Feb. 6, Mar. 6.

A mid-monthly Day of Conference and Prayer will be also held on Wednesdays, Jan. 14, Feb. 18, March 18, 11-30 to 3 o'clock.

Please note also the following weekly meetings:—

THURSDAYS, at 8 o'clock, in the Upper Small Hall (entrance 4, Eccleston Place). A Meeting for Young People (open to both sexes) conducted by Miss Leathes. All young people welcome.

Miss Leathes will be glad to see any who desire spiritual help at any time from 6.30 p.m. before the meeting. Letters may be addressed to her at 41, Carlton Mansions, Maida Vale, London, W.9.

Enquiries on the Telephone may be made to 6401 Victoria.

Please note.

It is hoped to arrange

A Weekly Conference Meeting

to be (D.V.) conducted by Rev. T. AUSTIN-SPARKS

in

Eccleston Conference Hall

Beginning Tuesday, January 6, 1925,

at 7 p.m.

Write for particulars, Secretary, 4 Eccleston Place, S.W.1. (stamped envelope).

Mr. W. Raven desires it known, in reply to many enquirers, that he has secured the Southbourne Conference Centre, with its new Hostel and charming Guest-house, for a Holiday Conference, August 1-15, 1925.

Fuller particulars in April "Overcomer."

Forthcoming Conferences.

NEW YEAR 1925.

A special series of Meetings for Christians on the Message of the Cross

Will be conducted by Rev. T. AUSTIN-SPARKS

Tuesday, Dec. 30, 1924, to Friday, Jan. 2 (inclusive)

In the

ECCLESTON CONFERENCE HALL

LONDON, S.W.

Meetings daily 3 and 7 o'clock. (Tea 4-30).

Please note that the Monthly Conference (Jan. 1) will be merged in this series.

Mrs. Penn-Lewis will also conduct a "Clinic" and Prayer Gathering each morning at 11-30.

A Preliminary Meeting for Prayer will be held on Monday, Dec. 29 at 7 p.m. All enquiries and applications for printed notices to Secretary 4 Eccleston Place, London, S.W.1.

The (Sixth) Overcomer Conference

AT SWANWICK will be held

May 4 to 9 (inclusive) 1925.

Guests who desire the rooms they occupied last year, should write early. Full particulars in April "Overcomer," or from circulars ready (D.V.) early in April. Address Conference Secretary, 4 Eccleston Place London, S.W.1. (Stamped envelope).

Earnest and persistent prayer is requested.

Cardiff, S. Wales.

An "Overcomer" Conference will be conducted (D.V.) by Mrs. Penn-Lewis in the Lecture Hall of the Tabernacle The Hayes, Cardiff, on

March 10, 11, 12, 1925.

Meetings 11 a.m., 3.0 and 7.0 p.m., with the exception of Thursday March 12, when the Conference will close with Praise and Testimony 5 to 6 p.m. (after Tea).

Lunch and Tea provided for visitors.

All enquiries (stamped envelope) to Mr. A. L. Morgan, Maesyccymer via Cardiff.

Monthly Conferences are held as follows:

Cardiff: Second Thursday in month. 11 a.m., 2.30 p.m. Friend Meeting House, Charles Street. Also Two Days Conference, same hour and place, January 14th, 15th. Speakers: Revs. R. B. Jones and Arthur Harries. Feb. 12th, Mr. W. E. Card. Enquiries Rev. T. Mado: Jeffries, 16 Teilo Street, Cardiff.

(Weekly Prayer Meeting, Thursdays 3 p.m., in charge of Mrs. Cullen Fairwater, Llandaff, Glam.)

Leeds, Yorkshire: Lecture Room of the Leeds Central Y.M.C.A. Albion Place, Wednesdays, January 28th, February 25th, 3 p.m., 6 and 7.30 p.m.

No Conference Meeting in March. Special visit of Rev. H. Tydeman Chilvers. Albion Hall, 3 and 7.30 p.m., March 25th.

Enquiries Rev. E. Parker, 3 St. Mark's Terrace, Leeds.

Liverpool: Gordon Hall, Blackburn Place, January 4th, February 11th, March 11th. 3.30 and 7.30 (Tea 5 o'clock). Enquiries Rev. C. Ernest Procter, 118 Bedford Street, Liverpool.

Southend-on-Sea: Last Saturday in month, 6.30, Clarence Road Baptist Hall. (January Conference, Rev. T. Austin-Sparks). Enquiries to Miss Campbell, 11 Park Crescent.

THE OVERCOMER.

The Victor of Calvary.

"He disarmed the principalities and powers. . . ."—Col. ii, 15 (Conybeare).

THE tragedy aspect of the place called Calvary has often filled the minds of the children of God in such a way as to dim the vision of its victory, and hide the fact that, as Bishop Lightfoot expresses it, "the convict's gibbet" was "the Victor's car!" The Cross of shame was the throne of victory. The Apostle writes to the Colossians that, "having put off from Himself the principalities and the powers, He made a show of them, openly triumphing over them in it" (i.e., the Cross, Col. i. 14:15, R.V.); or, as Dr. Waller says, the Christ "stripped off from Himself principalities and powers." They had gathered around Him in this their hour and power, in the thick darkness. "Many bulls have compassed me: strong bulls of Bashan have beset me round. They gape upon me with their mouth, as a ravening, and roaring lion," wrote the Psalmist David, as in the Spirit he foreshewed the gathering of the forces of hell and evil around the dying Christ. The darkness that spread over the land for three awful hours might well have been an outward and visible sign of the power of darkness gathered up from the pit around the dying Lord. He who was Light—the express image of Him who dwelleth in light beyond the brightness of the sun—was wrapped in the darkness, and encompassed with the principalities and powers of hell, until He cried: "It is finished;" "Father, into Thy hands I commend My spirit." And then He "stripped off from Himself" the powers of hell. He "yielded up His spirit" to the Father, and *died*, at that moment "through *death*" to "bring to naught" the devil. The prince of death, with all his principalities and powers, was conquered by his very own weapon of *death*.

In this passage in Colossians, Bishop Lightfoot says that the metaphor used is the same as in 2 Cor. ii. 14, where Christ is said to lead in triumph all those who accept His redemption, and are conquered by His love. And the principalities and powers brought to defeat at Calvary were triumphed over by the Christ they crucified—they were "displayed" as a victor displays his captives or trophies "in a triumphal procession" (Lightfoot).

Yes, *Calvary* was the throne of victory for the Son of God. This is an aspect of the finished work of Christ on the Cross which the children of God need especially to apprehend at this present time. Calvary is not tragedy from the divine standpoint, but *victory*. Multitudes see there only the atonement for sin, and that only so far as it brings to them deliverance from the burden and guilt of sin—ah! and when men get as far as this even we need be thankful to-day, for Satan is deluding numbers with the lie that sin is not sin, and needs no atonement. But the victory of Calvary brings to the redeemed one much more than the blotting out of past sins, for it brings deliverance from the bonds of sin by the crucifixion of the sinner with the Saviour, and glorious emergence from the sphere of earth into the sphere of the Spirit where the believer enters *another world*, where Christ is all and in all, and all the things of earth cease to enthrall the soul. Still more, the victory of Calvary means to the crucified Christian the

same triumph over principalities and powers as Christ won on the Cross. "Through death" He "brought to naught" the prince of death; and "through *death*"—when identified vitally with Christ in His death—the believer also finds the power of darkness "brought to naught," whilst he abides in the Victorious One.

The Church of God is beset at this time by the hosts of evil, resisting her rising from the dust, and putting on her white garments to walk worthy of God. On all sides, alongside of the true working of the Holy Spirit, we see counterfeit workings of the devil, and alas, alas! large numbers of the children of God have no vision, and no power to detect the devices of the Adversary. They need the revelation of the work of Christ at Calvary in His complete victory over the hosts of hell—they need to know that they may escape to a *place in Christ* on His Cross, where they can prove the devil to be a conquered foe. A "*Man shall be as a hiding-place*," said the prophet Isaiah; and "I will put thee in a cleft of the rock," said Jehovah to Moses. "Rock of ages, cleft for me, let me hide myself in Thee," is the language of the Christian; but not all apprehend that hidden in the cleft Rock—the wounded side of the Man of Calvary—the believer is out of reach of the foe as he *learns to abide moment by moment*, crucified with the Crucified One, for the life of the Risen One to be manifested through Him.

Oh! how the people of God at this time need to know the fullest meaning of the Cross, and to understand that through the proclamation of the victory of Christ on Calvary, the hosts of evil besetting the Church of Christ can be beaten down. And be it clearly understood that **ONLY THOSE WHO KNOW THE VICTORY OF CALVARY CAN PROCLAIM ITS POWER!** May God the Holy Spirit at this time make known to every child of God the deeps of the death of Jesus, so that in true and *vital power His conquering life may triumph in each one* over all the forces of the world, the flesh, and the devil besetting the Church of God.

—J.P.-L.

The Three Hundred.

"By the three hundred . . . will I save you . . ."—Judges vii 7.

BY these will I save Israel,
The faithful few—
Who firmly stand 'midst "shock and shell,"
Fearing no foes of earth or hell;
"Sent," and "God with them"—all is well,
For God, their God, is true!

By these—who count all things but loss,
With Him abide;
Esteem world-gain as worthless dross,
Its pleasures now no more engross,
They glory only in the Cross
And Christ—the Crucified!

"Outside the camp"—would'st thou be there
With those who prove
In very deed, by faith, work, prayer,
That they are willing thus to share
Reproach, for His Name's sake, and bear
The Cross-sign of His love?

"Mine Holy One"—my Saviour, Lord,
Emmanuel!
"Have not I sent thee?" shall afford
My strength, my might: "Go" in that word,
And with the Spirit's conquering sword
To smite the hosts of hell.

J.H.S.

The Editor's Personal Letter.

December, 1924.

BELOVED FRIENDS IN GOD,

Once more we come to the close of another year, and I am privileged to write to you, and to send forth to the people of God another issue of *The Overcomer*. In doing so, I do not know how to find words to express the deep thanksgiving to God which is in my heart, as I look back over the most extraordinary year which is now passing, and marvel at the way He has protected the *Overcomer* Testimony from every onslaught of the forces of darkness, sufficient, you would realize if I was able to lift the veil ever so little, to have closed down *The Overcomer* itself, and silenced the "Testimony" through sheer circumstantial difficulties.

But He has brought us through into a "large place," in which He is manifestly blessing the literature, and the Testimony more abundantly than ever before, for letter after letter comes telling of most definite deliverances through the truths set forth in our pages; and in the increasing number of Conferences held all over the country, we hear of large attendances and response to the proclamation of the message of Calvary.

At our seventh Liverpool Conference, the witness of God to the message was so marked that it was felt the time was ripe for arranging monthly Conferences similar to those held at Leeds and Cardiff. The first of these has now taken place, with a response so keen that the Hall engaged proved too small for the purpose, and a larger Hall has had to be secured for future gatherings. I deeply regret to have no space available for notes taken of some of the addresses at this Conference, but I have felt they should be kept back for the important matter in this issue, bearing upon truth which will mean real deliverance to souls—for after all, our supreme objective, whether by voice or pen, is the actual setting free of those who are in bonds, or the snares of the enemy.

For the same reason I am unable to give a report of the Southern *Overcomer* Conference held in Eccleston Hall in November. The messages given by Rev. T. Austin Sparks, Rev. Ed. Parker and Capt. Cooper were greatly owned by God. Capt. Cooper also spoke to Evangelists on the Friday morning, when his testimony to the way of victory over the powers of darkness through prayer, was especially valuable.

All this is not only a call to praise, but a call to recognize our solemn responsibility in the message entrusted to us, for every proof we get of the Spirit of God confirming the Message of the Cross as His "present truth" for these perilous days, should send us on our faces before God, with a cry to be spent to the utmost in the stewardship given to us. May the contents of this issue of *The Overcomer* have that effect upon every reader. Shall we not ponder before God, for instance, the further pages we give (pp. 10-11) telling the result of the simple testimony of a young servant girl, and ask what would be the result in Great Britain if all who knew the message she has so simply proclaimed, became "witnesses," telling out the same message to all they come in contact with in their daily lives? It does not seem now to be prayer that is lacking, but Spirit-sealed testimony on the part of those who know the Calvary message.

Then it may be well to say a word about the extraordinary extracts from letters on pp. 12, 13, and the messages on

"Souls of Men" (p. 8), and "Spiritual Perils of the Day," given in this issue. I do not doubt but that those of our readers who keenly realize the way that the "Perilous Times" are increasing, will understand that the sending forth of such truth can only be the result of the constraint of the Spirit of God and the deep conviction of necessity for meeting desperate need. I earnestly ask for prayer for the one who has thus unburdened her heart, and for thousands of others in similar deception.

Perhaps too, I might mention a fear expressed by one of our clerical friends lately, that we were in danger of going too near a precipice in referring to the "deep things of Satan" now abroad in the world. We are prayerfully awake to this danger, and, always grateful for friendly warnings and kind criticism, would value prayer that we may be guarded on all sides in seeking to help those who cannot be helped or reached by ordinary means, and *can only be ministered to through our pages*.

And now as to the future. The word ringing in my heart as we go forward into another year is the message of the Lord to Gideon, in Judges vii. 7. It came to me recently whilst I was speaking at a Conference, and urging the need of Spirit-empowered witness to the Victory of Calvary. "This would save Britain," I said, and straightway came the word of the Lord so vividly that it seemed like an answer to the words first spoken. "BY THE THREE HUNDRED . . . WILL I SAVE YOU." Yea, though the host of Midian be like "grasshoppers for multitude" (v. 12) three hundred are enough for God to overthrow the forces of the enemy.

Shall we go forward in the New Year on this word and take it as our promise for the Swanwick Conference now upon the horizon. Will those who hope to come (May 4 to 9 inclusive) commence already to pray around every detail of it, as taught by the Holy Spirit. Most especially that the Lord Himself will choose and prepare every one He would have there, both as messengers and guests, and then particularly, the *theme* and the arrangements of the meetings.

Very thankfully I acknowledge all gifts toward the issue of *The Overcomer*, the expense of which is continually increasing. The October edition (9,000) proved far too few to meet the demand, showing how keenly the response to its message is spreading, for we are well aware that it is not a paper welcomed apart from real need! Will our readers also continue to remember the "Thankoffering Fund"—which is in need of replenishing. The Lord's plans for "Eccleston" are now getting clearer and I shall have much to tell the donors when I write. Let us press on in the spirit of faith, praying to be found among the "three hundred," by whom God will deliver His Church to the glory of His Name. Praise ye the Lord. Phil. 4, 19.

Your fellow-soldier in His Victory,

Jessie Penn-Lewis.

Letters may be addressed to me at 4 Eccleston Place, London, S.W.1. Stamped envelope should be enclosed if a reply is required. (Correspondents abroad excepted.)

An "S.O.S."

Just as we go to press, a call has come from China and India, from the World-wide Revival Prayer Movement, asking us to appeal to the Prayer-forces of Great Britain and other lands to join in an united cry to God for Revival in the New Year. We have cabled:

"Calvary is Victory."

Let us remember Judges vii, 7.

“The People that do Exploits.”*

“But the people that do know their God shall be strong and do exploits.”—Dan. xi, 32.

THAT word “but” marks the climax. It is preceded by visions of the rise and fall of great world powers. Up to this point we see men and their individual influence, armies and their conquests, kings and empires in their far-reaching sway. There is a veritable pageant of the dominions of the world. As they proceed and recede they come in splendour from the stage, and then pass altogether out of the great world drama. Then finally it reaches this point, and you get a “BUT,” and from that onward, the whole scene changes. The outlook is entirely different, the scale of values is revolutionized. From this point it is no longer a question of numbers and wealth or human importance, or any of the things which the world calls great.

There appears now upon the scene a comparatively small company, a group of men and women whom the world will despise and reject, and relegate to the category of the unfit, the inefficient; whom the world will not count among its mighty, its valiant. They will be overlooked when the world is in search of such as it requires to do its big things. On the human side they will be altogether at a discount. There is nothing whatever as a basis upon which they can hope for any success here, nothing whatever which gives them, judged from the human standpoint, any confidence or assurance or hope of success here, and yet, in the unfolding of things, these are the people which count, and it is before these that all the glory and power and might of the world is broken up. This small, despised company, move out with some secret vital mystic force at their centre, and they go forth conquering and to conquer. Before them the great spiritual systems of the world give way and go down in defeat. There is a mighty change in the picture, swinging upon one word. How often, in the Divine unfolding of the Scriptures, it is that one little word “but,” that changes things. “BUT GOD,” and then everything changes. Said Joseph to his brethren, “Ye meant it unto me for evil—but God meant it unto good.”

Who are this little company, and what is their secret? “But the people that do know their God . . .” These are they who know their God, and that is the secret. Would that it were possible for us to have the depth of that declaration, that we could realize all that is summarized in that statement, “Do know their God.” There is something infinitely more in knowing the Lord than we have yet found out. “The people that do know their God”—you want to know what that means. It is a knowledge of God in His power as Sovereign, in His executive authority, in His supremacy. But the knowledge goes deeper than that, it is not merely knowing God as Sovereign, it is knowing God in that way that releases that sovereignty and causes it to function through the people that so know Him. It is knowing God in a vital relationship and union and oneness which makes the exercise and execution of the power possible in this world through those who so know God. God is on the Throne, and He has all power and all the resources necessary for dealing with the world situation, but He has so chosen and ordained, that the exercise and the demonstration of His fulness of power and might and glory, should be through those who have been brought into a vital union with Him on the basis of a personal knowledge of Him in

* Address by Rev. T. Austin Sparks at the Southern Overcomer Conference, Eccleston Hall, London. Not revised by the speaker.

His fulness.

The New Testament is a marvellous revelation of that victory. After the Cross, all the fulness of the Divine power was released upon the world through those who had been brought into absolute oneness with the Lord by that Cross. That is the peculiar kind of knowledge which means the release of such forces and such powers upon the world situation as are unknown by the great world organizers.

First, let us remember that this knowledge of God is by revelation. We can never get this knowledge of God merely by reading, by listening, by attending meetings. As I look out over gatherings of the “Overcomer Testimony” I wonder just how many of those we see at every meeting and every Conference, have got this thing by personal revelation, and how many are only standing in it by what they have heard the speakers say. If this thing is not given to you by the Holy Spirit’s working it into your very being, and making it a part of you in a personal revelation and an inward birth, then you may hear “Overcomer” testimony or any other testimony and it will prove ineffective. How many of you who know this thing as a theory, a teaching, from A to Z, are really the *via media* of that transcendent power of God for the working of it out?

You may understand it all by mental apprehension, know the terms and the verses, and use them—but what about the dynamic of this thing? What does our personal presence in a situation mean? Does it mean that there is the going out of a power which cannot be accounted for on any human basis whatever, but which is a greater force than the forces that are represented by world organizations, world methods, world resources? It is a most important question. Is this thing alive, or have we merely got a little more mental apprehension of it through this Conference? Do we know God in this thing by reason of a personal inward revelation on the subject. Paul makes a point of this. “It pleased the Lord to reveal His Son to me by revelation, not from man. I went not up to Jerusalem to consult the Apostles, I went into Arabia, and this thing was wrought out in me.”

Some of us remember well the day of our pressing through fully to experience, when the thing about which we had been talking for so long, suddenly, by a marvellous act of the Spirit, became life in us, and we were able to say “This is THAT”! “This is that which was spoken by the prophet.” There was a transition from known truth to living truth; from known doctrine to present experience; and the ringing declaration went forth—“This is THAT”!

We have all got to know that transition. We have the doctrine, and now the thing has to be quickened, made life in us, until we independently stand in the power of it. How much do you depend upon Conferences and teachers to keep you going? Must you attend meetings just because you feel that the last lot you got has been used up and you must get a fresh supply? Or have you been emancipated from all human props and put into a place of glorious independence, because you KNOW YOUR GOD? It doesn’t matter if you are plunged into the middle of the Sahara, you know your God and can stand independently of all helps—this thing has become YOU! That is the kind of knowledge that means power. That is the kind of experience which overcomes the world. That is the sort of

thing that makes all the other systems go down, and you rise triumphantly above them. That was the secret of the apostolic church. Let kings do what they like, let the people rage—it goes on, and it is the Roman Empire that goes to pieces before this thing, and not this thing that goes down before the Roman Empire. It is an independent personal knowledge of God, resultant from an inward belief, that lives. Not only an objective truth but a subjective power, and it is a great day when the slightest fragment of known truth becomes a vital personal experience in its working ability. That is what we want. First-hand knowledge, not second-hand truth. May God work this into our very beings until it becomes us. Take it in fragments if you like, and ask the Lord to work it out in you and make it live in you.

Secondly, it comes by the way of pain. You get a thing revealed to you as truth, perhaps something about the Cross of Christ, or victory over Satan, and you think you know it, and you say, This is beautiful! And you begin to talk about it, and it is not very long before something happens—your circumstances are touched. Now you go down with this truth, down into the vortex of awful agony, right down to the gates of hell, your being is upheaved right from the very bottom, and all the time there is the question—“Will that truth hold good?” Is it going to work? And when you have got down as far as you can go, the flesh elements and the self elements have been dealt with, and you grimly hold on to the Lord in this matter of victory—then it comes out, you have tested it right to the very bottom of your being—that thing has become *you*, and then you can go to others in their grim conflict and their darkness, and say “I know—I know this thing, and I know God is faithful, I know the victory.” You have got a mighty emphasis on your knowledge, it is a thing about which you have no doubt, because you have gone down into the depths with it, and proved it down there, and by

the very pain the thing has been proved. It is the people who know their God like that, who count. There is a power which is greater than all the scientific powers of the universe, and that power is to be mediated through you, but only as you *know God* on the basis of a personal experience through pain and suffering.

Then this knowledge of God only comes by implicit and unreserved obedience. “If any man willeth to *do . . .* he shall know,” and you never advance in your personal knowledge of God beyond the point of your will. If there is something upon which the Holy Spirit ever so gently puts His finger, and that thing at once starts debating in your consciousness, a quarrel as to whether it is right or wrong—really in any way comes as a question to you—beyond the point of your dealing with that thing, you do not develop one fraction of an inch in your knowledge of God. Your knowledge of God depends utterly and absolutely upon your attention and obedience to every phase and *every little bit of Divine revelation*. You cannot know God beyond the point of your obedience to what you already know of Him. He will give you no further revelation of Himself beyond that point where you *obey what you know*. There are a good many Christians to-day who have stopped growing—who are where they were ten years ago. They are not moving on, the Divine revelation is not growing. If the truth were known, there is something upon which the Lord put His finger, and they did not attend to it. If we are going to know the Lord in this way, we must attend in a practical way to every bit of revelation and see that it is fully obeyed. If we want to know the fulness of an ever-growing power, it will only be as we respond to every dear command of His, answer every bit of revelation, and make it live, and this will give us a wonderful spiritual and moral ascendancy—when everything else is going wrong, then will be the strategic opportunity, and it is in strategic opportunities that we are found out.

Spiritual Perils of To-day.

Are the “Fallen Angels” already appearing?

THE Lord’s children who are truly in the Mount of Vision, looking from the top, as Moses did, on the battle in the plains, must have been struck this last few months with the avalanche of the evil supernatural which has been descending upon, or breaking forth, in Great Britain. Day after day the secular papers record fresh phases of the way the supernatural forces of Satan are intruding into the common life of human beings. It seems no longer necessary for any who are open to these “aerial visitants,” to attend a séance for getting into communication with them, for the very atmosphere is becoming impregnated with the forces needed for their manifestation. The question presses as to whether the “fallen angels” are not already beginning to appear. The following extract from Pember’s “Earth’s Earliest Ages” will explain what is meant by this statement. He writes:—

“In the twelfth chapter of the Apocalypse, it is plainly announced that, before the development of Antichrist and the unparalleled woes of the end, Satan and his angels will be driven out of heaven, swept down from their aerial abodes, and confined to the narrow bounds of earth. Then will all the fallen angels, who are yet at liberty, be among men, and will quickly make them feel the meaning of that awful utterance, ‘Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great

wrath, because he knoweth that he hath but a short time.’

“Then *not merely the demons*, but the *great angels of darkness*, the principalities, the powers, and the world rulers, maddened by the thought that they have lost their fair realms for ever, and that the Lord is at hand to complete their destruction, will, in their rage, break through every restraint, and recklessly gratify their own evil desires. And so, in the most appalling sense, the earth will again become corrupt and filled with violence.

“For this terrible inroad Spiritualism appears to be preparing the way. The army of *demons* has been sent forth in advance, to bring about an universal apostasy from God and denial of Christ, and to establish a general communication between the powers of darkness and the children of disobedience. Years ago these demons predicted the future appearance upon earth of *spiritual beings in material bodies*; what has been their aim, but to open men’s hearts for the reception of the banished angels?

“Spiritualistic manifestations are continually increasing in power; tangible forms are beginning to appear; the world is becoming accustomed to supernatural visitants!

“In the subsequent (13th) chapter of the Apocalypse, we see the result of Satan’s flight to earth: for out of the troubled sea of anarchy and perplexity of nations, there arises, in far greater majesty and power than it ever before

possessed, the resuscitated empire of Rome, under the immediate direction and government of Satan incarnate in the future personal Antichrist

"[But] like Enoch, the Church of Christ will be called away before earth is for a time abandoned to the fallen angels—before the fearful woes of the end.

"If then the fallen angels appear to be already preparing for their descent; if the great apostasy which will at last evolve the Lawless One, be even now spreading; who can be sure of a day or an hour?"

* * *

This was written more than forty years ago, but it could not describe more vividly the conditions of to-day if it had been penned in 1924. The work of the "army of demons" sent in advance of Satan and his fallen angels, to bring about "universal apostasy and denial of Christ" is alas too manifest now to be ignored by the most sceptical of Christians concerning the outburst of Satanic workings at the close of the age. *The "apostasy" is undeniable.* Likewise "general communication" between the "powers of darkness and the children of disobedience" is also becoming unmistakable. And now we are getting a stage further on. "Tangible forms" are beginning to appear, and men are thus becoming open for the reception of the fallen angels. The "great angels of darkness" seem to be nigh upon breaking through every restraint, when the earth will again become "corrupt and filled with violence." Can there be any other explanation of the terrible outburst of crime, and the utter disregard of all moral principle which seems suddenly bursting out at this time? (See *Gen. vi. 12; Luke xvii. 26.*)

To understand this new stage in the closing of the Age, we need to remember that according to Scripture in *Ephes. vi. 12* and other passages, there is a difference between the angels of darkness and the wicked spirits called demons. The latter are disembodied spirits who require to become embodied in human bodies to carry out their designs, whilst the former have spiritual bodies (*1 Cor. xv. 44*) like the holy angels, among whom they once were (see *Jude 6*). "Demon possession" results from evil spirits gaining partial or full possession of the human frame, but what kind of "possession" results from surrender of the *person* to the aerial visitant with a spiritual body, we have not yet sufficient knowledge to understand. We only know that in some cases we have recently heard of, there seems to be existant a degree of evil power deeper than the demon possession, now, alas, familiar to many who get to close quarters with the conditions of the present time.

Some of the recorded instances of supernatural visitation of recent date seem to give a clue as to the way in which the aerial visitants will gain acceptance by those who would otherwise repel them. *Worship* is the acme of the desires of the "god of this Age." He craved it from Christ (*Matt. iv. 8*), and he will get it from the inhabitants of the whole earth, for a brief period (see *Rev. xiii. 4, 8, 12, 15*). We read of a "Spirit Doctor," with a Nursing Home and patients treated by him, but the *real objective of the Satanic prince is a small "temple" on the grounds, for worship!* Then we read of "four monks" in an old Abbey, appearing to an architect in charge, announcing that "relics" will shortly be found, "which will give great impetus to religion," and furthermore promise to restore a "lost Gospel" by "St. Philip," who has offered (!) to dictate it in full at some future sittings. Here we have an "impetus" to "religion" *promised by Satan*, and a "gospel" of his own

to take the place of the Gospel of the Cross of Christ! Then comes the story of "two spirits" taking "Communion" in a church, the momentous feature of the service being that "the bread used at the Communion had been materialized" on the previous evening—and was devoutly accepted by the communicants as "bread from heaven"! And now we hear of the actual existence in England of a company—whether few or many we do not know—of people who worship Satan. We have first-hand knowledge of one soul ensnared in this horror. Her body is taken hold of, and thrown down in the attitude of lowly worship with feet and hands crossed on the floor.

From these counterfeits of Christian worship we should understand what the angels of darkness are preparing to do. It seems that they may break through, not only in crime and violence, but under cover of counterfeiting the deepest and most sacred aspects of the Christian faith. They may even make some of their "appearances" in the form of the Lord Himself. There have been increasing numbers of "false prophets," now there may be many "false christs." For the aerial visitants know that under such guise they may gain access to circles loyal to the Lord. "Behold I have told you before," said the Master, in speaking of the Time of the End in which we are rapidly advancing. "Then," He said, "if any man shall say to you, Lo, here is Christ, or there; *believe it not . . .*" (see *Matt. xxiv. 23-26*). Dare we then accept without question the following statements recently recorded as having been made by a well known Healer?

"When I was in —" he said, "and was laying hands on those at a rescue home, the chaplain, who was just behind me, stepped back for a moment. He told me afterwards what had happened. 'I saw our Lord,' he said. 'He waved me back, and, following you, laid His hands on each one.'

"Blind people have said to me, 'But who was the third One who laid hands on me?' I have replied that there was only myself and the priest who was following me. But have been met with the reply, 'No, no. There was a third One touching me.'

We see by this that "tangible forms" are already appearing, and that the peril of counterfeit is so great that it behoves all who are seeking to help the people, to be guarded in language lest they lead others into dangers of which they themselves may not be aware.

* * *

But how shall we know, some may say, that it is not *Christ*? (1) By their *fruits* (*Matt. vii. 16-20*), and (2) by their *doctrine* (*1 John iv. 1-4*). Let us settle it as a fundamental test and principle for everything, that the Holy Spirit will not work alongside of "doctrine" contrary to the Word of God; nor does He work in the way of manifestations, even with those who are true to the Gospel, in nurturing and using the fallen psychic powers of the soul.

What then are the true children of God to do? First, under no persuasion must they have anything to do with "Spiritism," nor should they accept under any specious plea the appearances of loved ones who have died, although coming to them apparently clear of all Spiritistic conditions, for nothing can ever be true or right for the child of God, that is contrary to His Word. Secondly, let them claim perpetually protection from the aerial foes through the BLOOD OF THE LAMB slain at Calvary. Let them understand that the one weapon to wield is *Rev. xii. 11*, with its plain reference to the Blood of the Lamb as the means of victory over Satan, for this is the only way of escape from danger in every phase of Satanic activity as the evil day increases in intensity.

Papers for Young Christians.

"The Glorious Secret"—"Christ in YOU. . ."—Col i, 27.

"It was the good pleasure of the Father that in Him should all the fulness dwell."—Col. i. 19.

"The riches of the glory of this mystery . . . which is CHRIST IN YOU."—Col. i. 27.

THE word *mystery* as used in the New Testament is "a sacred secret, long kept hidden, and while so hidden, absolutely impenetrable by man." What is this secret that the Apostle Paul writes about in his letter to the Colossians? A secret that he seems to have no words to describe, but full of "riches of glory" beyond human conception.

This secret, he tells us, had been hidden from the "ages" preceding the days in which he wrote, but the fulness of time had come, and it was then God's good pleasure to make it known to His saints—those redeemed by the blood of Christ, and separated unto Him.

The secret so long kept hidden could only be revealed by God Himself, but the Holy Spirit was given that the children of God should know the things freely given to them by God. The Blessed Holy Spirit is sent to reveal the secret, and He is ready to reveal it to all those who truly desire to know it (1 Cor. ii. 9, 10).

The blood-bought children of God need to know this glorious secret. It is in truth an *open* secret to all who are taught of God, and yet it is veiled to so many who are true believers, and go on living a sad up and down life of "sinning and repenting," day after day, when the knowledge of the "secret" would admit them into constant victory, unbroken peace, deep satisfaction and rest!

But what is the secret? It is summed up in two brief sentences—In Him all the fulness! "Christ IN YOU . . . glory!" (Col. i. 19, 27).

It simply means that the Father has placed in His Beloved Son all the supply for our need. All light; all love; all power; all patience; all joy; all peace—all we need for "life and god-likeness" (2 Peter i. 3), now in this present time (Col. ii. 3, 9, 10).

In Him is the Fulness of God. In us—nothing! We have nothing to offer God, but our *wills*. The willingness to receive His Son as our Saviour, and then as our King, enthroned upon the throne of our hearts, is all that the Father desires, and asks of us.

The Secret Revealed.

"It was the good pleasure of God, Who separated me . . . and called me through His grace, to reveal HIS SON IN ME."—Gal. i. 15, 16.

The Apostle Paul did not learn the secret at the feet of Gamaliel. It was wholly sealed to him until God Himself revealed it to him, and then his eyes were opened to see how the Lord had been watching over him from his birth, and had chosen him for His service.

The glorious secret can only be known by us in the same way. The Holy Spirit must unveil the living Christ as dwelling in us, just as He first of all revealed Him to us as our Saviour.

Moreover we shall never know the secret by trying to grasp it with our minds, nor by puzzling over it as to *how* it can be! The Lord Jesus Himself said of the Holy Spirit, "He shall take of Mine, and shall declare it unto you." But the eternal Spirit can only reveal when our minds are at rest, and we have given up "trying to see," and when we even give up our anxious seeking to know Him, as well as all self-introspection, for many are disposed to look within for an *experience*, instead of only to the risen Lord.

When we cease from our struggles, and efforts, and tell the Lord we are willing to let Him take His own time, and reveal to us His Son in His own way, then suddenly, as by a brightness above the sun, or perhaps imperceptibly, and possibly wholly apart from our *consciousness*, Christ is *revealed in us*—a living bright reality.

We may not be able to tell how, or when, but we know by the witness of the Holy Spirit, that the Lord Jesus reigns within, even as He said to His disciples, "In that day ye shall *know that* I am in My Father, and . . . I IN YOU" (John xiv. 20).

The Secret Manifested.

"It was the good pleasure of God . . . to REVEAL HIS SON IN ME, that I might preach Him . . . and they glorified God in me."—Gal. i. 15, 16, 24.

When the churches at Judea heard what had happened to the Apostle Paul, and how he preached the faith of which he once made havoc, he says "*they glorified God in me.*" This is always the result of Christ's indwelling! When He is revealed in us, others glorify God, and not the earthen vessel He makes His temple. They do not say "what a wonderful Christian," but "what a wonderful God."

Moreover, when Christ is revealed in us, we cannot help preaching *Him* by word and life. It used to be "I know *what* I have believed, but now it is "*Whom*" I have believed. When Christ is revealed in us, and we have learned the glorious secret, we may be sure that the "secret will out!" There is not much need to question, Shall I confess it? For others will see Him working through us, and come and ask us how they may learn the secret too.

After the revelation of Christ in the Apostle Paul, and the manifestation to others, we read of the energizing power of this wondrous secret. The Apostle writes "He that wrought effectually in Peter the same was MIGHTY IN ME." (Gal. ii. 8 A.V.)

The Lord wrought in Paul as effectually as He wrought in Peter on the day of Pentecost, when Peter was changed from being the coward he was in the judgment hall, and became a bold fearless witness to the crucified and risen Lord. Even so the risen Christ dwelling in the Apostle Paul wrought through him mightily, doing "mighty signs and wonders" by him, working in him both to "will and to work, for His good pleasure."

"*He that wrought effectually in Peter was mighty in me,*" said the Apostle. Paul had proved that God could energize him as well as Peter, although he was not one of those filled with the Holy Ghost on the day of Pentecost. Oh, that each child of God might be shewn by the Holy Spirit that the same Lord is Lord of all, and is rich unto all them that call upon Him. It is possible for each blood-bought child of God to-day to say likewise, "He that wrought effectually in Paul, is mighty in me."

The Secret and its Conditions.

"I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me; and that life which I now live . . . I live in faith, the faith which is in the Son of God."—Gal. ii. 20.

This verse contains the secret of knowing the secret! Let us notice that the words "crucified with Christ," *precede* "Christ liveth in me."

Our eyes are opened to see the fulness in Christ, and then He shews us that the secret of being conformed to His image, and walking as He walked in this present evil world, lies not in our *trying* to be like Him, but Jesus Himself coming to dwell in us as His temples, and Himself *living His own life*.

through us.

It is a great step forward when, as children of God, we see that we have absolutely failed to live like Christ, and give up the trying! The patient Lord has to let us try, that we may find out that it is impossible for human beings to *copy* the life of the Holy Son of God.

Just as we attempted to save ourselves, or make ourselves fit to approach God, and then found after all our striving, that we were "nothing bettered, but rather grew worse," so, after the matter of our salvation is settled, we again seek to do the very same thing, and think that now our sins have been forgiven, *with His help* we can succeed in pleasing Him, and working for Him. Again we are allowed to try, and fail, just that we may realize our helplessness.

How many of us also have a dim idea that we have "gifts" to offer God, and expect Him to sanctify the *old* life, and make something better of us! Someone once said it was a long road to the end of ourselves, and it does seem such a long time before we really honestly are willing to say "*in me . . . dwelleth no good thing*" (Rom. vii. 18). Like King Saul we use our own judgment, and are willing to destroy what we consider vile and refuse, but spare what we call "good" to offer to God in service.

The Holy Spirit has to teach us, sometimes very painfully, that we have *no best to retain*, and that our very comeliness is corruption, for all that is of the old life is under the curse of sin.

The Divine plan is not to improve the old life, but that we should commit it to death—the death of the Cross, for it really *was crucified with Christ* in the sight of God when He died on Calvary. It must not be "I"—*even apparently good "I"*—trying to please, and work for Christ. We must recognize and accept God's sentence of death upon "I" in every form, and yield all to the Cross of Calvary.

When our eyes are opened to see our place as crucified with Christ; nailed together with Him to His Cross; and agree to live the crucified life of true self effacement, then the Spirit of God will bear witness by revealing Christ within, no longer a dim and distant Lord, but, as one has said, "an inside Saviour!" Then He is able to manifest Himself through the earthly house of our bodily frame, and glorify His Father. Then He is able to work through the yielded body, not feebly and intermittently, but with effectual power; no longer hindered by us, but blessedly moving through us as He wills, as we obey Him fully.

"*It is no longer I that live, but Christ,*"—this is the secret of which *glory* and *riches* too feebly express the fulness.

We need to remember however that Christ dwelling in the believer will not destroy his individuality. The Apostle writes "Christ liveth in me."

We see the capital "I" crucified, the "I" that dethrones and dishonours the Lord, but a "me" that still lives! A "me" that must yield quick and implicit obedience to the tender gracious King dwelling within the heart. Christ, not self on the throne of the heart, the new spring of life at the centre of our being.

The "Secret" for others.

"My little children, of whom I am again in travail until *Christ be formed in you.*"—Gal. iv. 19.

"Oh that Christ might be revealed in them, and fully formed in them," was the Apostle Paul's yearning desire for his converts, and to this end he travailed on their behalf. How he watched and prayed, nursed and cared, encouraged and warned them, as he watched the Holy Spirit patiently and tenderly detaching them from the old earth-life. Paul laboured among them according to the "working" which was

working in him mightily (Col. i. 29), with one great end ever before him, that Christ might be formed in them, and that he might present every one of them full-grown in Christ in the day of His appearing. (See Col. i. 28, 29.)

This is the Glorious Secret now open to all who consent to the conditions of its unveiling. The redeemed one but an earthen vessel, a fragile body of clay, with the old "I" nailed to the Cross of Christ, and the Living Christ dwelling within. A vessel of clay manifestly not sufficient to think anything as of itself, that all may glorify God in it. A vessel of clay so yielded to God that He can work through it in unhindered power, whilst it is simply living, *moment by moment*, in faith upon the Son of God Who reigns within.

Thus walking hour by hour under the power of the cleansing blood, the God-possessed soul is ever being brought into fuller conformity to the death of Christ, "Always bearing about in the body the dying of Jesus, that the LIFE also of Jesus may be manifested. Always delivered unto death for Jesus' sake, that the LIFE ALSO of Jesus may be manifested in our mortal flesh" (2 Cor. iv. 10, 11).

The Timeless Power of the "Secret."

Many have been perplexed as they have endeavoured to "think themselves" back two thousand years, on to the Cross as crucified with Christ, but the Cross as well as the Christ is timeless. The Word of God bears this out as we ponder over it. We are told that the Lamb slain was "slain from the foundation of the world" (Rev. xiii. 8), therefore the Cross of Calvary erected on the green hill outside the city wall of Jerusalem, stretched back in its *spiritual reality* into the far back ages of eternity—timeless indeed! Since this is true of the ages preceding the death on Calvary's hill, we may well understand that the timeless Cross stretches forward in its timeless power even until now, two thousand years after the actual tragedy occurred. This means that it is to be to each of us as to Luther when he said: "I feel as if Christ died but yesterday."

The Cross, like the Christ, is timeless. We have not to "think ourselves back" two thousand years to obtain the *remission of our sins*; neither have we to "think ourselves back" two thousand years to apprehend our death with Him Who died. The Holy Spirit makes the timeless Christ and His timeless Cross an ever-present NOW, both to deliver from the guilt and the bondage of sin. We think of the tragedy of Calvary in its material form, and do not realise that it is timeless in its spiritual reality, so we dismiss it from our minds as something done two thousand years ago, the benefit of which we simply get now. . . . But the Holy Spirit is charged with the work of revealing to the Church of God, not only the timeless Christ, but His timeless Cross, flashing to hearts prepared the unveiling of Calvary as a timeless fact in the counsels of God.

And the key to it all is FAITH—faith in the working of God. "For this cause," wrote Paul to the Ephesians, "I bow my knees unto the Father . . . that ye may be strengthened with power through His Spirit in the inward man; that CHRIST MAY DWELL IN YOUR HEARTS THROUGH FAITH, (and) that ye may be filled unto all the fulness of God." (Ephes. iii. 14, 19). J.P.-L.

"God in heaven hath a treasure,
Riches none may count or tell;
Hath a deep eternal pleasure,
Christ the Son He loveth well.
God hath here on earth a treasure,
None but He its price may know—
Deep unfathomable pleasure;
Christ revealed in saints below."

"Souls of Men."

Words of comfort to those who are in the Furnace.

Note: The writer of the following words is the translator into the French language of "War on the Saints," "The Cross of Calvary" and "God's Plan of Redemption." She is just issuing "Soul and Spirit," with the papers on "Soul Force" and the addition of the following deeply searching "words of comfort to those who are in the furnace" of trial, through the attacks upon them of psychic and demoniacal forces at the present time.—Ed.

"Babylon the great is fallen. . . . And the kings of the earth shall bewail her and lament, and the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more; merchandise of gold, silver, . . . sheep, horses, chariots, and slaves, and SOULS OF MEN." (Rev. xviii, 2, 9, 11, 13).

SOULS of men! Men selling souls! What must we understand by this? Are individuals able to prey upon men's souls and sell them? If it be so, slavery, dreadful as it is, is nothing as compared with this horrible traffic. Slaves, poor working machines, are free to think, even when the body is chained. They will sometimes rebel, protest, and for this be punished to death, so as to silence the protest of the inward man who is not in bonds. Slaves are not of necessity emptied of soul.

Who are the merchants of souls, of which the Apostle is speaking? The soul is the personality, the will, the mind, the strength, what makes the individual. If all this has been taken, conquered by an enemy, what is left to man but the outside, and what is a body without a soul? A poor machine that the captor uses at will. How very terrible!

Where, in human history, must we place the dreadful business, this monstrous traffic? Very likely at the end of the age, just before the coming of the Lord to reign. It is named last by the Apostle. John's statement makes one think almost irristibly of all the advertisements and papers in books and reviews, about ways of developing the Master Self, and dominating others at will, preying upon their souls. *Merchants of souls of men!* Indeed, we are in the days of this horrible business, and more than ever the child of God must watch and pray. In the atmosphere to-day it is almost impossible to breathe, and currents and counter-currents of psychic forces are all around, ready to prey upon the believer's soul to enslave it. Is the Christian without weapon and defenceless?

No! The Lord commanded His disciples to cast out demons in His Name, to trample upon serpents and scorpions (Mark xvi. 17-18), and over all the power of the enemy, and He warns them that nothing shall by any means hurt them (Luke x. 19). He told them to abide in Him, and that He would also abide in them (John xv. 4). Since where He is, we are also in spirit, we are already partaking of His victory, and seated with Him on the Throne.

But if, through faith, we are already in spirit with Christ in heaven, the mortal body is dwelling yet here on earth, where Satan is king. In a world which "lieth in the Wicked One" (John v. 19), Satan indeed does remind us of his sovereignty (of which he is not yet actually dispossessed) in attacking us in many ways. Attacks upon the *body* to reach the spirit, and destroy fellowship with God. Attacks upon the *soul* to cut it off from the spirit's influence and enslave it. So that the believer's path, after following green pastures and still waters, often leads to Gethsemane, where he is called to pass through the bitter experience of God's hiding His face, and forsaking His child.

The disciple was walking in the light, and suddenly he

found himself surrounded with darkness. Astonished, he examines himself, he prays. The Lord seems deaf, there is no answer. Satan is raging. Refused, driven away, he comes again, leaving but few moments respite, and death seems near, for God (apparently) refuses to act, to answer. This is indeed that "evil day" which is spoken of in Ephes. vi. 13.

The Lord has removed the hedge which was about His child, and of which Satan was complaining (Job i. 10). He allows the fiery furnace or the lion's den, stake or torture. How glorious! But also what a responsibility. "Many shall be purified and made white and tried . . ." (Dan. xii. 10). Indeed it seems that it is in the furnace of suffering that members of the Body of Christ are to be prepared, so as to be ready for His coming. Satan objects to it, and opposes by all means (though helping in a way, against his will), and sends his armies against the members of the Body of Christ, *his merchants dealing with souls of men.*

This is the hour of the power of darkness. Without answer to prayer, without help, the believer is expected to walk by Faith alone, standing firm as seeing Him Who is invisible. Satan's artifices are many and subtle. He uses the forces of the air against body and soul. Onslaughts so terrible sometimes as to menace the believer's balance, to destroy communion with God and the prayer life.

To those who are so exercised, or will be, to those who so suffer, we say: Be of good courage! God is always there! God is Reigning. Live upon His promises.

Is the devil making you afraid? Are you terrified with possible issues of the fight you are in? Issues which would be defeats? *Refuse all fears*, Abide in Jesus. He will act and provide a way of escape Himself, since we abide in Him and He in us.

Is the devil accusing you of what he himself is doing—excitement of body, devilish thoughts, things that we abhor? Let us be very careful to refuse it all, lest we be injured, and weakness prey upon us for accepting the devil's imputations.

Perhaps our prayer life seems now impossible because of the intensity of the fight? Let us then pray aloud, walking to and fro in the room. If impossible, if the spirit is too overweighted to express itself, let us read aloud the Psalms, let us read aloud God's promises. Some Psalms are cries of sheer distress and agony. "My God, my God, why hast Thou forsaken me?" (xx. 7). "Unto Thee will I cry, my Rock. Be not silent, lest if Thou be silent I become like them that go down into the pit . . ." (xxviii. 1). "Plead my cause Oh Lord . . . fight against them that fight against me (Ps. xxxv. 7).

PRAISING THE LORD is also a mighty weapon to oblige the enemy to withdraw. "I say, praised be the Lord, and I am saved from all my enemies . . ." (Ps. xviii. 4). If night attacks are severe, to rise is the best (and if possible) pray walking up and down, saying Revelations xii, 11.

Since the merchants of souls of men create soul-force, to influence men's souls and catch them by concentration of thought upon a certain object, everything that draws *the Christian's thoughts towards God*, that makes the spirit dwell upon the promises and power of God, will help him to escape from the snare of the fowler and to abide in heaven. Maybe the fight will be a long one. Let us not get dis-

couraged nor capitulate in the least thing. The least ground given to the enemy would reinforce his next attack. Let us fight to the end, "In your patience possess ye your souls" (Luke xxi. 19). By all means let us refuse the enemy any access to our souls to enslave them.

Some of Satan's weapons to-day are the same he used long ago in pagan countries. This century sees the renewing of sorcery, witchcraft, etc., under scientific names; its practices are most dangerous, for some may incur death, and they are now at everybody's disposal.

But what is physical death compared with eternal death? "Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." And following this warning, the assurance that God cares for the sparrows, that He knows the number of hairs on our heads, and then the loving words, "Fear not therefore, ye are of more value than many sparrows" (Matt. x. 28-31). *Death, physical death, is not defeat.* The Lord's death at Calvary is Victory, so are the deaths of martyrs. After these promises in the gospel, read the words spoken to John in Patmos, "I am ALIVE for evermore, Amen! and have the keys of hades and of death" (Rev. i. 18).

So let us be persuaded that nothing shall happen to us that God has not allowed, and that no power of death will be allowed to injure our lives as long as our service is not completed. Let us not be blinded by the fight in which

we are. Let us not consider the human instruments of our trial, but rather recognize the instigator of all wickedness. Wherever the Lord calls us to live, let us stand firm and faithful, refusing deliberately evil in all forms, and being united to Him as branches to the Vine. Then nothing shall hurt us, neither men nor devils, and everything will work for our highest good and for His glory.

"Beloved, think it not strange concerning the fiery trial which is to try you . . . (1 Pet. iv. 12-13). In this fight let us be careful to use on our side all possible help. Let us ask Christian prayers. What blessing comes from the prayers of others, and an assurance of it when the spirit is too loaded to pray.

We must not wish to die. Death is an enemy, the last enemy, and must be refused, as far as we are concerned. Yet if God calls us to glorify Him by our death, let us be ready to suffer as the martyrs of old, if not before all men, this inside martyrdom of which others and near relatives know nothing. But God knows and He will give all necessary strength. He always gives what He asks from us.

Therefore, being bought with the Lord's precious Blood, sanctified by Him, energized by His life, let us have, as St. Paul, an entire confidence "that neither death nor life, nor angels, nor things to come . . . nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus" (Rom. viii. 38, 39).

A Word on "Life Abundant."

John 10:10

"I am come that they might have LIFE . . ."—John x, 10.

A WRITER who has evidently knocked at the door of death, but, recovering, is now able better to appreciate the opportunities which life affords, sums up his reflections in the words that "LIFE is the most marvellous marvel in this marvellous world."

In measure he is right, though acceptance of his conclusion is dependent upon the interpretation we give to "life." If life is limited to a recognition of physical and intellectual possibilities, then the limitation narrows down its value more or less to a glorification of life's present-day usefulness, and ignores the marvellous advantages of the spiritual powers.

When our Lord Jesus Christ enunciated His purpose, "I am come that they might have *life*, and that they might have it more abundantly," He placed no limit on life's potentialities. To Him "life" meant such a complete exercise of all man's powers as would enable man to live fully and really—with every part in development to perfection—so that he should become equipped for the enjoyment of the continuous presence of the Living God. This did not, and does not, imply that all powers are already implanted in man. *The conditions must be observed.* But being recognized and accepted, the man is in the way to becoming possessed of life in more abundance.

And what are the conditions? Just as to acquire perfection of physical life, the whole body with its joints and muscles must be trained and exercised until they satisfy all requirements of that life; and intellectual powers must be nurtured and fed systematically and regularly to make the master-student and sage; so must the *spirit* be submitted to the Holy Spirit to realise full salvation from sin, and freedom from the dominion of the devil, by the acceptance of the Lord Jesus Christ as Redeemer, Saviour,

Sanctifier and King, and by obedience to the laws of God, keeping the Holy Spirit in constant indwelling that He may take of the things of Christ and reveal them to us, giving Him, without reservation, all that we are or can be, accepting His guidance and control without reservation or self-seeking, so that also He may keep us in the hour of temptation and make us true men in Christ Jesus.

Too often we take ourselves away from His control, and give opportunities to the devil to seize hold of us afresh, and bring disheartening and remorse once more into our souls.

True and full life is only ours when we give God scope to work in every part of our being, perfecting our physical, intellectual, and spiritual nature in exact accordance with His divine purpose, and our own otherwise imperfect powers.

Let us be frank and honest with God and with ourselves. We want abundance of life. We long for complete harmony with Him Who died for us and lives as our Intercessor, even as He is always our perfect example. Then let us recognize the folly of letting God have only part sway over us, while self-gratification or cowardice gives place to the devil to have sway over other parts of our life. Let us be all for Jesus, all with Jesus, and all in Jesus.

Calvary was real to Him. Is it, and its victory, *real to you*? Let it be so, and learn that complete and abundant life in Him is truly the most marvellous marvel in this marvellous world.

Souls are perishing around us. Let us take the Lord Jesus as our only example, preach and live His Cross and His power, for the time is short. Let us buy up our opportunities, and thus live a "marvellous life" by his power.—W.

Satan a Defeated Foe.

More Testimonies to the Victorious Aspect of Calvary.

MANY letters have reached us showing how the Spirit of God has stirred hearts through the testimony given in the October issue of *The Overcomer* to the power of the victorious aspect of Calvary. It is our joy to record that the blessing continues, other souls being won as the victorious ones bear witness in their turn, to the message. It is easy to see how markedly it is the work of the Spirit of God by the fact that many who come within the range of the truth, are so quickly drawn to the Saviour.

The following extracts from other letters tell the tale. Here we have a soul just passing by and convicted of sin. She writes :

A Cook.

I just count it a privilege to give testimony to how Jesus saves to the uttermost. I was one day passing — Road when I heard someone singing "Will there be any stars in my crown?" so I spoke and said you sound very happy. Yes, she said, I am always happy, but I don't know you at all, and then I told her about the sweepstake and she told me she didn't have anything to do with that kind of thing and gave me a Gospel tract, which I read, and God certainly convicted me but I rebelled against Him, until one day I passed by that house again and this time she was cleaning her door steps singing "Hallelujah for the Cross," and God did speak to me that I had to go and ask that Girl if she would help me to come to the Saviour and she did, and in simple faith I took for myself the Lord Jesus. "I was wounded for you, Louisa," broke me right down. Oh to think what it cost the Saviour for a Precious Soul. I don't wonder that Cook seeks to tell others of Jesus Christ. God has taken completely away the desire for gambling and the desire for worldly pleasure. I long now to know more and more about Jesus and to seek to tell others of my Saviour.

Then we have

Another Kitchen Maid.

It was through a Prayer Meeting in E—'s room, and what she read out of the Bible that was the means of me giving my heart to Jesus. I had not been used to anything like that and no one ever ask me if I was saved but the first day I came to E— she said Rosie do you love Jesus and I said no, I hadn't heard nothing about Him dying for me and how He loved me. I took it in and thought I would wait and see if she lived up to it and I found she didn't get cross like most cooks do and was always kind to me. One night we had prayer together and she asked God not to let me go away unsaved, and He aint. I know I am saved because the Bible says, Believe on the Lord Jesus Christ and thou shalt be saved. I do believe Jesus died for me. E— has given me a Bible, I love the Bible, we read it together. I would like to have stayed with E— so we could have had some more Prayer times, it was lovely, all new to me.

Next we find the tradesmen coming to the house brought into contact with the Lord.

The Butcher.

O how I praise the Lord that through a text in a kitchen and the bright true life of the Cook the Lord Jesus showed me my need of a Saviour. He showed me bad as I be He loved me enough to die for me. You all ought to have heard that dear Girl tell me the full story of the Cross and how in her own life she had proved the Devil a defeated foe. You know she has a heart full of love for lost souls and a word of help and cheer for everyone and I long to know like she does what it means to die with Jesus and to live the Crucified life. Will you please pray for my wife, I know she is going to be saved, she loves the world but she won't be long before she loves her Lord.

Thanks be to God which giveth me the Victory through my Lord Jesus Christ.

(The wife is now saved, Prayer is now answered. Hallelujah!)

Some workmen near by are now won for Christ by a simple tract. One is

The Plumber.

I was won to Jesus by a tract given to me by a young girl. I was working with my mate one Thursday afternoon in E— Road, before going home she gave me and my mate a tract and ask us both to read them and she would Pray for us. My life has been one that I felt quite as good as

anyone who went to Church and I quite thought my work would get me to heaven. But the Lord showed me I was a sinner and needed a Saviour and that there was forgiveness of sins only through the shed Blood on Calvary so I came just as I was and ask my Saviour to wash me in that Precious Blood and Praise His Name I am now a Sinner saved by Grace. Will you pray that I may let the old self go on the Cross, it is very strong in me, but Cook says there is Victory over self on the Cross, because when we take Jesus as our Saviour we die with Him to Self, Sin and the World, so do pray for me, won't you.

Truly the Lord uses all sorts of means in His service. The "pulpit" of this witness for Christ seems especially to be the "door steps," which she does not hesitate to scrub with a song of praise on her lips, with the result that she is given souls for her hire. A *Policeman* passing by is led to Christ and he immediately becomes a worker in his police station.

The Policeman.

I have never had a letter of this kind to write before so pardon any mistakes I make, won't you. Well my testimony is this, one morning about 7.30 I came past E— Road and the Cook was then scrubbing her steps and she said, could you direct me to N—. What are you going there for, I said, and then she told me all about that man there and how she was going to take the story of Calvary there. I can tell you this she gave me a real sermon, better than I have heard before and I realised that I too needed to come as a guilty sinner and plunge beneath that fountain filled with Blood and lose all my guilt and Praise the Lord I am a new creature in Christ Jesus, old things are passed away and all things become new. I know what victory means through the Cross, God is teaching me what it means to die with Jesus and I ask Him to teach me more and still more what it means for all the old self to go on the Cross. I know you will rejoice to hear there is a grand work begun here in C— Police Station and I do thank you that He is owning and blessing the tracts given out in this station. I long to be a Soul Winner. Please pray for my wife, she aint saved but she is going to be, she is a lover of the world, so do ask that the Devil may be defeated in holding her back and that she may be fully saved.

But a "policeman" is not the only one laid hold of for Christ, we have the testimonies of

The Road Sweeper.

I am an old man who sweeps the roads and I was converted through a Cook in E— Road, she didn't say much to me but when she cleans her steps she is always singing hymns and this is the one used to me. "Twas here our det was pade our sins on Jesus Laid, Hallelujah I for the Cross." I aint no Scolar so dont take no notice how I puts this together, I just prases Jesus for that fountain of blood. I came just as I was and ask Him to wash me and make me clean and He has done it, Prase His Name. I thanks Him for that girl who no one can but know she is a real Christian and one who loves her Lord and Souls He died to save. I tell yer this much I told the wife I wish there was some more about like she but do yer no it is a job sometimes to know who is a Christin, there aint much difference in them than the world. I begins to find Victory at Calvary over my self, I dont swear now because Jesus has saved me and He keeps me to and the devil is a defeated foe in my life. Will you say a prayer for my dear wife, she aint saved and I want her to know my Saviour. Cook is coming one day to see her, just ask God to make her willing to let that Girl come and see her, she is going to be saved I believe it, because God Answers Prayer.

P.S.—Praise God, the wife is now saved. God did answer prayer.

The Newspaper Boy.

I just want you to know how very precious the Lord Jesus is to me. It was through the Cook at — I came to Jesus. One morning she said to me, do you love Jesus and I told her no, I couldn't say I did, so she gave me a little tract called the Way to Heaven. I read it and I knew she was Praying for me. I didn't see her for a few days and when I did I told her I had accepted her Saviour for myself and I just rejoice to tell you how very real He has become to me. I told my people from the very first that I had given my heart to Jesus and that He died on Calvary's Cross for my sins and for theirs too. At first I had much to put up with and my elder brother used to throw pillows at me when I knelt in Prayer but God is using my witness and now my Brother joins me in Prayer. He is very near the Kingdom, will you pray him in. I love my Bible,

the book lives to me and I long to know more and more and more what it means to be a Crucified Christian and a Soul Winner. I have proved there is victory at Calvary's Cross.

The "Winkle" Seller.

My testimony is that I am proving more and more the Devil is defeated in my life and the Lord Jesus is a precious treasure to me. Oh if you knew what I was before I was saved you would see what a miracle of Grace is wrought. I was a terrible swearer and gambler and drink I swam in, many a time have I blacked peoples eyes and twice been locked up. But oh what the Precious Blood has done it does indeed make the foulest clean, your loved sister saw me at my worst many times and especially on Sundays after I had finished selling my winkles. I used to go and have a good drink and stay in the pub till they turned out. Last Sunday night I gave my testimony in the open air and I do believe God has spoke to many as bad as me, will you ask that I may be a Soul Winner and no more and more what it means to die with Jesus to Self the World and sin.

Next we find this faithful witness for Christ bravely going right in to the public houses on her "day out"—every moment being given to the service of the Lord, the tracts being purchased by the wages of the giver. Again the Lord gives her souls and here is

A Drunkard's Testimony.

I am trying to thank you for my Bible which I never can do, it is a very real treasure to me and I have found my Saviour through Isaiah 53, 6. I shall never forget that night when I came to Jesus, I had never in my life prayed but that night I got down on my knees and cried to God to save me. I told Him I was a Sinner and confessed my sin and Dear Friend I shall never forget the joy when my Saviour said, Thy sins though many are all forgiven. What a love you have for your Dear Saviour to read a Bible in a Public House, may God Bless you and use you to bring many more drunkards such as I was to know Jesus as their own Saviour, I love my Bible I believe it I can say from my heart I believe Him, keep on Praying for me that I may be used of God and that He will keep me true.

Then comes the story of a Clock Manufacturer spoken to by the faithful witness and employees led to Christ by him

The Clock Manufacturer.

—I find the Lord Jesus Christ a wonderful Saviour able to save to the uttermost. I was spoken to about my Soul by the Cook at — and really I quite insulted her and never thought she would dare ask again but any way she did and I said, well after what I told you last week I can't imagine you daring to speak again. She said, the Master Who I serve never likes cowards and I couldn't be a coward in His service. I must say such courage is grand and we had a lovely talk together and she pointed me right to Calvary's Cross where I saw my Saviour bearing my sin and shame. He was wounded for my transgressions was ever before me, so on my knees I cried Lord be merciful to me a sinner and I rejoice to tell you I know my sins are forgiven. I have plunged beneath that fountain filled with Blood and lost all my guilty stains. I do Praise God for such a Saviour for His wonderful keeping power and for all the Victory in Calvary.

The Clock Factory Employee.

I would like to tell you I know I am saved. The Bible says Believe on the Lord Jesus Christ and thou shalt be saved. I do believe He died for me. I am a workman at the clock factory and was very worldly, loved cards and gambling, but God spoke to me through my Employer. At first I said no, I won't give up these things for no one, so he said, Well Tom, you know you're going to hell fast and time is so short you'll find Christ satisfies and you won't want the world all those desires will be taken away, so I was made to feel very unhappy and troubled. Going to Hell, Tom, was haunting me all the time and then God spoke to me through His Word, Believe on Me and thou shalt be saved. Dear Friend, I came home from work in a sad state, I got alone with God and pleaded His forgiveness and ask Him to make me willing that all should go on the Cross. I rejoice to tell you what peace and joy I now have and instead of going gambling I love to go to a Prayer Meeting instead and I can say, Jesus only satisfies, nothing else.

Another Employee.

I am a workman in a clock factory. I was a most miserable sinner and spent most of my life in the Public House and often at a gambling table but none are too bad for Jesus to save, there is power in His Precious Blood. My Employer was the means of my conversion. He told me of

the Cross of Calvary, in fact, he told all of us how he had been saved and that just a humble Cook was used to his full salvation and that no one was too bad to come for the cleansing so I became very miserable, often no money, it being all spent before really it was taken, you will no what I mean by that and I thought well, God has done wonders for the gunner, He can do the same for me and by His Grace I was led to accept Him as my own Saviour. I know I am saved because Jesus has died for my sin and the precious Blood has made me white as snow. Oh I do Praise Him for His keeping power. I have told my companions that the Lord has saved me and I cannot go their way, as He says, Come out from among them and be separate and touch not the unclean thing, so I have made a clean cut separation and I just long to be a Soul Winner. Jesus does satisfy and I love the Grand Old Book.

And finally, out of many, many others, we give here the testimony, in her own words, of another

Trophy of Grace.

Dear gals, you must not take notice how this letter is rit, I aint like some of yer been to Scool, but I nos this that I am a sinner saved by grase. Your E—— as seen me many a time drunk because the Pub is next door to were she always stays when she comes over here. Ah yes and I have swore at her afore now, she nos all about me and nearly all us women down this ere street. Now you wants to no how I came to Jesus. Well girls its like this, I was talking one day to poor old Hannah because she used to be a terrible drinker and she told me the Lord had taken away from her all desire for drink and she had proved the Devil a defeated foe. To tell you the truth I longed to no this wonderful Saviour and I said well, if I aint to bad I would like to know your Saviour, but poor old Hannah didnt no how to speke to me and she said you wate till E—— comes up, she'll show you clear the way of salvation and she'll tell how you can claim the Victory of Calvary of everything. She nos the way to speak to Satan and tell him to go, so the day came and on Aug. 15th I came to Jesus just as I was in all my badness. I told Him all my sin but I know He knew wat a sinner I was but E—— read that we must confess our sin and then He forgives us, so I did and there aint nothink I aint told Him, and I no my sins are forgiven and I am washed in the Blood of the Lamb. No more Pubs for me and no more dancing round them organs, no, I am a new creature in Christ and old things have passed away. My one thing now is to win other people for Jesus Christ, there are so many who dont know nothink about Him and there are lots who dont tell others about Him when they gets saved themselves. How good it would be if everyone was like your E—— full of love for lost souls and she aint half got a nice way of talking to yer so that yer carnt be offended. Will you pray for me that I may no more of what it means to die with Jesus.

What does it all mean? Here is no organized "Mission," no machinery set to work with elaborate preparation. Just one soul faithfully telling out the Calvary message in the power of the Holy Ghost. Does it not read like the story of the early Church? "They went everywhere preaching the word," and "the Lord added to the Church daily those that were being saved."

Back of it all is prayer, and in front of it all is the simple proclamation of the Calvary Message. Let us say it again :

"Jesus died for me (YOU).

I died with Him (to sin and to the world)"

and "The devil is a defeated foe."

It is the latter aspect of the Cross which seems so specially to meet the need of the souls sunk in sin and bondage, and also seems to have the special co-witness of the Holy Ghost. Shall we not learn from this object lesson, given to us at this time, how to proclaim the

full orb'd Gospel of Calvary.

Let us put it to the test and see whether the Spirit of God will not as readily seal the message as He has done with this simple se vant girl.

We have had printed off 20,000 sheets of the two pages on "The Victorious Aspect of Calvary," given in the October issue of *The Overcomer*, and these are rapidly being circulated. Any of our readers who wish for copies can have a supply at (cost price) 1/- per 100 (1/2 post free), on application to the Bookroom.—Ed.

"Undeceived . . ." but "Not Despairing."

Some Light on the deliverance of a soul.

Note: We have received some letters from another land which are so remarkable in their unveiling of the way Satan as a Deceiver is working among God's children at this time, that we are giving the following extracts from them, under the strong conviction that they will be of the greatest service in the deliverance of other deceived believers from the snares of the devil.—Ed.

May 19, 1924.

I AM a "Pentecostal" believer. I "received my Baptism" with signs following, some years ago. I need not go into details respecting the "power" falling upon me, shaking my body, etc. Later I broke away from the assembly on account of some disagreement over doctrine. For some years I was away from "manifestations." I grew cold and backslid in a way, I don't mean grossly, but I let the flesh rule. I know now that I had never earnestly reckoned the "old man" dead as I ought. So the flesh was still uncrucified. The Pentecostal experience seems to let it be dormant. After some time I returned to the assembly because a Pentecostal healer was coming, and I wanted to be healed from a physical infirmity.

The assembly I attended deny the Deity of Christ, and separate personality of the Holy Spirit, saying, "The Father is Holy and He is Spirit, and Jesus was the Word with the Father before the world, but is now made a God." That all appealed to my reason, because how often in Isaiah is God called "The Holy One of Israel" and no such word as "Three" or "Holy Three-One." So I recanted. Some months ago I was called from town to the country to nurse a relative. Having thus changed my environment the "atmosphere" has changed for me. For here, there is no assembly, and I am the only "tongues" woman here. I attend a Nonconformist Church and that is a change from the noisy orgies (shall I say?) I hitherto attended and enjoyed. Would it be my emotional nature enjoyed them? I can still speak in tongues, though I have not got liberty, and so the "spirit" is quenched. When I pray before retiring I get "tongues" and interpretation, accompanied by great bodily shakings. The messages are supposed to be from Jesus, and are as follows: "I do love you my bride! Lean on me. It is I. Be not afraid! I am here," etc., etc. I feel that manifestations are not Christ, because when I need them most, they are not there. When I want victory they fail to support me, but He has said, "I will never leave thee or forsake thee." When one gets away from it all, one begins to use one's mind. I refuse this last few days to let myself be shaken. It does no good, and for days I feel the after effects in my muscles, twitching between my shoulders and arms, etc. I find my memory going also, and I will go into a room for an article and stand, and have to think what I came for. I said to someone, "The Baptism of the Holy Spirit is no good to me," meaning that when I am in a meeting I get a "warm up," but its all worn off when the power is gone, and I said, "I'd like it to be in the ascendancy, welling up in my bosom all the time."

Shall I here and now ask God for the SPIRIT OF TRUTH and to take out of me the "spirit" that "is no good to me." I have just asked Him now, without a bit of emotion, deliberately, coolly, "Cleanse me and empty me of all that is of the enemy, and let that Person of whom Jesus spoke, come and guide me out into all Truth and reveal Jesus unto me." When I truly see Jesus I will know the difference between Him and manifestations.

When my relative went away for a visit I thought, "Now is my time. I have the house to myself, I will get good times, enjoying the 'Spirit,'" and I had quite an orgy all to myself, getting up in the middle of the night and dancing the floor "in the Spirit" like David before the Ark, so I thought. When I was told to "get up out of bed and lay down face downwards on the floor before me," I drew back and refused, as I reasoned, "God would not ask anyone to rise up from a warm bed!" I also found myself making horrid noises, like a lion roaring.

I sing most beautifully under "the power," quite unlike my normal voice. I feel it is like being under mechanical control, so to speak. One

* It is important to note that all that follows in the gradual emerging into the light is the result of this deliberate appeal to God.—Ed.

staggers as though drunk, and I don't think God would make one feel dazed, for I notice that when I have been in an ecstasy, my senses feel "doped." You are just like under the influence of a drug, seems to me.

There are no conversions among us, no one weeping their way to the penitent form, and it strikes me if God baptizes in the Holy Spirit, as on the day of Pentecost, then why are not the sinners saved also? I was just thinking that I am not grieving the Holy Spirit of God by telling you all this, for IF it is He in me who does all this, surely its no harm to tell another, as His Word says, "prove all things." Very well then, this is one of the "all things" I must prove. And Truth never shuns the light of examination, but the devil's policy is to hush it up, and "don't enquire" or look into things.

I have about six copies of the 1913-14 "Overcomer," that I have clung to all this time, not knowing how soon I may want to refer to them. I have a little library of religious books, but I did not give in to a suggestion made to me to sell them because "God" bade me read the Bible only. I have read the "Overcomer" over and over.

I now have the house entirely to myself to shout in and get worked up, but I really feel no inclination whatever. Our people would say I have "lost my joy." Of course I still have the "tongues," but I'm dry. That is through not attending meetings where the "atmosphere is conducive to blessing." But I feel assured that Jesus IS the same "yesterday, to-day, and forever." God changes not. I daresay when I retire to bed my body will be shaken if I do not resist it. . . . By a supreme effort of will I could go to sleep and resist shaking, but sometimes the emotions are so lovely one would think it really was Jesus talking to one. I was on my face two or three nights ago worshipping and adoring the Lord, and the "power" working upon my lips making me kiss the pillow in an ecstasy, and getting tongues and interpretations. "Kiss Him. He is thy beloved bridegroom," etc., etc., "Kiss the Son." It puts me in a frame of emotion, but is not that *soulish*? "Sensual" is a word just come to me.*

Last night I experienced the same manifestations, and to-day. Every nerve in my body must have been shaken, as I wanted a "revival" or "reviver," but I said to myself, "What's the use of it? Can I arise in this power and go out and win a soul?" I said, "No. I know I cannot so it is only a waste of energy." People who write books on Personal Magnetism tell us that to shake at all is bad for us as we lose our vital fluid, and loss of magnetism. They say, "Avoid all muscular movements and contortions of the face, lips and tongue, during writing, drawing, filing, hammering, sawing, cutting with shears, etc. All such contortions denote nervousness only a little short of St. Vitus' dance." What then would be thought if the writer saw me shaking from head to foot like an aspen leaf, under the impression I was "moved" by the Holy Spirit? No wonder writers of these books on self-reliance are not Christians.

May 31st, 1924.

I have been sending a telegram away, and I was so full of nervousness that I put a wrong stamp on a letter to someone and had to rectify it. They can all see what a bundle of nerves I am. That's the fruits of indulging in such manifestations. I had none last night because I felt really tired and composed myself to sleep without audible prayer. If I had attempted to pray I'd have got tongues, and I felt myself beginning to jerk, and I said, "I won't let my body be controlled," and I didn't.

Perhaps it would be a good plan for me in my state to leave off all spiritual exercises for a time, and take to physical drill and deep breathing as set out in a book I have, to make the nerves strong. One thing my reason tells me, that people who are against "tongues" or "Pentecost"

* I have more than once been asked to refer to dangers connected with what is called, the "Bride" teaching, in some circles to-day. This paragraph surely throws a flood of light upon it. Much, undoubtedly, is out of line with the Word of God. Let us not forget that Christ is not spoken of as the "Bridegroom" of the individual believer, but of the Church as a whole.—Ed.

get souls saved, and God works in their midst. Well! it stands to reason if they were speaking against the Holy Spirit, *how could God bless them?* I'm not so deluded that I cannot see that much.

Yours seeking for the Truth.

* * *

June 5th, 1924.

I feel it is right to acquaint you of the awful unveiling I have had. On the night of June 3rd I began in a loud voice to praise the Lord, telling myself "it is scriptural," the psalms say, "Let everything that hath breath praise the Lord." The "tongues" power came upon me thrilling me through and through. I thought "I've been a fool to think it isn't God, there are the signs and the apostles had them, etc., etc." I reasoned in my mind. Presently the utterance said, through me, "I want you to let your mind be a blank. Forget all you've ever known and believed about me (God presumably), and give your mind over to me like a blank sheet of paper, and I will impress my truth upon it." "I am here, say, Yes Lord, I will," but I myself, instead of obeying, replied, "I WILL NOT." But if I remember correctly I did not answer so "lady-like"! I said, "No fear, not me, my mind's my own, I will not let it go out of my own control." I turned on it, and said, "In the Name of Jesus Christ I ask you is it the Spirit of the Lord?" *No answer, and no more power manifested.*

Next night upon retiring I took to bed with me a much underlined copy, or copies rather, of the "Overcomer," six of them all sewed together (1913 and 1914), but as soon as I settled myself to read I began to have manifested gruff, guttural noises through me. Think of a cow bellowing, or perhaps a lion roaring is more like it. We are told it is the Holy Spirit rebuking Satan, and so I thought "God is displeased with me for saying it is all of the devil," which I had done that morning as I pondered over "God" (?) asking me for my mind to be let blank. Then I was jerked and convulsed, getting the "rebukes" coming through, like an animal and I actually said, "bow wow wow"! Would you believe it? In the intervals I called upon Jesus Christ *with my own volition and will*, and it (the demon personality) said, "Do you think he is going to help you? I've got you, and I won't let go of you. I've got control of you, you needn't think Jesus will deliver you." The roaring kept on and one time it said in gruff tones like a man, "I'm Jesus," and so nasty it was, and they don't like even your name, as all this time *my own voice with the effort of my will* was praying. I asked the Lord in prayer, "Isn't the book 'War on the Saints' true?" Oh! the "huhs" and bellows as your name left my lips.

But every remaining vestige of doubt was shattered as to the source of my possession. Alas! alas! too plainly the sad truth was borne upon my consciousness in the unveiling that swiftly followed, because at the mention of Jesus' name, of the malice and hate that was expressed through my vocal organs! For then I saw I had a dual personality. I have been possessed of a demon and not the Holy Spirit of God. While I was content in blissful ignorance to give my body up to their control they treated me with loving words and messages as from Him (poor, deluded fool that I was), but no sooner did I become undeceived than they showed their malice because I had turned on them. A person would be hopelessly deluded if they couldn't see that the very fact of the "spirit" expressing malignity at the name of the Lord of Glory, as I called upon Him, proves beyond dispute the Satanic nature of the "spirit" in possession. Not Jesus! No! *Not the Holy Spirit*, but a malignant demon spirit from the abyss.

I revoked all ground I had given to all evil spirits and commanded it or them to come out in the name of Jesus of Nazareth as loud as I could. After that I was left alone, and slept peacefully. I know not if I am fully delivered, but I DO KNOW I AM UNDECEIVED, I have light in my mind, and it shall increase daily I hope, as I pray and read the Word, and your papers when they come.

Yours very sincerely.

P.S.—I don't feel any despair over this "undeceiving" as one would think. I intend to rest on Christ not FEELINGS or experiences. "On Christ the solid Rock I'll stand."

* * *

August 26th, 1924.

I have to report improvement in my case, though I am not fully delivered by a long way, but I find I am beginning to get a clearer perception of things, and certain things unfold to my view spiritually. I will try and explain. The other week it began to dawn on me that I was upon another plane, as it were, in a fighting attitude. In my endeavours to get right I had begun to antagonise error. I did not know there was such a plane specified in your teaching on Christian experience until I came across it in the article "The Spiritual Warfare," of August and September, 1914 "Overcomer." I must tell you I had held on to those back numbers all this time, the enemy not being allowed to cause me to burn them as a "sacrifice on the altar." I have sewed them together and they are pretty well underlined and worn with reading and re-reading. When they first came into my hands I used to think that it was wrong teaching in that it was so laborious to "crucify the flesh" and reckon you are dead to sin. And as at that time I had had this "wonderful" Baptism of the Spirit, anything that threw a question on it I wouldn't listen to. "Too much of the devil"! I have since had to cut off the margins the cynical notes I had written. My mind was then in such bondage I was unable to appreciate the teaching, and would rather live in "manifestations" than exercise my will. The "flesh" was never *reckoned* dead, but only seemed so. While I walked in the "Spirit," as I called it, I did not fulfil the lusts of the flesh, but I find now that this "tongues" experience just camouflages the "old nature." . . .

After I had written to you I resisted the control of the "power" to prophecy, but one night after retiring it forced itself upon me, and I gave ground, being tired. I interpreted in English, "You needn't ask Jesus to deliver you for He won't. He has given you up to us because you denied His Deity. He has left you. He has given you over to us as our time is short, and we have got you to drag you down with us. You may as well let us get full control of your body, and worship us. Get on your knees now." I said, "I will not." It was accompanied with the same drawing influence that I had all along, when I used to get "I am here. I love you. It is Jesus in you," in sweet loving accents through me. It continued to utter through me, jerking my body, saying, "Ach," nastily—"You will have to when he comes, the great one, he will make you all worship him. He is to rule the world. He is a great one."* I always write out my interpretations and I have an exercise book full of the most loving messages one could wish for, to "look to Jesus," and "He loves me," and all so sweet. You see the demons show their true colours when you turn on them. Then gone are all the comforting messages, and the kisses, and snarls take their place. I have not lost my common sense, and I began to question and say, "This is not like the Comforter." Satan has attempted to get me back, in trying to make me think that the nasty utterances and noises are from a demon, and the other ecstasies and joys are God's Holy Spirit. Once give into that, and I would get the nice manifestations again, and be lulled into stronger and deeper delusion, and the "nasty" demon would gradually disappear.

Had I not felt the sweet drawing influence when I was asked to *worship Satan*, I might have been lured, but that fact proves that it is the same demon that gave me the loving messages, when I was deceived. It counterfeits the Lord, and then when I "woke up," it knew disguise was no good now, and told me who it was. Finding I refused to let it control me with open eyes, it sought to hide its identity by saying it is another that got in to snare me just as I am coming out of its toils. I have not read this of anyone else's experiences. I am giving you just my own. I am now living without a scrap of inward feelings to buoy me up. The "tongues" spirit is not manifest when I need it most. If it was of God it would support me. Rather it tends to destroy the nerves and makes one feel washed out and all gone sort of feeling, but I have succeeded in fighting it off, but I am not delivered as it is still in me, and I don't know how or when I shall lose it. *Perhaps you will tell me someone must cast it out.* Meanwhile I will endeavour to use all the light as it comes. I have already made a fresh start at the foot of the Cross, as if I had never been there before, and was coming for the first time. Was that right? I will "keep on fighting," as they say, "Its dogged that does it." Not in my own strength though. I will not be idle in the interval of waiting for the mails. *I mean to press on hard.*

* This is remarkable in view of what is written on p. 4 of this issue—*Ed.*

The Prayer "War."

"Be watchful, stand firm in faith."—1 Cor. xvi, 13.

Attention!

THE first lesson to be learned by the recruit is that of alertness. From the very outset he is taught to stand in that attitude, which gives him rapidity of movement, and in which he is ready to execute with the least possible delay, any command that may be given. It is from the position of "attention" that all the other positions adopted for attack and defence start, and Hebrews 12, 12 is a "pivotal" verse in the training of an efficient soldier. "Lift up the hands that hang down, and the feeble knees," and how it fits in with spiritual experience. The first position we have to learn is one of *active preparedness* to follow out our Captain's orders. Just in the same way that a soldier's whole training is with a view to his being fitted for active service, so we are saved to serve, and have the same commission as Paul (Acts 26, 18), and we shall fail if we do not recognise that *slackness of attitude* will be the first step to defeat in more ways than one.

There are three main reasons for this essential alertness.

1. That orders given may be executed with speed and efficiency. Troops trained to obey because they understand and appreciate the reason for the orders given, will always win in the long run against those whose actions are merely the mechanical result of habitual obedience. In this may be seen the difference between the methods of the Holy Spirit and those of the devil. The Spirit always seeks the intelligent co-operation of the believer, and His guidance means light, and a sense of stability, while Satan "blinds the minds" of his victims, and the path he would lead in always brings confusion and darkness.

2. That we may be able to watch for ourselves and others. Imagine yourself in an isolated sentry post at night, knowing that not only your own safety, but the safety of countless fellow soldiers, hung on your ability to give warning of any enemy attack, and to hold your ground until support came. Everything is uncertain, there may be an attack or there may not. *Would you be able to sleep?* That is just the position of each Christian (Eph. 6, 12). If we are aggressively on the Lord's side we

are facing a relentless and unscrupulous foe, who "watcheth the righteous and seeketh to slay him" (Psalm 37, 32).

3. That we may in our aggression, either by prayer or other service, be able to detect the enemy's weak points, and direct either the "high explosive" of our praying, or the "cold steel" of truth, to the right spot at the right moment. Aggression is the best means of defence, and we should ever be on the alert for a chance of inflicting loss on the enemy (Col. 4, 6), and if we are truly walking in the Spirit and have the mind of Christ, then this constant attitude of readiness to rob the usurper of his prey will become more and more a part of us.

The word "WATCH" is the scriptural counterpart of the military command "attention," and a three-fold use of it is easily traceable.

a. *Towards our Captain.* Mark 13, 34-47. Matthew 24, 42-51.

The "attention" attitude is in addition to being the attitude of readiness to obey, also that adopted for inspection by a superior officer. Is everything ready for the inspection of the returning Lord?

b. *Towards ourselves and those in any way dependent on us.*

1 Peter 5, 8. Mark 34-38. Matthew 26, 38-40.

The fact of the disciples sleeping ("standing easy!") in the garden of Gethsemane meant that the Master faced the onslaughts of all Hell alone.

c. *Towards the enemy.* 1 Peter 4, 7. Ephes. 6, 18. Col. 4, 2.

Artillery fire scattered over a large area in the hope of somehow or another hitting an enemy battery is futile, but live observation is necessary to ascertain the exact location of your targets before your guns can do effective work. In the same way indefinite praying does not often accomplish anything. *First know what you want to "hit,"* then fire. The Church needs more than anything else those who will co-operate intelligently with the Lord in the warfare against Satan and his hosts. Paul says WATCH and pray.

"What I say unto you, I say unto all, WATCH" (Mark 13, 37).

J.C.M.

Some Light on "Passivity."*

THE word passivity simply means the opposite condition to activity, and in the experience of a believer it means briefly (1) the loss of self-control, in the sense of the person himself controlling each, or all of the departments of his personal being; and (2) loss of self-will, in the sense of the person himself using his will as the source and guiding principle of personal action.

The danger of passivity in the surrendered believer, lies in the advantage taken of the passive condition by the powers of darkness. Apart from these evil forces, and their activity through the passive person, passivity is only inactivity or idleness. In simple inactivity, where the evil spirits have not taken hold, the inactive person is always holding himself ready for activity; whereas in the passivity which has given place to the powers of darkness, the "passive" person is unable to act out of his own volition.

The chief condition, therefore, for the working of evil spirits in a human being, apart from sin, is PASSIVITY; and this is in exact opposite to the condition which God requires from His children for His working in them. Granted the surrender of the will to God, with active choice to do His will as it may be revealed to him, God requires co-operation with His Spirit, and the *full use of every faculty* of the whole man. In brief, the powers of darkness aim at obtaining a passive slave, or captive, to their will, whilst the objective of God is a regenerated man, *intelligently and actively willing, and choosing, and doing His will, in liberation of spirit, soul and body from slavery.*

The powers of darkness would make a man into a machine, a tool, an automaton; the God of holiness and love desires to make a man into a free intelligent sovereign in his own sphere (Gen. i. 26), a thinking, rational, renewed creation in His own image.

Passivity must not be confused with quietness, or the "meek and quiet spirit" which is, in the sight of God, of great price. Quietness of spirit, of heart, of mind, of manner, voice and expression, may be co-existent with the *most effective activity in the will of God.*

The souls who are open to the passivity which the evil spirits take advantage of, as ground for their activity, are those who become fully

* Extract from *War on the Saints.*

surrendered to God, and are brought into direct contact with the supernatural world by receiving the Baptism of the Holy Ghost. There are those who *use* the word surrender, and think they are surrendered, but are only so in sentiment and will; in reality they are walking *by their own natural reason and judgment*, although they submit all their plans to God, and are sincerely desirous of carrying out His will. But those who are really surrendered, are those who actually give themselves up to implicitly obey, and carry out at all costs what is *revealed to them supernaturally*; and not what they themselves think, plan and reason out to be the will of God.

Believers who surrender their will, and all they are, and have to God, yet who walk by the use of their natural minds, are not the souls who are open to that passivity which gives ground to evil spirits; although they may and do give ground to them in other ways. . . . Surrendered souls fall into passivity after the baptism of the Holy Ghost, (1) because of their determination to carry out their surrender at all costs; (2) their new relationship with the spiritual world which opens to them supernatural communications, which they at first only think to be of God; (3) their surrender leading them to submit, subdue and make subservient all things to this supernatural plane. . . .

There is a PASSIVITY OF THE WILL, and the will, as we know, is the helm, so to speak, of the ship. This originates from a wrong conception of what the soul's full surrender to God means. Thinking that a surrendered will to God means *no use of the will at all*, it ceases to choose, determine, and to act of its own volition. The serious effect of this is not allowed by the powers of darkness to be discovered; and at first the consequences are trivial and scarcely noticeable. In fact, at first it appears to be more glorifying to God. . . .

The text that such souls misinterpret is Phil. ii. 13: "It is God that worketh in you to will, and to do of His good pleasure." The preposition "to" is the overlooked word, for the passive soul reads it: "It is God that worketh in me the willing and the doing"—*i.e., willing instead of me!* But the true meaning is God working in the soul "to" the point of "willing," whilst the "passive" attitude assumes Him actually "will" *ing instead, and working instead* of the believers. . . .

Our Readers' Page.

Prayer to the Holy Spirit?

"While recognizing the Personality of the Holy Ghost and His offices, is it Scriptural to directly address Him in prayer, as for example, 'Come, Oh Holy Ghost.' 'Holy Ghost do this, or do that,' etc. 'I receive Thee now, Holy Ghost, and I rely upon Thee in my heart,' etc. May not the foregoing—especially if *Romans 6* is not made the basis, and identification claimed with the slain and living Lamb—lead to the counterfeiting by evil spirits of the Holy Spirit?

Granted that the believer has definitely taken the Lord's death as his death indeed unto sin, and the Life out of it, as his own, may one then address the Holy Spirit directly and personally in prayer of testimony? Is it not safer ground to address Father or Son, on the ground of Calvary, and speak of the Blessed Holy Spirit in the third Person, as for example: 'Lord, let Thy light and Thy truth as set forth in Thy written Word enlighten me, and be applied by Thy Holy Spirit in my inward parts, and may He, the Spirit of Truth, lead and teach me, as I refuse through the Cross all the deceptions of the Enemy, and may the Holy Ghost fill and overflow the channel cleansed from all sin in the all atoning Blood, as light is obeyed by grace alone.'—*A Ministerial reader.*

The question as to the Scripturalness of direct prayer to the Holy Spirit, has come to me more than once, but it involved dealing with too large a subject to press into a small space, to attempt a reply. But now that we are so rapidly rushing on into the increasing dangers of the "perilous times," it seems necessary to respond to the appeal of our correspondent for a few words on the subject.

The words in Ezekiel xxxvii. 9, "Come, O Breath, and breathe . . ." etc., directly addressed to the Spirit of God, make it unsafe to say that a direct appeal to the Holy Ghost to work is actually "unscriptural." But it may be "un-dispensational"! God is dealing with the world of men in dispensations. We are now in the "dispensation" of grace, during which mercy and salvation is offered to all men who will repent and accept it. Calvary has taken place. The Holy Spirit has been poured out at Pentecost, and is now working in and through the mystical Body of Christ. It is God's plan that during this "dispensation" the Holy Spirit reaches the "world," primarily, through believers. There is, as theologians put it, an eternal "procession" of the Spirit from the Father, through the Son, into the Body of Christ and each member in particular. The "dispensational" way of prayer is, as you say, to approach the Father (Eph. ii. 18), through the Son (i.e., joined to Him and with Him within the veil, Col. iii. 3), and in the power of the One Spirit moving in and through the members of His Body.

But we must not forget that it is the work of that same Spirit to "make intercession for the saints" when they "know not" how to "pray as they ought." The "language" may be out of dispensational correctness, but if the believer is moved in prayer by the Spirit, the Father knows the mind of the Spirit, and all is well. But—and there is a "but"—a reliance upon the "Spirit" as in the atmosphere, and not as coming from the Throne of God, could be misused by the spirits of Satan in the air. The Scriptural way is clear. We direct prayer to our God in heaven—not to God within us, or around us. If our prayer is to God in heaven, even in the words "Come O Holy Ghost," the Spirit of God will guard and respond to the appeal, as He leads us on to understand our true place within the veil through the Blood of Calvary (Heb. x. 19).

The "Soul Powers."

"Claiming crucifixion of the old man (Rom. 6, 6), and victory in death union with Christ, over sin, once and for all, are the soul powers to be given over to a continuous death process? Should those latent faculties that have their origin in *psuche* be discarded? When the Lord tells us to love Him with all the *soul* is it the same word, *psuche*, used? Does music, and the love of the beautiful in art and nature, appeal to the *psuche*, or to the spiritual part of a truly crucified believer? Does the natural feeling of satisfaction, disgust, delight, etc., come under the heading of '*psuche*'?"—*A Ministerial reader.*

The book "Soul and Spirit," if read carefully, should fully reply to these questions. The faculties of the "soul" are never "destroyed," or to be "discarded." "Delight," "satisfaction," love, etc., are all said to exist in the "nature" of God Himself. The truth is really very simple. Man consists of "spirit"—by which he knows God—"soul," and "body." The soul is the person himself, with faculties, tastes, etc. These faculties are animated by "spirit" from above, through which they become spiritual; or are animated by the body (or flesh) life, and then the soul is

described as "animal-soul." Briefly, the soul can be likened to a vessel which is quickened by a life which comes either from above or below; e.g., the artistic faculty is there, but it is animated by the spirit, or by the flesh. In the first there is love of the pure in "art," and a repugnance to all that is fleshly and carnal, however "artistic" it may appear. Again in the enjoyment of nature, to a spiritual "soul" all things speak of God, and there is a pure delight, which is absolutely beyond the fleshly "soul" to understand (see 1 Cor. 2, 9).

To have the Holy Spirit thus using every faculty of the soul for the inflow of pure spirit, it is necessary for every part of the "soul" to go through death into life. This cannot be done all at once. The death to sin is the taking of a position which means at once deliverance from the power of sin (Rom. vi.), but "death" to the life of nature interpenetrating the faculties of the soul, means the Cross when, and only as, the "Word of God" penetrates to and divides soul and spirit (Heb. iv. 12) for the bringing of the spirit into full deep union with God, and the separating of the soul from being governed by the fleshly life of the body.

Physical Healing.

"Four different people at our meetings on Thursday spoke to me about 'spiritual healing' in connection with my deafness. I was troubled about it, because there is a world-wide interest just now in this question, not only amongst Christian Scientists, Spiritists, Theosophists, and such cults, but in private circles, and now the churches are taking it up all over the country. I can only say I would rather have my deafness and carry my heavy trumpet with me to the end, than I would touch this 'healing, and I know what I have seen. I have stood next to a spiritist 'healer' while he 'cured' a poor woman, who afterwards became better, and then worse. The woman had been cured of a 'crushed nerve in spine' and 'a leg you could stick pins in,' another of a lump in the neck which, when the man laid his hands on it, she cried out 'I am cured, I believe.' Is it not putting the bodily cure before all else, and is it likely that now Christ will 'take a turn' to cure in the churches, while the devil is doing his 'turn' in the seance?"—*A reader.*

In her last words our correspondent expresses a thought which is very suggestive in relation to the widespread interest in "Healing" at the present time. No one denies now that Satan can "heal," as proved by cults which frankly reject the atoning gospel of the Lord Jesus Christ, such as Spiritism, Christian Science, and Theosophy. For the "churches" to take up "Healing" is no proof at all of such "healing" being of God, and not of Satan, for one of the characteristic marks of the last days is the "having a form of godliness" whilst denying the power thereof (2 Tim. iii. 5). Satan therefore can perform his signs and wonders under the cover of a "form of godliness" just as easily as under any other form, the main condition for all his working being, in churches or persons, the absence of the regenerating power of the Holy Spirit through the Cross of Christ. For the "fallen Adam" is just the same in a professing "church member" as in a Theosophist, or any other person. Satan will be quite glad to heal *bodies* if thereby he can keep unregenerate folk from seeking the true life of God which is in Jesus Christ our Lord. "Ye must be born again" said the Lord to a teacher in Israel; "circumcision is nothing, nor uncircumcision, but a new creation," said Paul. "Church membership" is nothing, "Healing" is nothing, he would surely have said to-day, for nothing avails but a new creature (Gal. vi. 15).

But what about "Healing" by those, and for those who are regenerate? someone may ask. Even here care is needed. That God does heal when there is clear need for His doing so, no one questions, but to make "Healing" as universally necessary as the Gospel, is surely going beyond the Scriptures. Paul left Timothy "sick" at Miletus! and he himself was frequently an infirm man (see Gal. iv. 13). Was the power of the Gospel proclaimed by the Apostle, thereby crippled? Not at all. Whilst "death" was visibly at work in the messenger, life went forth to the hearers (2 Cor. iv. 12). The truth is, we all need a deeper insight into the meaning and the working principles of the Cross of Calvary. If we had this, "healing" would fall into its right place as *only one of the fruits* of the death-life of Calvary, manifested when shown to the believer as in the purpose of God for a specific need in the service of the Lord. This means the Cross wrought so deeply into the Lord's servant as to keep all self-motives and desires crucified, and the will of God, as to being "healed" or "not healed," paramount.

Brief Replies to Correspondents.

A.W. I very much value your letter and the testimony to the working power of the truth learned years ago at Leicester. I would have been glad of a word with you after the last meeting. Please speak next time.

M.N. I am deeply concerned over your letter and trust you will not be moved from your place of witness. Keep steady and just quietly rest in God that He will not let the enemy triumph. *Rom. 8, 28.*

E.L.B. If you are able to see this, I just send you a loving word that I do not forget you.

J.C.L. (*India*). I am sorry but I am unable to be of any service in the work you refer to.

K.B. Thank you for all your letters. I note all you say. It is most solemnizing to watch the way "leaders" gifted and earnest, are being caught in the apostasy wave from the prince of the power of the air. They seem quite ignorant of the origin of the power which is ensnaring them. The awakening will be bitter when the victim is a regenerated soul, for some are truly such. Let us pray for such men and ask that the work of the blinding spirit on the mind (2 Cor. 4, 4) shall be destroyed.

T.C.P. (*Calif.*). I do trust that relief has come to you according to what the Lord sees best. It often appears as if "our little craft" will go under, but He is watching and will not fall those who TRUST HIM.

A.M. Your papers are safely to hand. How the devil is counterfeiting every aspect of truth. Note that the one great omission is the Atoning Blood of the Cross. The only way to deliver those ensnared, is by leading them to lay hold of the message of Calvary, when the snare will be broken, or if no contact with such souls, claim the Blood and its power upon them to break the Satanic snare enveloping them. There is no such thing as true "Unity" apart from the Cross. Enmity was slain *there* (Ephes. ii.) between man and man. In fact the Cross with its atoning work is the one key to unveil and to break every phase of error and Satanic power. When shall we learn the meaning of "The Word of the Cross is the power of God." Let us use this weapon in prayer, in dealing with others and in victory over Satan. Rev. xii. 11.

A.S. "Lead us not into temptation but deliver us from evil" is literally in the Greek "rescue us from the evil one."

B.C.H. Thank you, I have more MSS. sent me than I am able to use. Do not make the mistake of thinking that the only "ministry" which is of value is on the platform or in the work of "teaching." The "Word of God is not bound" was Paul's comfort when he was himself bound in prison. There is no hindrance to personal witnessing to all you come in contact with, as we see in the example of the young "Cook" referred to in the October and present issue of *The Overcomer*. Has it occurred to you that so much of "speaking" in public, consists of the speaker's own thoughts about God and not a pure giving out of His Word which alone the Holy Spirit has promised to use? In writing also there is so much of the natural mind, and so little of the pure word of God. If your desire is God-given He will open doors when you really become a "messenger" for Him to whom He can entrust His message.

E.M.B. (*China*). Alas, the Bible Booklet work, as far as renewals in foreign languages is concerned, is in abeyance. It may be only for a time, but at present we are unable to do anything. Mr. Stanley Usher has been "holding the fort" in the issue of the English Booklet and gave some £0,000 of the Russian to workers in Russia some time ago! So glad to hear of you. Phil. 4, 19.

C.H.C. I am obliged to you for your letters and the trouble you have taken in writing at such length. My hands are so full in meeting the needs of souls, that I am unable to give time to master exhaustively the subject you write about.

Communications also received from: N.D.; J.C. (*India*); C.F.W.; S.S.; B.L.R. (*China*); H.G.P.; A.W.; M.J.L.; L.E.T.; B.C.S.; J.M. (U.S.A.); S.M.; K.B.; C.C.; A.M.W.; W.O.L.; I.H.; F.M.M.; J.E.C.K. (*Holland*); K.O.H.; E.W. (*Ireland*); F.S.J.; E.G.; F.W.P.; P.H.C.; D.H.B. (U.S.A.); H.C.; A.A. (N.Z.); C.T.R.; E.R.; S.E.G.; K.L.; E.R.R.; I.L.; C.R.W.O.; H.J.; W.E.; H.R.; S.A.P.; J.W.W.; A.M.T.; G.P. (*Denmark*); A.E.; N.W.; W.B.; C.S.; S.H.; G.F.A.; M.E.B. (*deep fellowship and thanks*); L.M. and H.S.; J.R.D.; A.C.R.; K.B.; W.L.H. (I always read your "circular" with loving prayerful interest); M.A.F.

Will readers who kindly send me pamphlets, books, magazines and cuttings of interest from papers, accept my warm thanks. Again and again these have come at an important moment. All are carefully read and would often be quoted and used in our pages but for lack of space. I have abundant matter for a more frequent issue of *The Overcomer*, but at present the labour and time involved is beyond me.

Notes from the Book Room.

"The Spirit of Christ," by the late Dr. Andrew Murray, is meeting such a welcome that already nearly half of our supply has been sent out. There are, however, more applications to the "Free Gift Fund" (for Ministers only) than we are able to meet. Will our readers who pray for a Spirit-empowered Ministry at this time lay this before the Lord, and see what He would have them do in the matter?

The demand for the October issue of *The Overcomer* greatly exceeded the supply. We are told that it was one of the "best" ever issued—and there was never one prepared under such difficulties! Those who still desire a copy must fall back upon the 1924 Bound Volume, of which we have only a small number (price 2/-, post free 2/2).

All the copies of the pamphlet, "Warfare with Satan," mentioned in our last issue have now been taken. The book itself (1/6 per copy, 1/8 post free) is still available.

The Motto Card for 1925 is in great demand, and readers who need a supply are advised to make early application. We can obtain a reprint if we know of the need in good time. Let our friends write early so that they are not disappointed.

☞ We earnestly ask for prayer over all Literature sent out. Letters come telling of real deliverance through the Spirit of God using the TRUTH, and we have heard recently of most signal blessing on the pages of recent issues of *The Overcomer*. 2 Cor. iv. 12.—Ed.

The Lord's Watch.

Will all who write for prayer kindly note the following instructions for application to the "Lord's Watch."

1.—All requests for prayer to be addressed, Mr. J. C. Williams, "The Lord's Watch," 4, Eccleston Place, London, S.W.

N.B.—It is important that all letters are clearly marked on the envelope "The Lord's Watch" if they are to be kept strictly confidential.

2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need.

3.—Requests should be written on a separate sheet of paper, with no name or address given on the paper.

4.—With every request send a stamped envelope for acknowledgment (Missionaries on foreign service excepted).

5.—It should also be clearly understood that all who ask prayer, join with the Lord's Watch intercessors, in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lxxvi. 18. James iv. 3).

6.—All communications will be kept in sacred confidence, but no anonymous requests can be dealt with.

Note: Mr. Williams has dealt with over 500 letters during the past year. Hitherto all expenses in connection with this ministry have been met from his private purse, with the exception of an occasional gift from a grateful correspondent. The increase of the work, however, now involves an increase of expense from the secretarial standpoint. Will applicants to the "Lord's Watch" kindly remember this, and enclose a small amount towards these expenses as they may be able.—Ed.

Would you do this?

One day at a large men's meeting at a street corner, an Atheist had just given a strong address against Christianity, and at the close had flung out the challenge, "If any man here can say a word for Jesus, let him come out and say it!"

Not a man moved, but two young girls on the outskirts of the crowd pushed their way to the centre and said—

"We can't speak but we will sing for Christ"—and they sang "Stand up, stand up for Jesus." Every head in that crowd was uncovered, and many men were smitten with shame. M.B.

"Le Vainqueur." (*The "Overcomer."*)

A 16-page paper issued occasionally, as funds permit, consisting entirely of articles from "The Overcomer" translated into French. Edited and issued free by Mr. H. Johnson, 41 Rue de l'Ermitage, Paris XX, France.

We have no special news from Mr. Johnson this time. Please pray for him.

Miss Cope, 276 Gillott Road, Birmingham, is acting as Treasurer for Mr. Johnson, and she will gladly send a copy of his circular to any who write to her for it.

The "Word of the Cross" Bible Booklet.

This little Booklet was compiled by Mrs. Penn-Lewis, in 1908, and consists of 16 pages, 3½ by 2 inches in size, with pale blue cover. It contains in the words of Scripture the Message of Calvary in its fullest aspects, both for the sinner and the saved. It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

Permission has been given to MR. STANLEY USHER (*The Word of the Cross Evangelist*) to issue the English Bible Booklet at his own cost. He will supply them FREE to all who apply to him (by post only), at 25 High Street, Manchester.

☞ The "Word of the Cross" Booklet may be issued in the language of any country by accredited missions or workers. Application for permission to print in foreign languages to be made to the compiler.

PLEASE NOTE.

Letters in relation to the Overcomer, orders for the Book Room and all matters relating thereto, should be addressed:

The Manager, Overcomer Book Room,
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By Mrs. PENN-LEWIS.

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Will our American correspondents please note that the postage of letters to England is two cents per one oz., and POST CARDS also.

THE "OVERCOMER" BOOK ROOM, 4 ECCLESTON PLACE, LONDON, S.W.1

Address all orders to the Manager.

Telephone & Telegrams
6401 Victoria.

The Message of the Cross in Other Lands.

The Overcomer Literature Extension Work.

Will our readers join us in thanksgiving to God for answered prayer, in the way the Spirit of God is enabling His witnesses in other lands to move forward in definite aggressive service in the proclamation of the Victory of Calvary. First, let us praise and pray for the witnesses in

GERMANY.

Here is an English translation of the leaflet being sent out to make known the first issue of the German "Overcomer."

"THE OVERCOMER" (*Uberwinder*).

IF we at this hour try to bring the magazine *The Overcomer* (English name) which has appeared for years in England and is already widely spread in America (and other lands) also to our own country, we know full well that wide circles will not understand us therein. The wish to keep away foreign influences just now is just and right, and comprehensible. Therefore we answer to all those who want to urge on us the necessity of spreading German writings to-day, We would do it willingly, if the special message which we are wanting to bring was already known with us. All who know the history of the Church of God, know that from of old the Lord used to raise instruments, now in this and now in the other country, whose calling it was to bring light, not only to their own people, but to wider circles. This light was sent, to penetrate further than to the narrow frontiers of their own country, and bear fruit through being spread. Have not other nations partaken of the light which God gave to a Luther, a Zinzendorf, a Stockmayer? Did they reject it because it was German? And do not all our children of God, who have been witnesses of the spiritual awakening of the years 1904-06, know what streams of blessing came from the small Wales and penetrated to the ends of the earth. Surely we are all of us conscious of the fact that, since the Revival in Wales, the necessity and possibility of a life lived in the power of the Holy Ghost has become a reality to the Church as never before; that since that time the people of God began to seek for the fullest necessary preparation so to say, for the return of the Lord. And we also took with thanks what God revealed to His instruments about the full meaning of the Cross, as the door to the overcoming life. But *have the hopes one had then been fulfilled?* Did the Revival reach wider and wider circles? Did it increase in depth and strength? We had to experience that the power diminished and that instead, a deeper darkness than before spread over the nations. When God worked mightily and gave something new, the forces from the pit rose to a counter-attack. A wave of dark spiritual powers, of an hitherto unknown variety and danger, was poured out over the world. Occultism, spiritism, deceptive counterfeits of the true divine life, flooded mankind, and numbers of inexperienced children of God became a prey to these things in "holy" and "spiritual" disguises.

When God has now given light concerning the truth about these deceptive powers and influences to experienced and tested leaders of the Welsh Revival, who have carefully examined these occurrences and their terrible results; and when He entrusted them with a special message to the Church, shall we reject it because not coming out of our own ranks? The call which Mrs. Penn-Lewis, Evan Roberts, and others, address to the Church to-day, is to lay hold of the victory won at Calvary over all the powers of darkness. Not to let the enemy have his way through not knowing how to stop him, but to resist him in the power of God, and so as to be able to do so, to learn to discern with understanding what comes from above and what from below.

The Overcomer shall bring continuously articles about the victorious life (translated from the English), to which God calls the Church, and which the latter must learn before He returns. And numberless dangerous teachings, which led astray, shall be spoken about. The magazine is meant for *ripe* children of God who can "judge spiritual things spiritually." It will appear every two months, and be sustained by free gifts.

FREUN W. V. BISSING,
GRAFIN SIGRID KANITZ.

Uberwinder-Verlag, Rotenburg/Fulda, Hessen, Germany.

NOTE. We get a glimpse here of some of the difficulties these faithful witnesses will encounter as they go forward with their commission. Let us strongly uphold them in prayer, for God has in Germany many most saintly children of God. Let us pray that they may be given *revelation* by the Holy Spirit of their union with Christ "far above all principality and power" in such measure that the "God of Peace may bruise Satan under their feet" for Germany, and many bound ones released thereby from Satan's power.—J.P.L.

SWEDEN.

With thankfulness we also record the issue of *The Overcomer* in Swedish, edited and published by GUSTAF FREDBERG, "Korssets Budskaps" Expedition, Box 3, Toreboda, Sweden.

The title of the paper is "Korssets Budskap," to be published monthly at the price of "1.25" per annum. Our readers in Sweden will note this and *pray*. The first issue contains "Why did Christ die?" by Dr. F. E. Marsh, and "How deep shall the Cross go?" by Mrs. Penn-Lewis, with other papers.

FRANCE.

The French translation of "Soul and Spirit" has now been completed, and £15 sent towards its cost of issue. Let us not forget to *pray* at the back of all gifts, that the Spirit of God will "multiply the seed sown" for eternity.

Editor of "The Overcomer."

Donations for this literature extension work may be sent to the office of "The Overcomer," marked "China," "France," "India," "Germany," "Japan," as the case may be. All remittances should be made payable to J. Penn-Lewis Post Office, Ebury Street, London, S.W.).

Volume
vi.

NEW SERIES.

April
1925

FIDEI COTICULA CRUX
(The Cross is the Touchstone of Faith)

The Overcomer

*A Quarterly Magazine for Christian Workers
on the deep things of God*

*"The Message
of Calvary."*

LONDON :

THE "OVERCOMER" OFFICE, 4 ECCLESTON PLACE, S.W.1.

*Published (D.V.) Quarterly on the first Thursday in
January. April. July. October.*

For terms of issue, see inside cover.

THE OVERCOMER.

EDITED BY MRS. PENN-LEWIS.

Vol. VI. *New Series.* APRIL, 1935. Number 2.

Published Quarterly on the first Thursday in January, April, July and October.

The paper is issued with no specific charge. Readers contributing toward the cost of publication as enabled by the Lord.

Centre Distributors.

Several of our old "Centres" are asking if they may resume their labours, and numbers are doing so. They are at liberty to accept contributions from those who receive the paper, and forward to the office quarterly.

N.B.—*Changes of Address.* No alterations can be made during the last fortnight before issue, when all the wrappers have already been prepared. Readers are asked to kindly assist the workers by care in this matter.

SOUTH AFRICA. The "Overcomer" may be obtained from Mrs. H. L. Scott, Rosemount, Walmer, near Port Elizabeth. Phone 60.

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Will our correspondents also kindly note that the Book Room is closed on Bank Holidays, and that the London Postal Regulations during the holiday season make delay at such times unavoidable.

ECCLESTON CONFERENCE HALL

Eccleston Street, Victoria, London, S.W.

The Hall is situated in Eccleston Street, off Buckingham Palace Road, near Victoria Station. Entrance to UPPER HALL, 4, Eccleston Place.

A Conference for Christian Workers is conducted by Mrs. Penn-Lewis on the first Thursday in every month, October to July (inclusive). Meetings 11-30 a.m., 3 p.m. and 7 p.m.

Note the next dates, April 2, May 7, June 4.

Rev. H. Tydeman Chilvers will conduct the afternoon Conference on May 7, in the absence of the Editor at Swanwick.

Days of Prayer.

A Day of Conference and Prayer conducted by Mrs. Penn-Lewis, is also held in the Upper Hall on the Fridays following the Conference, 11-30 to 3 o'clock. Note the next dates, April 3, May 8, June 5.

A mid-monthly Day of Conference and Prayer will also be held on Fridays, April 17, May 15, June 15 (note the change from Wednesdays to Fridays).

Weekly Meetings.

TUESDAYS, at 7 p.m., in the Upper Hall (entrance 4 Eccleston Place), a Christian Workers' Conference for instruction and equipment for service, is conducted by Rev. T. Austin-Sparks.

THURSDAYS, at 7.30 o'clock, in the Upper Small Hall (entrance 4, Eccleston Place). A Meeting for Young People (open to both sexes) conducted by Miss Leathes. All young people welcome.

Miss Leathes will be glad to see any who desire spiritual help at any time from 6.30 p.m. before the meeting. Letters may be addressed to her at 41, Carlton Mansions, Maida Vale, London, W.9.

All enquiries to Secretary, 4, Eccleston Place, S.W.
(Phone Victoria 6401.)

GOOD FRIDAY, April 10.

Special all-day Meetings on "The Message of Calvary," conducted by Rev. T. Austin-Sparks, 11.30, 3 p.m., 7 p.m.

Lunch and tea obtainable as usual.

Forthcoming Conferences.

The Sixth Conference of Ministers of the Go and Christian Workers

IN CONNECTION WITH THE OVERCOMER TESTIMONY (D.V.) will be held at

"The Hayes," Swanwick, Derbyshire
May 4—9 (inclusive)

Theme: "The Victorious Aspect of the Cross."

Convener: Mrs. Penn-Lewis.

As the Conference is an open one, no "platform" of "Speakers" arranged beforehand, but many of the Lord's servants who are proclaiming the Gospel of the Cross, are expected to be present, among whom be mentioned, Revs. T. Austin-Sparks (London), H. Tydeman Ch (London), H. W. Cox (London), J. Ellison (Leicester), J. Pearson Hai (late of Dublin), George Harper (London), T. Madoc Jeffreys (Gar A. J. Kellam (Bootle), Edward Parker (Leeds), C. Ernest Procter (Liver R. M. Richards (Cardiff), H. W. Thomasson (Handforth, Ches.), A. M. Thom (Plymouth), W. J. Wilkinson (Liverpool), Douglas Wood (Mat Capt. Cooper, D.S.M. (Leeds), Capt. J. C. Metcalfe (London), Mr W. Raven (Creton), C. H. Usher (Brighton), J. C. Williams (Lon Mrs. H. T. Chilvers, and Miss Leathes (of the London Prayer W are also expected.

General Notices.

Charges for Accommodation. The inclusive cost for the five of the Conference, apart from railway fares, is £2.10.0.

Guests are particularly requested to make application for accommodation—with payment—before April 16th.

The Quadrangle is set apart for ladies only. Several parties of five six persons willing to share a room (single beds) can be accommodated in The Hayes, otherwise the only rooms available will be in the HC

N.B.—No meals can be served to day visitors without order beforehand from the Conference Secretary.

RAILWAY FARES.

The Railway Companies have granted reduced fares at six fare and a third (return) to guests attending the Conference. Vouchers for the same will be sent, with other information, the Accommodation Secretary.

The above facility will be applied from Guernsey (via Weymouth), from Irish Ports via Railway-owned steamers, and the Belfast Steamers British & Irish Steam Packet, and City of Cork Steam Packet Companies.

GUEST FUNDS.

As the Conference is of vital importance to Ministers of the Go and Missionaries who may not be able to afford the cost of coming, we hoped that some who cannot be present will contribute to the Guest Fund for enabling these servants of the Lord to attend. Gifts should be sent to the Editor of *The Overcomer*, 4, Eccleston Place, London, S.W.

All applications for accommodation, and payments for same, should be addressed to the

Accommodation Secretary,

REV. A. SCOTTORN, Kegworth, Derby.

Monthly Conferences are held as follows:

Cardiff: Second Thursday in month. 11 a.m., 2.30 p.m., in Y.M.C.A., Station Terrace. Enquiries to Hon. Sec., Mr. A. L. Morg Maescymmer, via Cardiff.

Weekly Prayer Gathering same place, Thursdays, 3 p.m., in charge Mrs. Cullen, Fairwater, Llandaff, Glam.

Leeds, Yorkshire: Lecture Room of the Leeds Central Y.M.C.A. Albion Place, Wednesdays, April 22, May 27, June 24, 3 p.m., 6 a 7.30 p.m. Enquiries: Rev. E. Parker, 3 St. Mark's Terrace.

Liverpool: Enquiries to Rev. C. Ernest Procter, 118, Bedford Street Liverpool.

Southend-on-Sea: Last Saturday in month, Clarence Road Baptist Hall, 6.30 p.m. Enquiries to Miss Campbell, 11 Park Crescent. (Ur May only).

PRELIMINARY NOTICE.

A Summer Holiday Conference is being arranged for August 1—15, at the Missionary Conference Centre (formerly known as Slavank Southbourne, Hants. The new Hostel will be available for guests Full particulars obtainable early in May from Mr. W. Raven (Convener Hollowell Grange, Creton, Northants. (Stamped envelope.)

THE OVERCOMER.

The Divine View of Calvary.

"And there followed Him a great multitude of the people, and of women, who bewail'd and lamented Him. But Jesus, turning to them, said, 'Daughters of Jerusalem, weep not for Me. . .'"—Luke 23, 27, 28.

THE natural sympathies of these women were stirred to the depths as they looked upon the Man of Sorrows led along to the place of sacrifice. He had walked some seven miles all the weary night through, and this after the agony in the Garden. From Caiaphas to Pilate, and Pilate to Herod, and from Herod back again to Pilate, the weary steps of the Son of God had trod; and now, "delivered up" without restraint to the will of the chief priests and rulers and people, they led Him away to be put to death.

Can we even dimly picture His appearance as He went along? The crown of thorns had left its mark upon His brow; the weary frame was too weak to carry the heavy load of wood upon which He was to die, for no one appears to have offered Him food or drink the whole night through. The chief priests and rulers of the people were so held by the fiendish purpose which possessed them, to have this Man crucified, that for the time being no throb of pity or touch of human kindness could be awakened in them. But the women, looking on at the dread scene, were moved; and, as the multitude followed, great numbers joined the throng, bewailing Him. They saw only the horror and tragedy of the outward scene, with the end not even yet—for Golgotha lay ahead with its unspeakable anguish and shame.

But "weep not for Me," said the Lord Jesus tenderly to the bewailing women, for they did not know that what looked to them a cross would be to Him a throne! They did not know that He was now reaching the very goal of His life—THE VERY ACME OF HIS DESIRES.

"I have a baptism to be baptized with; and how am I straitened till it be accomplished!"—He had said to His disciples when many thousands of the multitude were gathered together to hear Him. He was not diverted for a moment from the main object of His life. The thousands hanging upon His words in the time of His popularity, did not weaken the deep inward constraint upon Him which urged Him forward in longing for the hour when the redemption of a world would be accomplished by the sacrifice of Himself. "Straitened" He was until this was finished. He had life in Him sufficient for the quickening of a world, so how could He be satisfied with the blessing of a few—such as even many thousands of a multitude would be?

"For this cause came I unto this hour," again He said to Philip and Andrew just before the dread "hour" began. What the women were bewailing was the very climax of His life—the hour which in the far-back ages of eternity had been determined upon for the redemption of a lost world—the hour for which He had left the Father's home and for which He waited patiently in the years at Nazareth. At last the "hour" had come. How contrary the Divine and the human views of the cross! To the devoted disciple who cried, "Far be it from Thee, Lord," and to the weeping women, it was tragedy and woe; to the Son of God it was a path to glory, a way of victory, a flood-gate of life opened for a dying world!

"Weep not for Me," the risen Lord would surely say again at this time to the many who see only tragedy and suffering in His cross, whilst depriving Him who died, of the fruit of His death in their lives. "Weep not for Me, but for yourselves," said the Lord. And we too may bewail those who weep over His sufferings on the one hand, and make void the purpose of His death on the other; who would make the cross a stepping-stone to heaven at one moment, and cling to the sin which brought about the cross at another; who glory in the cross as a *sentiment* and reject it as a *power* to save from sin in practice.

Let us ask at this time to be given the *Divine view of Calvary*, so that we may enter into all that Calvary means from the standpoint of God. The glory of the Cross is its complete removal of every barrier between fallen sinners and a holy God; the complete ending of the old fallen creation in the Person of the last Adam; the complete overthrow of the prince of this world, so that in due time there can be a new heavens and a new earth under a new King—the Prince of Peace. We need to see the cross as the only standpoint from which we can prove in reality the power of the Resurrection. The pivot of truth, and of deliverance, and of true vision lies in Calvary. Calvary is the one answer to every need of fallen man and of a blighted creation. Through the inlet of Calvary alone can God communicate life and blessing to souls, and through Calvary alone can men approach and communicate with God.

"Weep not for Me!" Weep not over the tragedy of the cross, but *sing*, for Calvary is victory. "The convict's gibbet was the Victor's car" (*Lightfoot*). "The hostile princes and rulers He shook off from Himself and boldly displayed them as His conquests, when by the cross He triumphed over them (Col. 2, 15. *Weymouth*); "as a victor displays his captives or trophies in a triumphal procession" (*Lightfoot*). Take, then, the Divine view of Calvary, and let us offer praise and worship to Him who passed through the gate of death with the shout of victory—

"It is finished" J.P.L.

In the Train of His Triumph.

"Thanks be to God, who leads me on from place to place in the train of His triumph, to celebrate His victory over the enemies of Christ; and by me sends forth the knowledge of Him, a steam of fragrant incense, throughout the world." 2 Cor. 2:14, Conybeare Trans.

Joined unto Christ the Conqueror,
His Calvary triumph, too,
Assures me in the darkest hour
That He will take me through.

Joined unto Christ the Risen Lord,
Triumphant now above;
The glory of His Cross reveals
Magnificence of Love.

Joined unto Christ's full victory,
Magnificently free;
Declare it in the Conquering Name,
And powers of darkness flee.

Joined unto Thee, O Risen Christ,
Magnificent Thou art;
Thy timeless Cross of Victory
Bids Satan's hosts depart.

Joined unto Christ! Magnificent!
His wondrous Calvary plan,
Draws us through ages to adore;
For "Worthy is the Lamb."—M.M.

From *Songs of the Heavenly Life*.

N.B.—First line of each verse changed from "linked" to "joined."

The Editor's Personal Letter.

March, 1925.

BELOVED FRIENDS IN GOD,

Although this number of *The Overcomer* is full of the Message of the Cross in its many aspects, my heart is ringing with the Easter hymn :

"Up from the grave He arose
With a mighty triumph o'er His foes.
He arose a Victor from the dark domain—
And He lives for ever, with His saints to reign !
He arose ! He arose ! Halleluia, Christ arose !

"Victor" over death's "domain" is the word that is full of power to me. "Death's domain" is around us on every hand, but He is Victor. "Death" hath no "dominion over Him."* May we each realize that to the degree we enter into "His death," we rise above the death of nature which is ours in Adam, and share in His Victory over it, and His triumphant emergence into life. Life is always characterized by movement. There is "movement," blessed be God, at the present time in the Kingdom of Christ, for right throughout the world it is evident that the Spirit of God is lifting the Standard of the Cross, and the truth of the Calvary Victory over the Prince of the Kosmos is breaking in upon the true Church of God, inspiring it with new hope and new vision in this crisis hour.

There is movement too, in connection with the "Overcomer Testimony" in Britain. Our readers will have read with appreciation the notes we have given in *The Overcomer* of the addresses delivered by the Rev. T. Austin-Sparks at various Conferences. His words at Swanwick last year will not soon be forgotten. They will therefore thank God with us that Mr. Austin-Sparks has agreed to become "International Secretary" of the Overcomer Testimony to the Church of Christ. This is truly an answer to prayer, because for years we have been in correspondence with Ministers and workers in other lands, who have been earnestly asking if there was no way in which they could be "linked up" with us in our witness to the full-orbed message of the Cross. But this has never before been possible, nor have we been given any clear indication of the Lord's mind in the matter until now. We have, however, long been of the conviction that the "Overcomer Testimony" must remain simply a "Testimony," and never become an "organization," in the recognized meaning of the word. The Church of God is already over organized, and there is no need of adding to this calamitous state of things, nor of increasing the number of "water-tight compartments," so to speak, separating the Lord's people from each other by divided interests, instead of combining together against an united foe.

We desire intensely to be the servants of the whole Church of Christ, and earnestly pray our readers to guard their words and to give no occasion to the adversary, by speaking of *The Overcomer* as if it represented a "sect" or a "society." In all developments of the Overcomer Testimony let it be clearly understood that our linking up of those who preach the Cross, and desire to share our witness, simply means "fellowship" in the things of God, and in the ministry of truth, given forth in the simple way in which *The Overcomer* has been the servant of all the servants of Jesus, all these past years.

I am thankful therefore, to have the fellowship of Mr. Austin-Sparks in this ministry to the people of God, whilst he continues, as heretofore, the Pastor of his own Church. For the information of my Ministerial readers in other lands, I will just say that after Mr. Austin-Sparks returns from America† we shall be prepared to link up Ministers in other parts of the world, in an "International Ministers Prayer Bond,"‡ with a circular letter written by Mr. Austin-Sparks, who also hopes to corres-

* It is striking that He had dominion over death already, before His death on the Cross, as witnessed by His authority over it in the case of Lazarus. *J. N. Darby*, in a footnote to John xi. 33 and 38 says, in respect to the expression, "He groaned in the spirit" (A.V.) "It was the feeling produced by the deep pain caused by seeing the power of death over the human spirit. There was so far indignation that there was deep antagonism to the power of evil and Satan in death . . ."

† Our readers in America will be rejoiced to know that Mr. Austin-Sparks has been invited to visit the States during June and July, for the purpose of taking part in some Conferences. Will they pray that the utmost may be wrought by the Spirit of God in this visit.

We can give no particulars yet of what is being arranged, but enquiries in the States might be made to Mr. Watkin R. Roberts, 1214 Pennsylvania Building, Philadelphia, Pa., U.S.A. Since writing this we are thankful to learn that Rev. T. Madoc Jeffreys of Cardiff will be taking charge of the Church of Mr. Austin-Sparks during his absence in America, and also conduct his Tuesday night Workers' Conference at Eccleston Hall. (See inside cover.)

‡ This will be distinct from the "Ministers' Prayer Bond," which has been in existence for some years, and will be kept only for Ministers in Great Britain, as it is of a confidential character and needs to be guarded from undue enlargement

pond with those who join it, for the purpose of consultation as in any serious "supernatural" situations which may occur in their He will also be available for consultation by ministers and who may be desirous of holding Conferences on the message of the Cross throughout Great Britain and elsewhere. For consultation prayer, be it noted, and not for the planning of machinery!

And now as to the Conference of May 4-9 at Swanwick. The already to the preliminary announcement in our January issue so great, that before the middle of March a great part of the account had been bespoken. This means that if any of our friends des present, it would be well for them to make application without

In respect to this remarkable response to our Conference would urge upon the Lord's intercessors its solemn demand upon prayers. As The Hayes can only accommodate 300 guests, the greater number of our 10,000 readers cannot be with us. can be there in spirit, and by their prayers bring about a victor unseen realm after the pattern of Gideon's "300," when the hos enemy "like the sand of the seashore for multitude" were dispe overthrown. Will our readers remember that the Prince of the will not allow such a gathering of the Lord's people, summone hold of "the Victorious Aspect of the Cross," without a ca Will they therefore follow out what they have read in our pa direct their prayers to God "AGAINST" THE FOE who will seek to those gathered at Swanwick to seek the face of the Lord.

The "battle" is with the aerial hosts who are certain to gather the spot where the Cross in its victory will be proclaimed, as they around Golgatha itself, until the shout of the Victor Lord bro "It is Finished."

Before leaving this subject of "Swanwick" let me ask our re earnestly lay before the Lord the matter of the Ministers' Guest Our great longing has been to see in Great Britain a Spirit-emp Ministry, proclaiming fearlessly the Calvary message, and the L signally blessed this side of the "Overcomer" Testimony. La some sixty Clergy and Ministers were with us, and many have sin greatly used of God through their visit to Swanwick. This year n of Ministers who have not been before are desirous of coming, fund will require greatly augmenting. All who are able are, c own accord, meeting their own expenses, so as to free the Fund new "guests," and for those who could not otherwise be with us. only add, that no more vital way of countering the apostacy ca found, than enabling the Lord's faithful Ministers to get the visi equipment which so many have found at Swanwick during past y

One point more about Swanwick. Many of our readers do no that one of the keenest trials the Testimony had to bear last the removal from Leicester to London, was having to leave behind Midlands its "General Secretary," for during the early months o Mr. Scottorn had undertaken a pastorate near Leicester, with th intention of carrying on his work in connection with *The Ove* during some part of every week. The removal to London mac impossible, and we were deprived of his help at a most critical But the Lord graciously helped us in the provision of other we and has now opened the way for Mr. Scottorn to act again as Accom tion Secretary at Swanwick. This brings me to the question "Overcomer Thankoffering Fund," which is even more necessary before, for several Secretaries are now required in the work in Lo Will our readers therefore who partake of the fruit of our labours tinue to express their thanksgiving in sustaining the "Thankof Secretarial Fund" (which is at the present moment quite exhau that we be not hindered in our ministry.

Let me also thankfully acknowledge all gifts towards the cost o publication of *The Overcomer*. Numbers still ask its "subscription p but the Lord has so witnessed to its issue without a specific charge, up till now, graciously met the need quarter by quarter, that I d doubt, so long as it continues faithful to His truth and the fulfillme His purposes—and the readers faithfully do their part—He will all the financial need till its ministry is completed.

In closing I must not fail to thank most gratefully all who uphol in prayer, and say that I have no doubt it is their prayers which e me to continue in unremitting toil to witness to the Cross of our Victo Lord, in the midst of "sufferings above measure," not possible to known until that day, when those who have been partakers of His s ings will be made partakers of His Glory. Counting upon your very specially for "Swanwick."

Your fellow-servant in Christ's most blessed service.

Jessie Penn-Lewis

Letters may be addressed to me at 4 Eccleston Place, London, S.1 Stamped envelope should be enclosed if a reply is required. (Co pondents abroad excepted.)

The Three-Fold Law of the Cross.*

"Except a corn of wheat fall into the ground and die it abideth by itself alone; but if it die it beareth much fruit."—John xii, 24.

IN these words we have the three-fold universal law of nature which is also the three-fold law of the Cross. This three-fold law is (1) Life through death. (2) Liberty through surrender. (3) Enlargement through loss.

I. LIFE THROUGH DEATH. The supreme illustration of this law is in Christ's own case. The real life of Christ is not the life of the three and a half years in which He trod this earth, but it is the life which He has been living in all the world since Calvary. It is an open question whether the record of those three and a half years would have survived or would have taken the place in the history of the world, which it has taken, were it not for the romance of His continued activities and triumphs world-wide since His crucifixion and resurrection.

It is this romance that has attracted so much attention to that brief span of His life and teaching on earth, and which has created the world's literature relative to "The days of His Flesh." The greatest truth about Him is that "He was dead but is *alive again*."

That life through death has controlled the world ever since and has made the world realise that, in spite of most determined efforts to destroy it, here is something which is indestructible. Great world systems, cults, and even empires have exhausted all their resources to blot out the Name and the continued vitality of Christ. But it is they which have perished. He still lives on victoriously.

We never receive the *real* life of Christ until we too have been to the Cross. The real divine life—the life of Jesus Christ—is only known by what it does in men and women in making them live on a plane which infinitely transcends the human level.

Christ said of Himself that He had "come to scatter fire on the earth," and that He was "straightened until it was accomplished." A baptism was necessary in order that this divine fire or life might be liberated, and the "straightening" of himself destroyed. He groaned, "Oh, that it were already accomplished." This baptism was a baptism of the passion and it was through the Cross that He looked for the realisation of all His world-wide mission. The "fire" or life was to become world-wide in the members of His body. It was thus essential that they should be identified with Him, and identification with Christ is only found at the Cross, where such passages as the following have their deepest meaning:—

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

"Having been buried with Him." Colossians ii, 12.

"We were baptised into His death." Romans vi, 3.

"For if we have become united with Him in the likeness of His death we shall be also in the likeness of His resurrection." Romans vi, 5.

"Like as Christ was raised from the dead, so also we." Romans vi, 4.

If we are going to manifest that life of Christ, and if that vital indestructible something is going to bear its powerful testimony in the world, if that divine life—that very life of God Himself—indestructible, victorious, is going to bear its mighty witness and make itself felt in the world in the members of His Body, it is only through their oneness with Him in death and resurrection.

Until we know this oneness, our Christian life will count for little. We must take our place in one initial, all-inclusive reckoning with Him in death to the old self, and

* Notes of Address by Rev. T. Austin-Sparks at the Southern Overcomer Conference, Eccleston Hall, London.

the old world with all its ambitions, desires, programmes, ideas, and standards, and then allow that death to be wrought out in us daily in order that the resurrection life may be increasingly manifest in us. The life of God cannot come into the old creation, it is the *new creation life*.

Not only does this apply in the case of ourselves as sinners, but it is a law which works out in every other relationship of Christian life. Take the matter of the knowledge of truth, in spiritual education. We come into the school of the Spirit to be taught. This school differs from the educational institutions of the world, where we go to have a certain amount of knowledge imparted to our brains. In secular education we can be crammed with a vast amount of theoretical knowledge, but the Holy Spirit's method is to have things wrought out in our very beings so that they become us and we become them.

In spiritual education something like this happens; One day being in the spirit, something said, or something read, or by the voice of the Spirit within, you see some wonderful piece of truth and it breaks upon you with all the force of a new revelation. Something you knew in *theory* before now breaks upon you as a wonderful divine unveiling. You lay hold of it, perhaps go to prayer and thank the Lord for it and feel that you are possessed of a great treasure which is going to be of infinite value in your life. You do not want to lose it, it has brought you such joy.

But after a time it goes! It seems to die and go from you entirely, all the power of it and the joy of it seems to depart, it has become a faded vision.

Unconsciously to yourself, it may be, your life begins to move out along strange lines, things in the nature of severe trial come upon you, a situation of great difficulty arises, and you feel that by sheer force of circumstances you are being carried to despair and to death.

At this point, the only thing that occupies your questioning mind, is that "truth" which had apparently passed away.

In your extremity it grips you and you make one desperate appeal to it, whereupon it comes to life and proves its vitality in bringing you through, up, and out to victory. What really has happened?

You received a revelation of some vital phase of truth. Good! But that truth had to be wrought out in you so that it became *you*. It was only mentally apprehended before, and in order that it might become your very life you had to be led in to such a place of death that only this truth could save you.

So it has become part of your spiritual life and after that you never lose it. It is truth you *know*, and have proved and whenever you speak of it to others it immediately gets home, it is a living thing, alive from the dead in your experience. This is the only basis of effectual testimony. The grain of wheat in which you could not see the life, although you believed in its possibility, goes down to the grave, then the surrounding forces and elements of God's providence begin to work upon it. It is quickened, it germinates, and nothing after that can resist its upward climb.

Take this law again in the matter of service for the Master. We have to die as workers as well as sinners. It is an awful experience when death lays hold of our service. When as a worker, as a preacher, we go down to death and

by sheer force of circumstances, adversity, fruitlessness, spiritual ineffectiveness, we throw up our hands in despair and say "I am at an end, I have finished."

Here comes the test of ourselves and our service

How much was it a matter of popularity? Were we out to make a name for ourselves? Was it a matter of reputation? Did it matter whether people said nice things about our work, that is, did we feel pleased and flattered? Or did it matter if they said nasty things, criticised, distorted, or detracted, and we went home and had a bad night?

How much were we in the business?

Before the test came, of course we should have said, "I have no such personal ambitions, it is not *my* interests I am seeking." But when we go down to death and the door of service seems to be closing upon us, then we are laid bare as to our motives, as to our feelings, as to whether we are more concerned for our name than His.

From all this self life we have to be emancipated before God can use us. We have to get to the place where it does not matter in the least what people think, or say, or do, so long as God is satisfied and we are in the way of His will.

This is the way of peace and this is the way of victory. But we have to go down to the realm of death, the "I" has to be slain. It is just in this measure in which that "I" has been crucified that Christ in the power of His resurrection can be revealed.

To one who asked George Muller the secret of his service, he said: "There was a day when I died, utterly died"; and, as he spoke, he bent lower and lower until he almost touched the floor—"died to George Muller, his opinions, preferences, tastes and will—died to the world, its approval or censure—died to the approval or blame even of my brethren and friends—and since then I have studied only to show myself approved unto God."

Then again have we not seen this law at work in great enterprises for the Kingdom which have most certainly been initiated by God Himself, as well as in smaller pieces of service to which He has undoubtedly called us.

That piece of work at some time in its history goes down to death. It may seem that all its effectives are being destroyed and that there will be nothing of it left. Then there comes a swing of the pendulum and from the very lowest depths of the grave of this buried piece of work there is an uprising by the quickening life of God.

Many servants of God have seen the work to which they were sure they were called, go this way. For some mysterious reason it seems that God takes the work down to death before it can live with abiding vitality and victory. Perhaps it is just that the human life must go out in order that the Divine life might come in.

II. LIBERTY THROUGH SURRENDER. "Make me a captive, Lord, and then I shall be free."

The whole of Isaiah 53 is a wonderful exposition of this truth.

Here is the suffering *Servant* of Jehovah. By His own consent He is taken into a many sided captivity. He has emptied Himself to become obedient to the death of the Cross. He has surrendered His divine rights, and has made Himself of no reputation, but is allowing Himself to be the plaything of all evil forces, in order that going down under them on the human side, He might tear them asunder and rise in transcendent victory over them, far above all principalities and powers.

The Cross is a picture of captivity on the human side. "He saved others, Himself He cannot save." "Cannot"

is the ruling word of the Adamic race, but the Cross instrument or means by which the complete emancipation is wrought by Christ for Himself, as the representative inclusive Person of the new race.

When the Cross has done its work there is liberation from all human limitations, and Christ breaks forth from the grave in a way which gives Him the mastery of the whole situation.

Those who have been identified with Him in His death are raised by Him to a life on a supernatural level, and through them He achieves such things as were before impossible.

There is no human explanation of the accomplishment of Christ through the ages since Calvary. The human side has been totally inadequate. This is true intellectually, socially, physically, constitutionally, in the case of the greater number of those who have been used in transcendent achievements.

They have been the transmitters to the world of that which "Eye saw not, ear heard not, things which enter not into the heart of man," but which God reveals through His Spirit. The work done, the range covered and the undying nature of their services has been in every way utterly out of proportion to the human resources. Not only so, but as we have already pointed out, every effort that the devil could utilise, stir up, and rally to their doing and defeat has only borne out the fact of the supernatural and limitless nature of the work.

III. ENLARGEMENT THROUGH LOSS. Refer to Isaiah again. Here we see the redeeming servant of God going into desolation. The whole picture is one of desolation. He is alone, despised and rejected—terrible loneliness. His Cross has cost Him everything. His own brethren do not believe in Him, His nearest disciples do not understand Him, and yet how did that wonderful chapter close? "He shall see His seed, He shall prolong His days; He shall see of the travail of His soul, and shall be satisfied."

From that point of the losses of the Cross and its profit of "seed," we move on to the ultimate vindication. "Behold a Lamb as it had been slain, in the midst of the Throne and around Him 'great multitudes which no man can number, out of every nation, and tribes and peoples and tongues.'" There is the gain, the countless multitude the result of His travail.

The practical application is this: Very often it seems that God requires a lot of us; that this Cross means tremendous inroads, tremendous demands, and sometimes forces the demand to the point of pain, when we have to hand over to Him something very dear. We seem all the time to be giving, giving. It seems that the law of sacrifice is tremendously at work. But this is the road and the way by which, and by which alone, the infinite and transcendent gain can come.

There is the Devil spreading out before the Lord, "the Kingdoms of the world and the glory thereof," saying, "all these will I give Thee, if—and this is the significance of it—if you will only keep off that Cross." Satan knew what the Cross was going to mean, namely that he would lose the world kingdoms and that Christ would have them by that Cross. So in effect his words meant, "Keep off that Cross, and I will give you everything."

But said the Master, in effect, I am going to the Cross and I can afford to reject your offer for the time being. So He went by the way that led to the Cross, rejecting the world, denying Himself, and there, according to His own

words, "The prince of this world was cast out," and He gained more than the Devil could have given Him. He gets the kingdoms of the world after all, by letting them go.

Are you prepared to let go in order to obtain? Let go the temporal for the eternal, the transient for the abiding, the earthly for the heavenly, the present glamour for the ultimate glory? This is the way to possess all things. Christ now has received of His Father's hands eternal fulness and by our union with Him through the Cross, even these lives may become transcendently rich and unspeak-

ably full.

Some of us have proved that the things that we were most loath to let go—but which at length we gladly yielded up—have come back to us with a greater fulness or have been the way of an enrichment transcending anything we before knew.

The compensation is overwhelming as at the Cross we lay our treasure in the dust, the "gold of Ophir for the stones of the brook," that the Almighty should be our treasure.

Isa. 43:10

Christ

"Broken for You."*

"It pleased the Lord to bruise Him . . ."—*Isa. liii, 10.*

GOD'S good pleasure has ever been to give (Luke 12:32). Hence man was created with a nature that was both fitted and intended to reflect God and to be His medium of blessing upon the earth (Rev. 4, 11). God was well pleased with man so long as this pouring out of himself was maintained. There came a day when sin entered, and from that moment man concentrated all his attention upon himself and shunned—first in shame and then in open rebellion—the presence and will of God. God's purpose of giving was thus hindered and His creation became by so much the loser. From thence until the appearance of Christ on earth God was seeking a man whose heart could be that medium of blessing which sin had stopped up, but such a man was not found. Abraham, the Friend of God, asked: "What wilt Thou give me?" Job, a perfect man, spent a long time in pitying himself. David, a pattern King, gave occasion to the enemies of God to blaspheme. John Baptist doubted that Jesus was the Christ, even after such a brilliant and fervent testimony to Him as such. No, God was not well pleased with men because of sin, until His Son appeared on earth in their likeness. Again a day came when the Son of God entered the waters of the Jordan, to ratify in the flesh the vow made before the foundation of the world. Both vow and ratification were made in the presence of the other two members of the Godhead. His eternal sacrifice did not however commence here. It began when He left His throne in the glory, as when He took upon Himself our form, He sacrificed for ever that form which He had with His Father before leaving heaven. When He returned there He took back a man's form, in which He sat down before a crowd of wondering angels who were commanded to worship Him.

From the moment of His entrance into that wonderful ministry His life was a pouring out of God at the expense of Himself, and never once did He take back again anything He gave. He gave up Himself, even to the moment when a savage stab with a spear, testing the reality of that pouring out unto death, brought forth the very essentials for the salvation of the soldier who stabbed Him. Misunderstood, hated, suspected, watched, wrongly accused; lonely, hungry, thirsty, weary; with no resting place and no reliable earthly companionships, He met all and sundry, and despite their attitude to Him and His Father He poured out Himself to them in preaching the Gospel, forgiving their sins, healing the sick, cleansing the lepers, raising the dead, and feeding the multitudes; and in addition all throughout His ministry pouring out that selfless soul in intercession both for His own and for His enemies. So obedient was He to His Father's will that He actually chose

* Notes of an address by Capt. Cooper, D.S.M.

the one who betrayed Him as a disciple and close companion, at the commencement of His ministry, that the betrayer might have an intimate knowledge of Him and His movements, and that His Father's word might be fulfilled. And surely the cruellest betrayal of all is the selfish use of the knowledge which only love can impart. It was not sufficient for Him that His ministry should begin in a wilderness and end in a garden. He must go beyond that and be poured out unto death, even the death of the Cross. The kingdoms of this world and the glory of them had been brought before His eyes by Satan, and He had refused them on such terms as were there offered. In the garden the Holy Spirit, His eternal Companion, brought before His eyes the sin of the world and the horror of it, and this He accepted because it was His Father's will that He should be crushed, "bruised," with this horror laid to His charge.

All He could now call His own was His blood; His righteousness was discounted when He was made sin for us; He stood as a Lamb shorn and silent before the shearers; and then, rejected of men, accursed of God, He passed out to Calvary, the place of the unclean, to give His all and to be wrung out by the Eternal Spirit as a propitiation for the sins of the whole world. That the last drop was given is evidenced in Luke xxiv, 39, where blood is not mentioned. See also Lev. xvii, 11. So God found a Man Who could be broken, and through Whom He could again, without let or hindrance, pour out the floods of His love to the earth. With what joy therefore "it pleased the Lord to bruise Him," and to let out that love so pent up through the long centuries of the reign of sin and death. That breaking was such as could not be repaired. The woman broke the alabaster box deliberately in order that she could not put back any of the ointment. Christ commends this specially, as there is no better picture of His own breaking for the blessing of others (Cf. 2 Sam. xiv. 14; S.S. i. 3). He took into heaven a broken body and a broken heart, which cannot withhold love and blessing. (Psalm lxix, 20; li. 17.) Surely this is nothing else than God's own sacrifice for us! By it Christ becomes in perpetuity our High Priest to pour out God to us—He cannot be anything else with such a body and such a heart. What a choice! How beyond expression shall the pleasure of the Lord prosper in the hand of One so willing, so obedient and so broken. It would be well to look at the centre from which this wondrous obedience sprang. In Gen. xv. 9-18 there is the type—cloven bodies, perfect exposure of the innermost parts, and a lamp of fire passing in between the pieces, a covenant cut for eternity. In like manner Christ was cloven by the Lord, even to the dividing asunder of soul

and spirit ; and all through those earthly years the Eternal Critic, moving without obstruction along that cleft path, gazed complacently into both soul and spirit, into the innermost thoughts and intents of His heart, reading on the one hand : "I delight to do Thy will, O God," and on the other : "Yea, Thy law is within my heart." This is the secret of that perfect balance of His life. From a God-filled spirit there came perfect love, perfect trust, perfect communion, perfect obedience, the fruit of a perfect reception of God's perfect Word. In the light of the foregoing we may see something of what is meant by the fellowship of His sufferings, and to be made conformable to His death. The Holy Spirit was poured out as freely and as eternally as was Christ (John xiv. 16) that He might turn our eyes upon Jesus, first in a glance for pardon and then in a gaze for cleansing ; that He might reveal Him to us and then in us ; and that He might change us into the same image from glory unto glory (2 Cor. iii, 18), breaking in that self life which by nature is wholly selfish and is therefore incapable of becoming a channel of blessing. What the Holy Spirit did with Christ He will do with us, and will do it as and when we are willing to be identified with Him in His bruising. There are pictures of the great and strong who share the spoil with Him because they were poured out

unto death. Abraham saw God and gave up Isaac ; he conversed with God on the mount and there offered himself to be blotted out ; Paul saw Christ and wished himself accursed from God for his people. It is the character of all who enter the fellowship of His bruising. But only as we actually enter into Calvary with Him it becomes ours. What stands to our credit at the close of the year ? A note-book full, or a life poured out ? or others ? See also the issue of His bruising, "He shall see His seed ; He shall prolong His days," even unto forevermore, with the keys of hell and death in His hands.

Even so will He appear with the children whom He hath given Him, a multitude no man can number, in heavenly companionship in fulness of likeness in return for His loneliness on earth. And they may share His fruitfulness now. Those above quoted are types of this in their personal lives and in their influence on the world. The life which they poured out has sprung up, and has been produced without measure in others. In these "other" lives it will become the crown of rejoicing in the day of the Lord Jesus (1 Thes. 2, 19-20). "He that loveth his life shall lose it ; but he that hateth his life in this world shall keep it unto life eternal."

2 Cor. 5:14

"One Died for All."*

"One died for all ; therefore all died."—2 Cor. v, 14 (R.V.)

IN the history of the Church this text has been the battlefield of warm controversy. There are many to-day who experience great difficulty in endeavouring to interpret its meaning.

From my own mind all difficulty vanishes when I take the word in close connection with the context, and bear in mind a principle which seems to me to run through Scripture, namely, that in expounding passages where the main thought is the death of Christ, careful consideration should be given to the special aspect of truth referred to. Sometimes the death of Christ is set before us in its bearing on propitiation, or on "the forgiveness of sins"—or on faith as the means on man's part of appropriation, or on Christ's consecration of Himself to His Father's will, "He became obedient unto death, even the death of the Cross," and so on, as the case may be. The true interpretation of the passage will greatly depend upon the topic especially referred to.

So in ascertaining the exact meaning of these words, "One died for all, therefore all died," we must first look at the context, and then ascertain its bearing on the special subject under consideration.

For instance, the context here refers to the "old" and the "new creations." The idea of atonement is not here prominent. The main thought is *the import of Christ's death in relation to fallen humanity.*

Christ's death is not here contemplated as the propitiation for sin, but as the expression of God's judgment on humanity, as represented in Adam. Man as such is the "old creation."

Christ is here the *Representative* of all mankind, so that it is quite clear because Christ died, "therefore all died," when He died.

Christ is not here referred to as the Sacrifice for sin,

*By the late Rev. Evan H. Hopkins, from the "Life of Faith," 1914.

but as the One in whose death human nature was demned as hopeless, and brought to an end.

It is not what Christ became in His offering of Himself to God that is here referred to, but what God's judgment is as to man's merit, and his ability to save himself. Human nature is not regarded, in spite of its sin and degradation as capable of being restored and improved. The work of the Cross, as here contemplated, is that nothing can be done with it. It can only be brought to an end. There is no help for it, there must be a *new* beginning—a "new creation." "Old things are passed away, behold they become new." In the context two sides are contemplated—death and life—but the fourteenth verse expresses only the death side of the cross. The doom of humanity or "all flesh" is here set forth in Christ's death, and it is the doom in which all men without exception are involved.

And so the Apostle goes on to say : "Wherefore heretofore know we no man *after the flesh.*"

If we interpret the meaning of the death of Christ in verse 14, by restricting its bearing to the context, then we see it is not as death "for sin" or a death "unto sin," that is here contemplated, but simply as that which is the expression of God's estimate of the value and possibilities of man in his natural condition—i.e., "after the flesh."

There in that death is set forth the utter hopelessness of all humanity in Adam.

And all this with a view of bringing in the all-sufficiency of the "new creation."

Everything connected with the "old creation" was "after the flesh." And everything connected with the "new creation" is "after the Spirit." The old cannot be mended, restored, or improved, nor can there be any blending of the old with the new. "The old state of things has passed away, a new state of things has come into existence." Christ by His death has terminated the one, and Christ by His resurrection has brought in the other.

The Cross of Christ and the Tongue.

"I tell you even weeping . . . [of] enemies of the Cross."—Phil. iii, 18.

THE degree of our real identification with Christ in His death, and the criterion of the stage of our growth into the maturity of the life of the new creation, is in no respect more marked than in relation to the "sins of the tongue," especially in regard to those we see to be "enemies of the Cross," ignorantly or wilfully. For in no manifestation of the "flesh" is its activity more painful and disastrous, than in the *language used by even true servants of God* concerning those who are either caught in the apostasy of to-day, "denying the Lord that bought them" (2 Pet. ii, 1), or ensnared in the wiles of Satan in any form.

"If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also" (James iii, 2, R.V.), writes the Apostle James. The word "perfect" in this passage, according to Young's Analytical Concordance, means "complete"—a complete man. The same word is used in Ephes. iv. 13, and is rendered in the R.V. text, a "full-grown man"; and again in Col. i. 28, where it is rendered by Conybeare, "full-grown in Christ"—the word denoting "grown to the ripeness of maturity." Again, we find the word in Col. iv. 12, and here it is rendered by Conybeare as meaning "ripeness of understanding, and full assurance of belief." And, lastly, the words occur in Phil. iii. 15, where the Apostle writes: "Let us all, then, who are 'ripe in understanding,' be thus minded . . ." the word "perfect" being the antithesis of "babe" (Conybeare's note).

According to the Apostle James, then, stumbling not in word is the supreme mark of a "complete" spiritual man, completely "full-grown in Christ," having come to the ripeness of maturity as a new creature in Christ Jesus, thus having "ripeness of understanding and full assurance of belief"—in brief, being no longer a child "tossed to and fro, and carried about by every wind of doctrine, by the sleight of men . . . after the wiles of error" (Eph. iv. 14, R.V.) but able to speak the truth in love, in the full assurance of faith, and calm, ripe knowledge of maturity in Christ.

The present is a sifting time for all the children of God in every degree in the spiritual life. "Spiritual" men now will prove their "ripeness of maturity" by their "stumbling not in word" during the present distress. Panic and hasty unloving words cannot be co-existent with the "full assurance of faith" and the deep knowledge of God of the truly "spiritual" man. The spirit of the man who is "ripe in understanding" is shown in the words of Paul immediately following his utterance "Let us who are 'perfect' be thus minded." "Many walk," he says, "of whom I told you often, and now tell you *even weeping*, that they are the enemies of the Cross of Christ . . ." (Phil. iii. 18). "Even weeping!" Ah! *this is the spirit of the spiritual man!* No man who weeps in speaking of the enemies of the Cross will "stumble in word," and grieve the Holy Spirit of God by the fruit of his lips. The truth must be spoken—but in *love*, and with "anguish of heart and many tears" (2 Cor. ii. 4), for those who have gone astray. And let us not forget that the "truth" means not what we consider "truth" about another, but bearing witness to the truth of God, as "it is written," and we have proved and known it in our lives.

And to "stumble not in word" has much to do with our power in prayer and our abiding in the place where we can have power with God and prevail with men. If the adversary can draw us out of the hidden place "with

Christ in God" into the strife of tongues, he will do it. Prayer warriors, let us take heed that we abide in the place where we can "lift up holy hands without wrath and doubting." We must "stumble not in word" if we are to be truly abiding within the veil.

And why? The Apostle James shows clearly the reason: "Doth the fountain send forth from the same opening sweet water and bitter?" (Jas. iii. 11). Can we speak words—bitter words—one moment, and be a channel for the sweet, pure stream of the "river of water of life, clear as crystal, proceeding out of the Throne of God and the Lamb" the next? Let us listen again to James, and hear him tell the reason why the mark of a man truly sanctified in spirit, soul, and body is the "stumbling not in word."

The "tongue," says the Apostle, "setteth on fire the wheel of nature (or birth, R.V.m.), and is set on fire by hell." The "wheel of nature," or life, which came to us from the first Adam in our birth into this world, is always roused or "fired" by hell—by the serpent which poisoned the stream of the earth-born life in Eden. And the serpent's most effectual weapon is the tongue, for "firing" the "wheel of nature" in ourselves, or others. Hence the wondrous silence manifested by Christ—the Last Adam, as the pattern of the Christ-life for His redeemed, when He was accused by the chief priests and elders. *He answered nothing.* "Then saith Pilate unto Him, Hearest Thou not how many things they witness against Thee? And He gave him no answer, not even to one word: insomuch that the governor marvelled greatly." Only when appealed to for truth did the Lord Christ speak, and bear witness to the truth (see John xviii. 37). "Art Thou a King, then?" said Pilate. "Thou sayest it because I am a King" (R.V.m.), replied the Kingly Prisoner.

Even so must it be to-day. *Silence from witness-bearing is criminal.* The trumpet-voices of the leaders of God's spiritual Israel must give no uncertain sound in the day of battle, but in all ranks of the army of the Lord the "wheel of nature" must not be fired by hell, or it will be disaster indeed. The wheel—or movement—of the life of nature which came to us at birth must be *kept continually under the power of the Cross of Christ* so that the life of the Second Adam may grow in us into ripeness of maturity. The soul who has thus been united to Christ in *death* knows how to "always" bear about the dying of Jesus, and to hide in the Cleft of the Rock away from the strife of tongues, which "hell" would use to "fire" the old life were it not *kept crucified* with Christ.

The mark, therefore, of a full-grown spiritual man as "stumbling not in word" is now easy to be understood. He has become "full-grown," with his body under the complete mastery of the Spirit. The "deadly poison" of the serpent transmitted by the tongue to rouse "the wheel of nature" must find the believer hidden deep in the death of the Cross, so that he becomes a channel for God to speak through him healing, blessing, life-giving words of love. Let us therefore take heed at this time, and ask for the light of God upon the words of our mouth, lest we lose unwittingly our power within the veil. Let us "take forth the precious from the vile"—*i.e.*, distinguish in the light of God what words are from Him, or are of our own mind, so that we may be as His mouth (Jer. xv, 19) in this day of crisis.—J.P.-L.

The Cross and Mountain-moving Faith.*

"Crucified with Christ . . . I live by the faith of the Son of God. . ."—Gal. ii, 2

WE talk about, and *strive* after, and pray for *great* faith, but if we conceive of the *quantity* rather than the *quality* of faith, we err. The disciples evidently stumbled in this way, when, on one occasion they prayed, "Lord, *increase* our faith." For the reply pointed them away from the thought of faith in quantity to faith in *quality*. "If ye had faith *as a grain of mustard seed*." Our Lord did, indeed, on other occasions characterize faith as "great" or as "little." "I have not found so *great* faith; no not in Israel" (Matt. viii, 10). "O woman, *great* is thy faith" (Matt. xiv, 28). "Shall He not much more clothe you, O ye of *little* faith" (Matt. vi, 30). "O thou of *little* faith, wherefore didst thou doubt?" (Matt. xiv, 31). But in these passages it is clearly the character and not the bulk of faith that is commended, faith undriven by doubt or reasoning, undaunted by danger or disaster—and its opposite which is disparaged.

And so, by the same view, we may interpret Paul's commendation of the faith of the Thessalonians as faith which "groweth exceedingly" (2 Thess. i, 3), to mean a reference to its *quality*, as certainly as when he tells the Colossians that he rejoices in the "*steadfastness*" of their faith (Col. ii, 5).

In *Luke* xvii, 6, we are taught that faith as a grain of mustard-seed may result in uprooting a tree; and in *Matthew* xvii, 20, that faith as a grain of mustard seed can dislodge a mountain. Here the obstacles vary greatly in size, while the faith is a constant quantity; in each case only "as a grain of mustard seed." We are directed, therefore, to a consideration of the *quality* of faith as a motory force, rather than to its quantity, in order to get at the secret of its strength. What, then, is this quality? What is faith in that essence, that it should, so contrary to our natural thought, remain without increase or diminution, though the opposing obstacles are at such extremes in size? A comparison of two other texts reveals the secret.

Mark ii, 23, teaches that *faith which is free from doubt* removes mountains, and Matt. xxi, 21, affirms that faith free from doubt will remove, with equal facility, a tree or a mountain. Here, then, we see that "faith as a grain of mustard seed" and faith free from doubt, are one and the same, since they succeed in overcoming the same extremes of difficulty. And we see further, of course, from the negative definition of faith here furnished, as being the absence of doubt, why the purity of faith can never vary any more than its quantity. For the *absence* of doubt can never be either *more* or *less* than its absence. The instant doubt begins, faith ends; and vice versa. Yet there may be, and alas, often is, a rapid and continued alternation of faith and doubt; but in such case the faith lacks the mustard-seed-essence of having "no doubt" in its immediate vicinity, and will no more succeed in uprooting a tree than a mountain. "But let him ask in faith, *nothing* doubting; for he that doubteth is like a surge of the sea, driven by the wind and tossed. For let not *that* man think that he shall receive *anything* of the Lord." (James i, 6).

At this point, there may be need to explain that seeming inconsistency of affirming that the terms "great faith" and "little faith" attach to the *quality* of faith, but not to its quantity, since it has also been affirmed that the purity of faith is just as unchangeable as its quantity. The explanation is, that while the *purity* of faith is a constant quality,

*From "Throne Power," A book now out of print.

the *tenacity of faith is a variable quantity*. The *purity* of faith is, as we have seen, its freedom from any admixture of doubt, and is its constant quality, because the presence of any degree of doubt is the absence of all faith, the time being. But the tenacity of faith is its ability, of its own, to retain its position and prevent its own displacement by an intrusion of doubt; and this quality is liable to vary with circumstances. We may conclude, therefore, that "great faith" means faith apart from all possibility of being displaced by doubt, whatever the obstacles are countered; and "little faith" is faith which is easily displaced by doubt in view of any unaccustomed obstacle, and "faith that groweth exceedingly" is faith that is less and less liable to be so displaced.

There remains to notice a common-sense view of the matter, which fully accords with the Scripture view just considered.

It is readily seen that faith is a motor, in no case but as it is the *cause* of the removal of an obstacle, but as it is the *occasion*. Faith of the mustard-seed type—that is, a wee bit of persistent doubt-faith—can no more, in the nature of things, be the cause of the uprooting of a tree than of a mountain. The mustard seed is as powerlessly disproportioned to the tree as to the other. Hence, being not the cause, but as the occasion of the removal of either, it may remain a constant quantity—always infinitesimal. The cause of uprooting of either the tree or the mountain must be power whose source is outside of the faith, but which becomes inactive in its absence.

What power is such a power? God!

The potency of faith is to be found in the response of omnipotence to its invocation. And herein we can understand still more clearly why the greatness of faith attaches to its *quality*, and not to its quantity. It is because God needs not our aid, yet loves to accept our confidence. *Our weakness invites Him, and our persistent confidence incites Him.*

Faith is never mountain-moving because it moves mountains, but because it *does not doubt God can move them* and will, at the need. Mountain-moving faith never even thinks of trying to move mountains. It is so convinced it could not if it tried, but it is also confident it need not try, for God will do it.

Mustard seed faith is as undismayed at the opposition of a mountain as of a tree; because, first, it does not rest on its own size, is not abashed by self-consciousness, is unconcerned about its own insignificance; and secondly, because it does not make a business of measuring obstacles, has no eye for their relative size; for, as they are all fixed, they are all of one size to faith—less than God, equally disproportioned to Him.

"Great" faith then, is neither self-absorbed, nor absorbed with circumstances, but is all-absorbed with God. For it recognizes that its only duty, yet its all-essential duty, is to succeed, is simply to roll up like a little insignificant mustard-seed self up against the foot of the tree, or mountain, and lie there, looking up at God, watching and waiting in confident expectation till He removes it.

The Cross and Revival.

"He shall divide the spoil, because He hath poured out His soul unto death. . . ."—Isa. liii, 12.

BE STRONG . . . Be STRONG . . . Be STRONG, all ye people of the land, saith the Lord, and work ; for I am with you, saith the Lord of Hosts, according to the word that I covenanted with you when ye came out of Egypt, and My Spirit abideth among you ; fear ye not (Hag. ii. 4, 5, R.V.m). The people had been saying "It is not the time . . . for the Lord's house to be built," and the Lord hearkened and heard it, and sent the message by His servant Haggai, asking "Is it a time for you yourselves to dwell in ceiled houses, while this house lieth waste?"

"Go," He said, "AND BUILD . . ." The message had a rapid effect, for only twenty-four days afterwards the people began to work, led by Zerubbabel the Governor, and Joshua the High Priest—their spirit "stirred up" by the Lord Himself, as well as the "spirit" of all the people (Hag. i. 14, 15). The "Lord's message," by the "Lord's messenger" was now very brief, but it was enough. It was only the few words, "I am with you, saith the Lord."

Then in just about a month after the people began to obey and work, came another message, showing how the Lord Himself was watching the incipient movement, and was ready to stir to fresh activity the obedient workers. "Be strong, be strong, be strong," ran the message now, "and work ; for I am with you," and then followed the promise of the full completion of the work as they wrought on, and full provision of silver and gold necessary for the labour.

I am with you.

"I am with you, saith the Lord." This is enough for us to-day. "My Spirit abideth among you." "It is not the time," some may be saying, for expecting the completion of the "building" referred to by the Apostle Paul in Ephesians ii. 21-22—the "habitation of God"—the spiritual temple formed out of the living stones of His redeemed ones. But surely the stirring up of the spirit of so many to renewed hope and faith that the time is at hand for an awakening, which shall complete the preparation of the "living stones," and fit them into their place in the heavenly building—otherwise described as the "Body of Christ"—and the surrender to the Holy Spirit for "any manner of service" to bring it about, may be recognized as the Lord's own doing at this time, stirring up His people to fulfil His counsels at the close of this age.

"It is not the time," said the people in the days of Haggai, and "It is the time," was the answer of the Lord of Hosts. "It only waits for you to turn from your 'own' houses, for I have been speaking to you in providence long ago. Your labour upon your 'own' affairs has come to little, and you did not understand my silent lesson—yea, even the drought upon the land itself has not conveyed the message to you—that I have been waiting for you to rise up and build My house, which is lying waste." It is even so to-day. "Is it the time?" or "Is it not the time?" when we may expect an awakening which will hasten to completion the building of the Lord's spiritual temple, is again the question, or thought in many hearts, when in reality the Lord is waiting for His people to arise and work, knowing that the Holy Spirit of God is amongst them as much as at Pentecost.

"MY SPIRIT ABIDETH AMONG YOU"—"Be strong and work," is the message for us now, for it is only a little while

and the "shaking" of all nations will come, and the "House" be seen to be filled with the glory of the Lord of Hosts. To share in the rapid completion of that heavenly temple is our privilege now, if we will but turn from beautifying our own houses, and caring mostly for our own affairs, to give our whole attention and thoughts to His.

There is a great and increasing "stirring of spirit" among the advancing children of God. First in longing desire for increased UNITY among all who are looking for the Lord's appearing. There has been in past years a great and terrible onslaught on the powers of darkness upon the ascending Church, and as a result, much confusion and misunderstanding among many over some of the most sacred things of God. But there is again a drawing together of the Lord's people which betokens preparation by the Spirit of God for Revival. There is also a "stirring of spirit" to seek the Lord in persistent prayer for Revival, as is witnessed by the call of the World-wide Revival Prayer Movement, and many other "Calls" from large sections of the Christian Church. There is, too, a very manifest increased intelligence in prayer, as not only being a vague asking for Revival, but a definite dealing with God that all that CHRIST'S FINISHED WORK ON CALVARY meant, and wrought in the unseen realms, as concerning the Satanic prince and his hosts, may now be brought to fruition, and the coming of the Prince of Peace as King over all the earth, be hastened.

Arise and work.

And we may add, thirdly, that there is not only the drawing to fresh unity and the seeking unto God in prevailing prayer, but a "stirring of spirit" to arise and work, in co-operation with the Spirit of God already in the midst of His people, which is another special condition for Revival.

UNITY? Yes, this is the first necessity, for how can a divided company of workmen "arise and build"? PREVAILING PRAYER? Yes, for how can the united children of God "arise and build" unless the conflict with the enemy be stilled, and the "strong man" be bound by prayer? WORK? Yes, this is essential if "Revival" is to be given, for prayer must be accompanied by action. The "stones" must be gathered out of the way of the Lord! The instruments must be ready for His use ; the channels prepared to receive and transmit the living waters.

"My Spirit abideth among you." This is our power. In the apprehension of this one fact, as a fact, lies in germ the "conditions of Revival." "My Spirit abideth . . . WORK ; for I am with you." In other words, let us take hold of the fact of the indwelling Presence of the Holy Spirit, and "work," O child of God, as occasion serves thee.

And now let us ask what fresh steps God would have taken to co-operate with Him in bringing about conditions of Revival. What our Conferences have to do with it is a question of the highest importance, for we see that in Conferences everywhere congregate most of the keen and fully surrendered children of God in Great Britain, and other lands, and hence to them we must look, as the power-centres for quickening and awakening the Church of God to arise and work in co-operation with the Holy Spirit of God.

That a "forward move" is necessary in our present Conference work is an obvious fact, when we face the simple

truth that "Revival" has not yet come about through their means, in spite of the gatherings consisting of the choicest and ripest in spiritual growth of the children of God. The "forward move" may be but a very simple step, and yet fraught with the most tremendous issues, for upon only one step forward may depend the breaking forth of the flood-tide which is waiting to overflow the land.

It seems that first of all, the objective of our Conferences needs advancing from the "personal" to the "universal"—*i.e.*, that the aim should be, not so much the leading of believers into personal victory, as that they should be taught how to become *liberated witnesses to the world lying outside the Church of Christ*. In brief, we should not consider that the object of the Convention has been attained unless the recipients of "blessing" reach the stage of *equipment* for aggressive witnessing in the service of God. "Personal victory" should be looked upon as a "means to an end," and not the "end" itself, and yet if we listen to the testimonies on the closing night of a Convention, how often the personal note is heard as the only "end" of all the week's meetings. The truth is that God is waiting for His children, and not they for Him! Waiting for the liberation of the "locked up power," so to speak, lying un-utilized in the children of God, and in many of the churches of the land. Yes, and by means of the Conferences all over the land this unused power could be liberated, if it were but recognized, and given room to break out under the restraining and constraining Spirit of God.

Let us think of the numbers of real children of God who, year in and year out, are fed and taught spiritual truths by earnest Spirit-taught servants of God in our Conferences, and yet who *never open their lips to speak to another about his soul*, or think that they may have any responsibility in witness-bearing to the world. They will loyally do all they can in "church work," but *open their lips in prayer*, or to

speak to others and lead them to Christ—this they do! May we not describe them as suffering from "pressed life force," which should be released ere they in—if they can take in—more spiritual food. But the so little provision made for meeting this vital demand spiritual life. The idea is inwrought in so many "church members" must be ministered to, but *their ministering* is overlooked, and still less is it remembered that every believer should, without exception, be trained and taught to witness for Christ by lip as well as life. To meet this need that the Conventions may be used for liberating the locked-up forces of the Church of

God is *knowledge* which many devoted children of God sorely need. Knowledge of the workings of the Spirit that they may not grieve Him by disobedience, or Him by fear. The Church of God militant has in it at a time, we are deeply persuaded, more of the mighty of the Spirit of God than it has had since the dawn of Pentecost, but knowledge how to reject the "own" impulse and obey the true monition of the Spirit; the knowledge how to recognize the restraining, as well as the constraining operations of the Spirit; and outlets for witness-bearing in the using and guiding of the souls He deigns to indwell is the great need. Souls are "locked up" in spirit in churches at this present time, who need liberating to witness and who are ready to be witnesses, were they but given and opportunity to learn the ways of God. Yet we wait for "Revival," when Revival is here in the children of God waiting only opportunity and knowledge for its breaking forth.

"My Spirit abideth among you: fear ye not." Let us heed the message at this time, and in dependence upon Him Who abideth faithful, go forward with obedient hearts ready to co-operate with Him in fulfilling His purpose these closing days of the dispensation.

The Prayer Outlook.

Is the Spirit of God moving to Revival?

THIS is the question upon many hearts at the present time. We gave in the two last issues of *The Overcomer* some testimonies of the way the Lord had used a young servant girl, and the words of the Testimony which the Spirit of God so signally sealed through her lips. The response of our readers to those simple stories showed that they touched a chord lying deep in their hearts. Some forty thousand copies of the Reprints of these papers were required to meet the demand, and we have heard of their being read in meetings, and used in blessing to many souls, and now some thousands have been issued in India. Does this not mean that God is ready to work as soon as His people proclaim the only message which is fuel for the fire of the Holy Ghost?

That the Spirit of God is moving toward Revival seems to be indicated from many quarters, even though as yet the "cloud" may be no bigger than a man's hand. We have heard of another servant girl who is being used in the same way as the one we have referred to, and a Ministerial Correspondent sends us with joy the story of "two young fellows" beginning to speak in their own village with God's manifest seal of approval. Meetings were soon arranged in two other places, and then he opened his Church to them. This was soon filled to overflowing, and decisions were granted every night. The message of the Cross again was the Testimony which the Spirit of God sealed with His co-working. These are surely indications that if the children of God were to move into aggressive witnessing to the CALVARY MESSAGE, "Revival" may yet be seen ere the Church is gathered to the Lord.

And now a word about the "World-wide Revival Prayer Movement," which we mentioned at the foot of the Editor's Personal Letter in the January "Overcomer." This, it seems, was formed at a gathering of Missionaries in Shanghai some twelve months ago, with Mrs. Henry M. Woods as Chairman. So far, we understand, the "W.W.R.P.M." is mainly moving in the direction of "Calls to Prayer," as well as "Days of Prayer," and these "Calls" seem multiplying in a remarkable way.

In America large Federations and Unions are being moved to declare officially their conviction that the "need of the hour" is a "great spiritual Revival." Surely it is the "sound of a going in the mulberry trees" which indicates to the Church that the Lord is moving out before His people. And He is certain to do so if they *take to prayer*, and fulfil the condition of preaching the only message He has given to a lost world.

For prayer, as we thus look out over the world, let us definitely to "prayer for Revival," an earnest cry that the Spirit of God will return from the eyes of the people of God the veil that is upon them concerning the Cross. Surely the Apostle Paul would say to the Church to-day "Who hath bewitched you?" Loyal, true, born-again believers U.S.A. have again and again said to the Rev. Gordon Watt that the light he was giving on the Cross was "entirely new" to them. And is it the same everywhere? The serious result of this strange blindness to the Cross, and its deeper message, is, that the "flesh" dominates the children of God until the meaning of Galatians v. 24 and similar passages breaks upon them? Need we wonder then, when the Cross is veiled that strife and division exist, and carnal methods, and words, accompany even a right standing in this crisis hour, for "fundamentals," and other vital questions having serious issues to the world. Let us pray that for this veil to be removed, and labour like Paul in preaching the word of the Cross in all its power, until the Church of God awakens to the fact that in the full message of the Cross lies the deliverance of the Christian from all that hinders his being a channel of blessing to the world and from all that hinders the Holy Spirit carrying out His work of raising a powerful standard against the foe.

Note—Mrs. Woods is the wife of a veteran Missionary who is preparing Chinese Bible Encyclopædia to explain the Scriptures and repel the attack of Modernism. In reference to the World-wide Revival Prayer Movement Mrs. Woods asks us to say that all expenses connected with it are met out of private funds, therefore no appeal for funds on its behalf is necessary; authorized.—Ed.

The Cross and the Prayer Warfare.*

"They overcame him by the Blood of the Lamb. . ."—Rev. xii, 11.

In the development of Christian life and in the accomplishment of Christian work, prayer is one of the greatest forces that God has given us. . . . The first thing is that there is constant need to claim the protection of the Cross in the prayer life of Ephesians vi, 13-18. The fight is a very real fight else the Lord would never have provided such a complete armoury for us as is mentioned in this chapter.

You have to claim all that Calvary stands for—the Blood to cleanse, the Cross to stand between us and what is aggressively evil, and we must never take the protection of God for granted. We must never act in a fatalistic spirit.

There is nothing in this Word of God ours, unless we claim it. We have a proverb, "Give him an inch and he will take an ell." That is solemnly true of the evil one! Give him an opening and he will leap at it. He is out to-day in a double capacity, as an "angel of light" to deceive people, or a "roaring lion" to devour people. If you give him an opportunity he will never miss it. He is a most consummate strategist, therefore do not live in a spirit of fatalism. We require definitely to be claiming *protection for the body*, because the enemy will rush us into an accident or touch us with illness, or develop some weakness in us. Claim *protection for the mind*, because through circumstances and through what we read, or see, or hear, he can inject some poisonous thought. When we see a truth and know it to be a truth and do not accept it, we are giving the enemy an opening. *Truth recognized but not accepted, gives the enemy a weapon to use against us.* Pray for the *protection of your spirit*. Claim protection for it, because the enemy can very easily put your spirit into a prison of passivity, and especially when it comes to the great work of prayer warfare, he can with great ease depress and burden your spirit. You will find you cannot pray. We meet Christians who come to us and say, "I have given up praying, I cannot keep on praying." The devil seems to be gripping people with this awful weight upon the spirit, and there is no prayer, no work being done. We have to *guard our spirits*. Then pray for the *protection of your will*. Here again is one of the most successful methods by which the enemy is working to-day—creating a paralysis of the will. When you get into real Christian work you have got to deal with that. "I cannot believe," says some one—neither can he, until the grip of this awful power is broken. We must pray against every possible scheme of the enemy, and you will not, I think have very much difficulty in recognizing these schemes. I remember a fine Christian man coming to me one night and telling me his story. He was in a certain warehouse in the city and the man who was over him was very difficult to get on with. He ordered this man to do something, the man did it, then the man who was over him came back very shortly, and said, "Who told you to do that?" He stormed and raged, and then my friend told me, "I saw at once Satan behind him, and there and then in my spirit and will, I stood against the scheme of the enemy and claimed the victory of Calvary, and from that time the whole attitude of the man changed toward me."

We have to pray against the possible choice of wrong helpers, or wrong methods in work. There are strategic points in every meeting, and we need to pray that we do not miss them. I am amazed to find the absolute ignorance

of the preachers in regard to spiritual strategy. I remember once we had a splendid sermon upon the new birth, and the minister brought the people to a point where something might have been done. At the close of the service we had the proclamation of marriages, then a long list of intimations, the offering, an organ voluntary, a concluding hymn, and the benediction. Such an order of the service was likely to dissipate speedily any impression that had been made on the minds of the worshippers.

Pray for *protection against the indirect attacks* of Satan. Some years ago when we were in our parish in the north of Scotland, I printed locally, a little booklet. When it came out, we found page after page jumbled up in the most extraordinary manner. We had to look through every copy. I remembered that we had not prayed about the printing! The next time I published a book we took pains to prevent any attack of the enemy that might come through the printer.

We have got to claim definitely the protection of the Cross against all the workings of Satan. If you don't forestall him, he will forestall you, and we need foresight, we need to learn the principles of spiritual strategy. Every live Church to-day ought to have a school of spiritual strategy, because so many of us go into Christian work like babies, and make the most lamentable failures. We have got to claim the protection of the Cross against all these things. If you will look carefully at Eph. vi, you will see that the whole armour is to clothe the man who is going forward with the sword of the Spirit, in prayer against the evil one.

As we recognize the power of Satan we will never speak of him lightly. We have no reason to fear him, if we are in Christ—but you will remember that it took the life of the Lord Jesus Christ laid down on the Cross to overcome him. He is a terrible foe, but never forget he is defeated, and as you stand in Christ you stand in the position of victory.

There is power for us through the Cross in co-operation with the Holy Spirit to *bind the enemy and prevent him working*. Compare Mark iii, 27, with Isaiah xlix, 24-26. I feel sure there is a great weapon for us there, in the binding of the enemy. In a certain Church there was a man who came now and again to its service, always to annoy. He would sit not far from the pulpit, and his behaviour was such that people freely spoke about it. Everything was done on the part of this man to irritate. Sometimes I was tempted to stop and rebuke him, but I felt it was like setting a match to a powder magazine. One day I saw him coming in and the blessed Holy Spirit took hold of me. I prayed, "Lord, I bring to the Cross everything that the devil can use in me to touch that man and make him a nuisance. I come myself to the Cross, and on the ground of the Cross I claim that that man will not be able to irritate or do anything to disturb this service. I claim the power of Calvary to bind everything in him that Satan could use to hinder Thy message through me." Throughout that service the man sat quiet, he never did one irritating thing, and his face looked as if he were suffering anguish. We must bind the enemy before we go into a Church service; while we are in the Church we must claim the cleansing of the atmosphere. Bind him before you give out a tract. Bind him with regard to men and money for the mission fields. The enemy may have a great deal to do with the *unconsecrated purses* of the children of God and the *occupied mission fields*.

* Notes of an address by Rev. Gordon Watt in the U.S.A.

Life Out of Death.

A Brief Summary of "Spiritual Torrents." by Madame Guyon.

Note.—This "Summary" of Madame Guyon's "Spiritual Torrents" is now out of print. The enquiries for it show that it is meeting a need in these days of unrest and superficial "experiences." We therefore purpose printing it in the *Overcomer* during 1925.—Ed.

SECTION I.

Three classes of souls. The description of the first class. The second class called the "Way of Light." The third class called the "Way of Faith."

AS soon as the soul has turned to God and has been cleansed from its sins, it instinctively desires to be entirely united to Him. Out of God it can never find repose.

There are three classes of souls that may be compared to rivers flowing toward God as their ocean:—(1) Some moving toward Him sluggishly and feebly; (2) Some proceeding decidedly and rapidly; (3) Some advancing with headlong impetuosity.

Souls of the first class.

These advance slowly and feebly. They deal much with the outward life, and are very dependent on outside sources of help. They are like pumps that give water only when worked. They are only able for service in conjunction with others. They have great desire to be always doing. At one time they do wonders, at another they only creep. They are easily discouraged, and are often scrupulous and fettered by their own "ways." They are full of plans how to seek God and to continue in His Presence, but all this by their own efforts, aided by grace.*

How to help these souls.

They should be encouraged to seek God with intensity, and taught to think less of gaining the mental knowledge of God (*i.e.*, knowing about Him), rather than the knowledge gained by love.†

THE WAY OF LIGHT.

Souls of the second class.

These are like large rivers which move with decision and rapidity, yet they are dull and sluggish compared with the impetuous torrent described later on. Souls of the second class are drawn out of the first (the feeble rivers), gradually or suddenly, by God taking hold of them.‡

These souls are so full of light and ardent love that they excite the admiration of others, for God seems to give them gifts upon gifts, graces, light, visions, revelations, ecstasies. Temptations are repelled with vigour; trials are borne with strength. Their hearts are enlarged, and they gladly make great sacrifices for God and souls.

The dangers in the "way of light."

These souls are often admired too much, and their minds are thus diverted to themselves. They are caused to rest in the gifts of God, instead of being drawn to run after God through His gifts.

The design of God in pouring out His graces so profusely

*This describes the "up-and-down" experience and fitful self-effort of many true children of God.

†The heart-life should be cultivated by prayer and loving trust in God, more than the intellectual by study (1 John iv. 7-8). These souls need to know the Holy Spirit in full possession (John xvi. 13-14). For the love of God is shed abroad in our hearts by the Holy Ghost given unto us (Rom. v. 5).

‡The description that follows clearly indicates the Filling of the Spirit, and most beautifully points out the change from feeble self-effort to ardent love service.

is to draw them to Himself, but they make a different use of His mercies. They rest in His gifts, look at the appropriate them to themselves, and thus give place to vanities, self-complacencies, self-esteem, and preference themselves to others.

The characteristics at this stage.

These souls are beautiful as regards themselves, and greatly help others, yet they often exact too much from them and are "tried" by their inconsistencies. *They are unable to help weak souls according to the degree they are and consequently often put them out of the right path.**

Souls who have thus been taken hold of by God possess so much (and that so decidedly from Him), that they do not believe there is anything greater. They have much more difficulty in entering the life of pure faith than the feeble ones, for they are loaded with spiritual riches.

They are firm in their opinions, and as their grace is great, they are the more assured concerning them. They are discreet and prudent, and carefully guard themselves from taking any wrong step. They often enjoy "interior silence," a delightful peace, and communings with God which they can easily describe.

They use the terms of death, and they do truly "die" as far as their own efforts are concerned, to the world as to all exterior things, but they have *not died to all interior possessions*, so as to possess nothing excepting as in God.

They desire to be "nothing," and to have deep humility but this is more in the sentiment and not in the real inward meaning of self-effacement, for this sentiment and partial knowledge sustains the soul in its own life (Luke xiv. 26).

Some souls in the "way of light" do not enjoy their abundant gifts, but simply a deep-seated strength and gentle, peaceable, pervading love. Such are skilful in covering their subtle faults from themselves and others, by making for them some good excuse.

These rich souls do not often reach God as their only centre whilst in this world. They are too loaded with His gifts, and few have the courage, after possessing so much to consent to (apparently) lose all. *Esteem of our own spiritual possessions is an obstacle harder to be overcome than the greatest sins.* God never violates our liberty, and so He leaves these souls to take pleasure in their own sanctity.

How to help these souls.

They need the heavenly vision of a deeper life in God far beyond all this. They need to know that God gives them so much in the way of gifts *because of their weakness* rather than because of their strength. They should be gently led from the sensible (*i.e.*, conscious) life, to rest upon the Divine life†; from the "perceived" (visible), to the very certain "darkness" (*i.e.*, apparent blindness) of pure faith. They should be encouraged to lay no stress upon all their experiences, nor to look at their gifts and graces, so that they may not rest in them for a moment but to pass beyond them to the Giver (*Phil. iii. 10; 1 Cor. viii. 2*).

**i.e.* By expecting them to "see" or "accept" spiritual things which may be beyond their capacity at the time.

†Simply 2 Cor. v. 7; 2 Cor. iv. 18. In the maturity of the spiritual life what seems "darkness" to the consciousness, becomes clear light to the eyes of faith. We look at the things "not seen" by the physical eye, nor felt by sense. "We walk by faith, not by appearance" (R.V.m.).

THE WAY OF FAITH.
(The history of the "torrents.")

Souls of the third class.

These are like Torrents which have their source in God, and enjoy not a moment's rest until they are lost in Him. Nothing stays their progress, and they run with a rapidity which strikes fear into the boldest. They are drawn from among the feeble ones (the first class), or from the souls in the "way of light" when any of these have courage to part with their rich experiences and to press on to know God.

The first degree.*

God commences His work in a soul by causing it to feel the estrangement from Himself. It is given a true grief for its sins, and sees a rest in God afar off, the sight of which re-doubles its restlessness, and increases the desire to reach it.

It seeks at first in outside means what it will never find except within. The wound is in the heart. Unsatisfied, these souls become more eager, and struggle with all in themselves that hinders, but the fight only increases their sense of helplessness.

In the mercy of God, help is sent them, and they are instructed to seek within what they have looked for without ; at last they find they have the treasure within them that they sought afar off.† (Gal. i. 15-16).

The experience of the soul.‡

It is now nothing but ardour and love ; all earthly pleasures are not comparable to one moment of the joy it tastes. Its prayer is uninterrupted, becoming so ardent that it cannot contain it. Its senses (i.e., feelings or sensibilities) are so much centred, and its recollection in God so strong, that it would fain be in perpetual solitude with its Well-Beloved ; for it is not sufficiently established to be undisturbed by ordinary conversations, so it is disposed to shun them.

The Well-Beloved is so manifestly in possession that He rapidly reproves for an idle look or hasty word, and it changes more in one day than in years before. It seems as if sentinels were placed over all the senses, and as if it were no longer held to earth, so much does it feel detached therefrom.

The soul is so full of what it "feels," that it would fain impart it to the whole world. Its words are all fire and flames, and it is fertile in beautiful thoughts ; full of deep lively feelings ; all reasonings are swallowed up in ardent love, and one word from God awakens afresh the love that burns it.

The soul at this time experiences a vehement desire of suffering for Christ, and longs to satisfy Him. It is disposed to think itself at the summit of the spiritual life, and sees nothing more to be done than to enjoy (and give forth) the good it possesses.

Note : This first degree of the *Way of Faith* lasts a long time, and there are many souls, who are admired of all mankind, who do not go beyond it.

* The history of the soul is here re-told from the beginning of "conversion," under the figure of "Torrents," and the remainder of the book describes the progress of the Torrent toward, and into, God as the Ocean. The "first degree" seems to comprehend the initial turning to God, and the revelation of Christ within the heart by the Holy Ghost.

† i.e. "The word is nigh unto thee, in thy mouth and in thy heart : that is, the word of faith which we preach" (Rom. x. 8). The writer is describing true conversion ! "Repent . . . remission of sins . . . receive the gift of the Holy Ghost" (Acts ii. 38).

‡ The description now given coincides in many points with the "Way of Light." In both it describes what is really the "Filling of the Spirit."

The secret faults in this degree.

The soul has a certain self-esteem, which is deeply hidden, and a secret contempt (i.e., "pity"), for others not in its own experience. It is prone to be scandalized at their faults, and is *hard toward them*. It has a secret pride, so that it is troubled most at faults committed openly, for it would fain be faultless.

It maintains a reserved bearing to others, and claims to itself the gifts of God, forgetting its own weakness ; loses its self-distrust, speaks rashly, and has a subtle desire to attract notice.

Although all these faults and many others are to be found deeply hidden, the soul is unconscious of them, and it even appears as if it had more humility than others, for at this stage it seems able to conceal its defects. If it falls into some visible fault it is beset with a swarm of self-reflections* and when there comes any spiritual dryness it is dejected, discouraged and distressed, immediately believing that it has lost all. It then endeavours to do all it can to regain the Presence of God.

It is so attached to its religious exercises that it prefers prayer to duty, and it is unyielding to those around. It is too ready to judge them, thinking it "waste of time" to enter into their interests and give them pleasure. (See Rom. xv. 1-2.)

It observes austere silence at times, and at others is apt to talk without end about the things of God. It may, under the pretence of obligation, impose upon itself unnecessary actions,† and thus fulfil its own will instead of the will of God.

The testings of this degree.

When dryness begins the senses experience pain in remaining long in prayer, but the soul must be firm in not shortening its time of waiting upon God.

The strength of the soul is not equal to bearing such a trial for long, so that the Lord manifests Himself quickly again. He will gently teach it to let Him go and return without being disturbed.

After the intense joy of His manifested presence, the bereft soul is disposed to fight hard against His withdrawal, but in reality it is its "own" satisfaction it seeks ; it loves for the pleasure of loving. *It is the "own" in its most subtle form in relation to Christ that now needs purifying.* The soul is willing to suffer, provided it has the manifested presence of the Well-Beloved, but it must learn to be faithful without any sign that He is pleased. It must be true without being so for reward !

The soul honestly seeking to know God, and willing to be taught of Him, is soon caused to know wherein it comes short. It has no peace, even in peace itself, until it follows on to know the Lord. The torrent cannot rest short of the ocean. With a ceaseless cry after God, He leads the soul on, and it enters upon the next degree, in the Way of Faith.‡

To be continued.

* i.e. Thoughts dwelling upon self. It turns toward self, instead of toward God for His searching and cleansing (1 John i. 9).

† i.e. "I must do this or that." Pliability to the slightest indication of His will is needed, to walk faithfully with God.

‡ Here it must be emphasized that, whilst the soul is passing through the transition from the life of conscious fulness into the walk of pure faith, and the depth of calm of the life wholly centred upon God, through all the painful alternations in experience, walking in obedience (1 Peter i. 2), it must anchor upon the Faithful God (Heb. vi. 17-19) and maintain its access to Him and communion with Him through the precious Blood of Jesus. It is always "accepted in the Beloved" when it draws near in full assurance of faith (Heb. x. 19-23). It will then be kept free from all "oppression of the enemy," and overcome him and all his accusations "because of the Blood of the Lamb" (Rev. xii. 10,11).

Warfare Notes for Young Christians (iii).

"Be ye steadfast, unmovable, always abounding in the work of the Lord."—1 Cor. xv, 58.

RIGHT from his first appearance on the barrack square to his final testing on active service a soldier must learn to "STAND STEADY."

It is probably his most vital lesson, and the consequences of his ability to do so are far-reaching in effect. Wavering is infectious. One man uncertain of his position throws out a whole movement on the parade ground, while one man seized with a panic in action may cause widespread disaster.

"Morale" and "steadiness" are closely bound up together. It is the troops which are imbued with the greatest confidence in their ability to win that stand firmest in battle. They know they can trust their leaders, rely on their equipment, and most important of all, have the WILL to be victorious. It is this DETERMINATION that gives them victory, and this confidence that enables them to "stand steady" however the battle may APPEAR to go against them.

"Thanks be unto God, who giveth us the victory through our Lord Jesus Christ," writes the apostle, following it immediately with "Therefore, my beloved brethren, BE YE STEDFAST."

Paul KNEW he could trust his Leader. "I know in whom I have trusted" (2 Tim. 1, 12). He knew he could rely on his equipment. "And the grace of the Lord abounded beyond measure, with faith and love, which is in Jesus Christ" (1 Tim. 1, 14); and he had the "will to win." "I press onward towards the mark" (Phil. 3, 14).

It is the same with David as he goes down into the valley to meet Goliath. Humanly everything is against him. "And the Philistine came on and drew near unto David and when . . . he saw David he disdained him . . . and said . . . come to me, and I will give thy

flesh unto the fowls of the air and to the beasts of the field." David "stands steady." His reply shows the reason of his confidence. "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee IN THE NAME OF THE LORD OF HOSTS . . . this day WILL the Lord deliver thee into mine hand" (1 Sam. 17. 41-46).

You cannot expect to "make war" on the Dragon and be immune from attack; and in these days it may often look as if circumstances must overwhelm us, as if the difficulties really are too great, the enemy's inroads more than we can face. Delayed answers to prayer and sudden difficult situations are permitted to drill "steadiness" into you. You dare not waver, or give way to panic. "Be ye steadfast, immovable."

"Always abounding in the work of the Lord." Here is a prescription for, as well as an accompaniment to "steadiness." "Redeeming the time or "forestalling opportunity." Eph. 5, 16 is the attitude which is the birthplace of real steadiness, it is the outlook which places kingdom interests always, in every circumstance, before personal feeling. It is intensely "overflowing" with a zeal (Psalm 69, 9), that "He shall see of the travail of HIS soul and be satisfied," which makes every enemy onslaught, and every adverse circumstance an opportunity of "standing steady" and proving the faithfulness of God. This is the "will to win."

During the Great War there was often a call for troops, who were willing to face the impossible. "With God all things are possible," and "all things are possible to HIM that believeth."

"He stedfastly set His face to go up to Jerusalem." Jerusalem meant Calvary to Him, but Life to us. Death working in you MUST mean life to others. "THEREFORE, my beloved brethren, BE YE STEDFAST." J.C.M.

Judges 7:21

Tested Before Trusted.

"They stood every man in his place round about the camp. . . ."—Judges vii, 21.

THESE words describe the trusted position given to each of Gideon's three hundred in the Lord's battle with the foes of Israel. How very easy it sounds! They were simply given trumpets, empty pitchers and torches, and told to STAND WHERE THEY WERE PUT round about the camp. But it was not such a simple thing as it at first appears to be. Every one of these men had been SEVERELY TESTED before they were trusted! If one of them had failed to obey, and FAILED TO STAND, they would have destroyed the whole plan of the Lord for the deliverance of His people. The special equipment each needed was (1) deliverance from all fear, (2) implicit obedience to orders, and (3) power to stand alone.

To realize the necessity of these three qualities we need to grasp the Lord's plan of campaign. Picture the position. A valley filled with the enemy, "like locusts for multitude" (Judges vii. 12), with merely three hundred men set around this vast camp in the dead of night. They were divided into three companies of one hundred each, but each company again separated into units, for "they stood EVERY MAN in his place round about the camp." Surely they needed entire deliverance from every trace of fear, faithful obedience to orders in accurate detail, and power to stand alone in the dark, with no support from the presence, or the voice of a fellow-soldier!

The Lord knew what He was going to do, and therefore tested the men He could trust. The sifting at the waterside was to get rid of the fearing ones. Since each man had to stand alone in the dark at night, with the foe all around them, how could they but fail and flee unless they had been tested beforehand? They must be able to stand alone at night, with no fellow-soldier near, and with no carnal weapon to fall back upon, but only an empty pitcher and a torch! The Lord had also to get the "fear" out of Gideon! The leader had to be free of fear as well as the three hundred.

A man fearless of the foe becomes fearless of men's judgment. When the victory was won, how some of the men of Israel misjudged Gideon? "The men of Ephraim said unto him, 'Why hast thou served us thus, that THOU calledst us not when thou wentest to fight with Midian'?" (Judges viii. 1). But Gideon quietly answered, "What have I done now in comparison with you?" What a rare picture of utter selflessness!

He did not say, "It was God who put you aside. It was not I who left you out"! All who would be trusted standard bearers to-day in the Lord's battle, must be ready to be misjudged, and to be held responsible for plans of campaign initiated by God, in which they are but soldiers under orders. Like Gideon they must be content that Israel gets the victory, and God the Glory, whilst they themselves are reviled—or slain—their crown of glory reserved for that Great Day when every man will have his praise from God.—J. P.-L.

The Lord's Watch.

Will all who write for prayer, kindly note the following instructions for application to the "Lord's Watch."

1.—All requests for prayer to be addressed Mr. J. C. Williams, "The Lord's Watch," 4 Eccleston Place, London, S.W. 1.

N.B.—It is important that all letters are clearly marked on the envelope "The Lord's Watch," if they are to be kept strictly confidential.

2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need.

3.—Requests should be written on a separate sheet of paper with no name or address given on the paper.

4.—With every request send a stamped envelope for acknowledgment (Missionaries on foreign service excepted).

5.—It should be clearly understood that all who ask prayer, join with the "Lord's Watch" intercessors in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lxxvi, 18. James iv, 3.)

6.—All communications will be kept in sacred confidence, but no anonymous requests can be dealt with.

Note.—Hitherto, all expenses in connection with this ministry have been met from the private purse of Mr. Williams, with the exception of an occasional gift from a correspondent. The increase of the work now involves an increase of expense, from the secretarial standpoint. Will applicants to "The Lord's Watch" kindly remember this, and enclose a small amount towards these expenses, as they may be able.—Ed.

From Our Readers.

Gleanings from Letters.

Can we "claim" souls?

"It has somewhat perplexed me to hear so many "claim" souls, for it seemed presumptuous and against the Sovereignty of God, but that dear Cook's experience fired me, and in utter, blind faith, I dared, last night, to test the Lord (in all reverence and humility), and "claimed" for Him, and in the Name of Jesus and on the ground of His Redeeming Blood, a soul long enslaved. Then through the verse of a hymn this morning and the light of the Holy Spirit, all the perplexity vanished, and clear as day God shewed me what it is to "claim" from the enemy-usurper, what is Christ's by Blood-bought right. The presumption is in Satan who holds them, not in those who by faith, prayer, and witness would set them free. How could I have got so foolishly muddled? Christ's soldiers are not only freed for their own salvation, but to be sent by their Captain to free others, as soldiers in an earthly army are sent to the relief of the King's subjects in a besieged city."—M.E.W.

How to "stay" the mind on God.

I remember once, down in the depths, the Lord gave me the word "Thou wilt keep him in perfect peace whose mind is stayed on Thee." But my "mind" was just the very part of me that I couldn't "stay" anywhere! So I "chose" in cold blood that it should be stayed there—and (to my faithless astonishment)—it worked! De profundis—that is where we find the gold-mine of God.—M.G.

The Silver and the Gold.

"I am an evangelist, and a collector for a Society . . . and do a lot of house to house visiting. I remember you saying at one of your meetings to claim the money for Christ's work. Well, I have put this into practice. I claim the victory of Calvary over the money the Usurper has in his power, and I find the Holy Spirit works with me . . . I have had people refuse to give, and then after I have gone a little way, they have come after me and given me something for the work. The word I stand on is this: "The silver and the gold are Mine, and the cattle on a thousand hills." I plead the first part of this word for the loosening of the money for God's work, but I have had no need to ask for the 'cattle' at present . . ."

Deliverance from Oppression.

"I have wanted to tell you your advice works. I got 'War on the Saints' at the bookstall on one of your first meeting days, and read every word of it . . . and it was a real revelation. I recognized Satan's working from your descriptions, tried the vigorous verbal casting out in the Name that is above every name, on myself, and the agonizing oppression was lifted instantly. . . ." J.G.

"Resist" and the enemy will flee (1 Pet. v. 7).

"Words fail me to tell what *The Overcomer* and all the other literature has meant to me. The 'War on the Saints' was placed in my hands by a friend, when I was almost ready to give up the "good fight of faith," not realizing the 'devices of the enemy.' As soon as I began to read the book my eyes were opened, and I saw what was the matter, and I began to 'fight' again, and after a hard spiritual battle I won out in Jesus' all powerful Name . . ."—C.A.S.(U.S.A.).

Sleeplessness removed.

"I want to say how the literature has helped me, especially 'War on the Saints' . . . After Christmas I suddenly could not sleep, and I couldn't account for it . . . People said, Was I worrying over anything? After a few weeks of it, a friend of mine said she thought it was the devil! It was like a rope to a drowning man, because I *knew it was the truth*, and after I got the book 'War on the Saints' I discovered the ground I had given . . ."

I am very grateful to you for making known the victory the Lord gained for us over Satan, because we can take the position of victory and resist, and as He put off from Himself the principalities and powers, and made a show of them openly, triumphing over them, so can we. It all clears up other things I could not understand on their occasions. Whenever I got down on my knees to pray it was as if there was a great stone wall in front of me . . . The first time it only lasted a day or two, but the other times much longer. I suppose I must have resisted it, because it went, but aimless fighting is not much good, in these evil days . . ."—A Reader.

Appearances of the Dead.

"Just lately I have been called to pass through the trial of parting with my precious husband. The Lord was blessing, and setting open doors before us. He had been out on his Master's business, and I was preparing to join him when he got a chill, then pneumonia set in, and he was in a few days taken to be with Christ . . . How the enemy has tried to break in. You said we must not accept, 'under any specious plea,

the appearances of loved ones who have died, although coming apparently clear of all Spiritistic conditions, for nothing can ever be true or right for the child of God that is contrary to His Word.' One morning, as I awoke, just for an instant a shadowy form appeared, which I at once knew was the enemy trying to deceive—it was only for a moment and I believe was permitted that I might know how God's dear ones are tried. Everything within me went against it, and I stood with Christ in victory . . . A few days afterwards, this letter reached me from a friend. She wrote that she had seen my husband and said:—

"Those who pass out of the body are often with us. I have seen Mr. — twice during the last couple of weeks. . . . Shortly after your card came to us, he appeared, looking oh! so bright and happy. 'I'm happy, happy,' he said, 'I have not ascended yet. Tell — I am happy. I am going to her now.' He went away, and I wondered if I had got the name right. . . . A day or two later he came back. I was unable to take down his message at once, and he was very urgent. 'I will be brief as possible,' he said. I will copy it just as I wrote it while he spoke:—'It is urgent, or I wouldn't bother you at all. . . . But she is contemplating a step I cannot approve of. What it is I cannot tell you, it being her business, you know, but I wish you would tell her not to do this thing. It can only result in further unhappiness. . . . I wish you would tell her quickly. She may not heed you. I don't know that I would have, had you offered me a message from the dead a while ago. I know now that there is communion between those of heaven and the people on earth, though few realize it, comparatively speaking. Tell her my only concern is for her—that I am happy—happy—and I want her to be happy too, as far as may be on earth.'"

"I am no 'spiritualist,' but I have long believed in the 'communion of saints,' and have seen many who have passed out of the body, and conversed with many. . . . Ask the Lord about it. I am always willing to stand that test in matters of the sort. . . ."

I have written faithfully to this friend, giving her God's Word and I pray she may take the warning and get delivered . . ."—A reader in Canada.

Note: Letters which come to me show that numbers of God's children are accepting similar appearances under the deception of the "Communion of Saints." "I am no 'Spiritualist,'" they say. Let them prove the spirits by asking the question given in 1 John iv, 2. Standing on the ground of the Atoning Blood of the Cross (Rev. xii. 11), and they will soon find that the "appearances" will cease. This is the "test" given in the Word.—Ed.

Brief Replies to Correspondents.

E.E.L. (Australia).—I have just come across your letter among my papers and just say here how sorry I am to have overlooked its acknowledgment. Your description of the state of things around in the "religious" world finds its counterpart everywhere. It simply means that this Age is closing rapidly as foreshown in the Scriptures and the Lord's own children are ripening ready for His appearing. Let us lift up our heads for our redemption draweth nigh.

R.L. (India).—You ask for some news of Mr. Evan Roberts "for the sake of those who pray for him." Mingle praise with your prayers that he is much better in health and moves helpfully among the Lord's people.

J.H. (Holland).—Yes. You "may believe now" that you are "crucified with Christ," according to 2 Cor. v. 15. Your faith is to rest upon God's fact declared about Calvary, and not upon your inner conscious experience of it. When you rely upon Christ's finished work, the Holy Spirit can work in you the result but not until then. You want His "witness" before you believe God's word, but you will not get it. The "word" has come to you "in the power of God" by the fact that you see the truth and feel your need. Do look away from yourself and trust God to make true what He has written.

L.R. (South Africa).—Yes, it is written "children, obey your parents in the Lord" and I recognize the difficulties you mention. The key to every personal problem lies always in Gal. 2, 20, in the "no longer I" message, and the consequent reliance upon the Living Indwelling Christ to give His own Spirit to His child and wisdom every moment in all difficulties. There is no other way for the believer. 1 Pet. ii. 19-24 is the pattern for all and 1 Pet. iv. 1 shows that this way of action is a real "armour" in daily life.

D.M.J.—Yes, I remember my conversation with you quite well. Do not forget that there is a spirit which corresponds to every manifestation of the "flesh," e.g., jealousy is of the evil nature and there is also a spirit of jealousy. This may explain what you say about those who fall into sins of the flesh and seem unable to lay hold of victory. If a spirit is also at work it needs dealing with as well as the "flesh" crucified (Gal. v. 24).

E.V.L.—You are quite right. As you say, it is possible to have "overcomer teaching" without the "overcomer spirit." It is very sad that so many take hold of truth with their minds only, not recognizing that even in the matter of truth the "flesh profiteth nothing." Dr. Andrew Murray in the book *The Spirit of Christ*, makes this clear. He says, "A man may be truly converted and yet not know to what extent it is his natural mind with which he is" holding the truth of God. He adds that this also is true of "truth which has once been taught us by the Holy Spirit," but which "having been lodged in the understanding" is then "held simply by the memory" and hence can be without power. The manna in the wilderness illustrates this. It had to be gathered fresh. The second day it was useless. So all "truth" needs the fresh quickening of the Holy Spirit. If it is "lodged in the understanding" only, even though given by God at the first, it is lifeless and powerless to quicken others. Also do not judge too superficially of the results of the "Mission." Remember the parable of the sower, and the fact that the seed sown sometimes disappears, to spring up later on.

MRS. H.L.B. (U.S.A.).—You need to place 1 Tim. 2, 4 and Rev. xxii. 17 alongside of the verses you refer to. The truth of God is so vast that it must be broken up and declared from many points of view, for finite minds to apprehend even in a small measure. I assume that you have some deep personal need at the back of your question! John iii. 16 is sufficient to reveal the heart of God, especially in the light of 1 John ii. 2. Better take hold of these passages in simple faith and then 1 Peter 1, 2 will be clear to you in due time.

MRS. S.R.—I am struck with your request to give some "words" for use in time of conflict. This was Dr. Andrew Murray's way, e.g., "In time of trouble, say" A correspondent once wrote me that some anti-Christian cults were using this method and thus helping people considerably. It is possibly because many find it so difficult to put what they learn into concrete words. You ask how to apply practically the truth of "life triumphant over death." Would it not be by taking as your own, and using as your own, the very words of Scripture, e.g., "Let the weak say 'I am strong,' or 'I can do all things through Christ . . .'" (Joel 3, 10; Phil. 4, 13). It seems that many depend too much upon "understanding" the Word, rather than using the "Word" as the vehicle of life and spirit and power for every aspect of need. Why not take the prayers of Paul and use them as our own? "Prayer-meetings" would then be full of life and power. Try it.

M.B. (Egypt).—What you write shows the need of the children of God at this time learning how to forestall the attacks of Satan and his emissaries upon them. We have long been proving that since the "Kosmos" is rapidly progressing toward the conditions foreshadowed in Rev. xiii, every one whose "name is in the Lamb's Book of Life" (i.e., those who rely upon the Calvary Sacrifice and all its results), will find circumstantial opposition and difficulties (see Rev. xiii. 17), increased a thousandfold. Therefore just as the Blood sprinkled upon the door posts in Egypt was a protection from the destroyer, so the Precious Blood of Christ now appropriated by faith is a token to the Satanic powers of the protecting power of God through Calvary.

J.M.C.H.—I am sorry, but I am unable to do anything in the way you mention. Many requests of a similar character come, but we must keep steadily on in the ministry of truth committed to us. Your own experience is a proof of the need for the persistent unveiling of the Satanic onslaught upon the Church of God at this time. Alas, that you have to say that the "work was smashed up," and that only after years of "loss and worry" you have discovered the truth that we do not "war" against "flesh and blood." May you make up for lost time by a powerful aggressive war against the invisible powers, in the power of the Holy Ghost.

E.A.H.C.—I am sorry you misunderstood my reference to "Spiritual Healing," in the January *Overcomer*. I have myself been healed of tubercles in the lungs, so that a specialist said they were "extinct volcanos," and only two years ago a dangerous haemorrhage of the lung was healed instantaneously, so that no trace appeared afterwards, and I was speaking at a Conference within a month. I mention these two instances out of many to show you that I know for myself God's healing power. But it cannot be denied that we are truly in perilous times when "signs and wonders" are being wrought by Satan. My one purpose is to help God's children to discern the true from the false, and there is only one way according to the Scriptures, and that is to recognize that Satan's deep objective is to eliminate the power of the Blood of Christ, and the power of the Cross, which brings about regeneration and victory over sin and Satan. All true "Healing" comes from our Risen Ascended Lord via Calvary. I cannot accept any miraculous phenomena on any other ground but the "Blood of the Lamb." Rev. xii. 11, is the one weapon for to-day. May you use it. I rejoice in all that you say, if it will bear the test of this Scriptural touchstone.

H.L.—You ask me to more fully explain the "dangers" connected with what is called the "Bride teaching," referred to in a footnote in the January *Overcomer*, as you think there may be some truth connected with it, and that the subject should be dealt with. I am not able to do this as my knowledge is limited and only obtained from a few letters. In response to the footnote I refer to, a correspondent writes: "I believe the fallen angels are appearing already in a very real way in connection with what is termed the 'Bride teaching.' I know of three different methods of working and the Lord has used me to deliver one or two and to help others caught in its meshes. The deception is cruel and unless delivered, ruins body, soul and spirit and souls dare not speak until it is too late. If you know of any I could help, I should be glad . . ." If you are in real need of this help I will put you in touch with my correspondent.

W.T.E.—I deeply appreciate your letters in connection with the paper in the January "Overcomer," entitled "Undeceived." I did not think that any would misunderstand my purpose in giving it, but would thank God for the manifest way the Holy Spirit was dealing with the victim of Satan, and pray that all in similar bonds might be delivered. I cannot look upon such souls as "cranks" or "fanatics." Every member of the Body of Christ ensnared by Satan should be to other members a burden of real concern. Letters of deep gratitude for the paper have reached me. A Minister's wife, writing from the Pacific Coast says, "That experience in the January number, 'Undeceived but not Despairing,' gives just the light that is needed by hundreds of persons who are similarly deceived, and as a preventive to others who are menaced by the same danger of being ensnared. Along this Pacific Coast the working of Satan is appalling; and so few appear to understand the source of the 'manifestations,' and the extreme difficulty of being wholly delivered from these inner workings of Satan, once he gets possession."

I fully purposed giving further light on the subject in this issue, but it is so large, and needs dealing with from so many points of vision, that I cannot get the necessary time for doing so at present.

(Will F.P. please accept this as a reply also.)

Communications, pamphlets, etc., also acknowledged, with assurance of attention to all requests, from:—S.E.V.; C.B.B.; A.D.N.; E.J.; W.J.M.; M.W.S.; J.B.; M.J.; A.M.H.; W.F.A.; A.A.D. (per Secy.); F.A.S.; J.L.; E.T.; MRS. T. (Scotland); T.D.L.; S.A.P.; G.J.; S.P. (Ireland); E.T.; K.B.; H.B. (U.S.A.); C.C.; H.L.; E.B. (U.S.A.); MDLLE. L. (Swiss); C.W.; H.H.; H.A.F.; A.L.C.; J.W.W.; L.A.V.; W.S.S.; D.M.C.C.; E.E.W.; H.H.; A.G.R.; G.P.J.; F.H.C.; L.S.W.; A.C.; M.V.S.; E.K.; M.E.W.; K.J.; G.A.C. (U.S.A.); M.C. (Rhodesia); W.S.F.; M.B. (Egypt); K.B.; C.K.C.S. (China). So glad to hear; E.S.G.; MRS. E.B. (U.S.A.); N.L.; A.E.L.; MRS. J.M. (China); A.G.R.; A.H.; E.P.; H.B.; M.A.M.; R.C.W.; F.S.J.; C.M.G.; V.O.J.; S.S.; E.R.; G.O.J. (U.S.A.); R.J.R.; G.E.N. (Swiss); L.K.G.; M.G.; M.W.; W.T.E.; C.G.; MISS H.; A.L.L.; T.T.E.; L.T.; M.E.F.; A.E.J.; C.B.B.; A.J.H.B.; E.A.H.C.; F.P.; P.C.F.; G.J.; C.A.S.; M.P.H.; S.W.T. (Canada); E.P.G.; O.B.C. (U.S.A.); N.W.; E.J.P.B. (B.C.); W.T.E.; T.P.; D.M.G.; MRS. M.M. (Canada); J.N.; A.W.; S.C.; K.W. (Africa); J.A.H.; J.L. (Canada); F.P.; K.J.; J.J.O.; F.R. and G.C.; B.W. (China); MRS. A.S.; K.M.; A.E.B. (U.S.A.)

A FRIEND (S. Africa). I have safely received your letter with £1.18.0 enclosed for transmission to China. This will be done according to your wishes. C.H.—10/- for Thankoffering Fund and 10/- for the issue of *The Overcomer* acknowledged here by request.

Will all who have sent poems and MSS. accept my warm thanks. Helpful as many are, our space is too limited for using but very few.

Notes from the Bookroom.

From all directions grateful letters are reaching us, thanking God for the re-issue of "The Spirit of Christ," by Dr. Andrew Murray. A teacher in a Bible School in America says that she used it as a text book thirty years ago, and in the intervening years nothing in it has ever had to be "unlearned"! From the Mission Field a Missionary sends for a few copies for the purpose of lending to native pastors and evangelists, whilst others are sending copies to Ministers and others, in other lands.

A correspondent writes how rejoiced she was to re-read the message on "The Glorious Secret," given in our January pages. She recalls what a revelation it was to her and what a blessing it was in her life when it was first published. It was especially written for young Christians, who asked to have the meaning of Gal. ii. 20 simply explained. As the need for this is once more apparent to-day, our readers will be glad to know that it is again obtainable in booklet form, as No. 1 of a new "Pathway" Series. (Price 1/6 per 12.)

The demand for the little leaflet, "Reckon!" by Mr. Evan Roberts, has necessitated a new (fourth) edition of this helpful message. It can be had from the Bookroom, with another leaflet on "Why should the Church pray?" at 3d. per 12, or 1/6 per 100.

All the remaining copies of "The Leading of the Lord," issued by Messrs. Morgan & Scott, have now been taken. We shall hope to re-issue this shortly.

The reprints from the October and January issues of *The Overcomer* entitled "The Victorious Aspect of Calvary. Is it the Key to Revival," and "Satan a Defeated Foe," have been in wide demand, some forty thousand are now in circulation. Copies are still obtainable at the nominal cost of 1/- per 100; 1/2 post free.

"GOD'S PLAN OF REDEMPTION: The Gospel from a Biological Standpoint," is still in wide demand, and the second British Edition steadily making its way as a valuable weapon in the conflict with the apostasy.

There are still in hand some copies of the remarkable Charts (which we have named "Redemption Charts"), which were printed separately from the book. These would be of great assistance to any Bible Class teacher giving lessons from the book. Reduction for quantities of not less than 50, 1/- per dozen, post free.

(These Charts can also be obtained as Lantern Slides.)

Please Note.

We are having so many requests for the placing of various Booklets and Books in the Bookroom, that it is necessary again to say that it is not our intention to have in connection with the ministry of *The Overcomer* a "general" bookstore. We can only supply what is now known as *Overcomer Literature*, together with a few others directly bearing upon the truths set forth in our pages, as well as some special book, such as "God's Plan of Redemption," and now "The Spirit of Christ," by Dr. Andrew Murray, which the Lord enables us to specially send forth as containing "present truth" for the need of the hour.

Our object in this limitation is that we may not be diverted in any way from concentrating all our strength and time and resources upon the one central message of the full-orbed Gospel of the Cross, with all that it means to the whole Body of Christ, in preparation for the Lord's Return.

We hope ere long to be able to supply the German copies of "War on the Saints," and "Soul and Spirit," as well as some of the new issues of "Soul and Spirit" in French now being prepared by Madame Brunel. "War on the Saints" in French as also "The Cross of Calvary," is already in hand.

Books Received.

We are obliged for numbers of Pamphlets and Books which we regret we cannot give space to call attention to in our pages. We have only room to refer to the new issue of "Songs of Victory" (music 3/6, 4/- and 4/6. Words only, 6d. and 8d.), from Bright Words Office, 282, Morrison Street, Edinburgh.

"Le Vainqueur." (The "Overcomer.")

A 16-page paper issued occasionally, as funds permit, consisting entirely of articles from "The Overcomer" translated into French. Edited and issued free by Mr. H. Johnson, 41 Rue de l'Ermitage, Paris.

The "Word of the Cross" Bible Booklet.

This little Booklet was compiled by Mrs. Penn-Lewis, in 1908, and consists of 16 pages, 3½ by 2 inches in size, with pale blue cover. It contains in the words of Scripture the Message of Calvary in its fullest aspects, both for the sinner and the saved. It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

Permission has been given to MR. STANLEY USHER (The *Word of the Cross* Evangelist) to issue the *English Bible Booklet* at his own cost. He will supply them FREE to all who apply to him (by post only), at 25 High Street, Manchester.

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The Message of the Cross in Other Lands.

The Overcomer Literature Extension Work.

SWEDEN.

We are now able to give fuller particulars of the issue in Swedish of *The Overcomer* by Mr. Gustaf Fredberg of Toreboda, Sweden ; once a Missionary in China and now Deputation Secretary of the Mission associated with the China Inland Mission. Our brother has entitled the paper "*Korsets Budskap*" (The Message of the Cross). It is to be published *quarterly* (and not monthly as stated in the January *Overcomer*). The first issue of October 1924, was sent out free of cost to between three and four thousand believers, mainly preachers and teachers. The second number is just to hand. The subscription price of one and a half Swedish Krona (about 1/8 in English money), to be paid in *Sweden* through the Post Offices. The article, "How deep shall the Cross go ?" printed in *Korsets Budskap* in October, is now issued in Booklet form (paid for out of our Extension Fund).

Mr. Fredberg earnestly asks prayer for this witness to the message of Calvary to the people of God in Sweden. He says that the "enemy is trying hard to hinder."

INDIA.

With thankfulness we have received from India a quarto page leaflet headed "Reprints from *The Overcomer*, giving in a most effective way the article in our October issue, "The Victorious Aspect of Calvary. Is it the Key to Revival," and on the fourth page the brief message, "The Last Half-Hour," which numerous letters from our readers testified to as being signally useful. Six thousand copies have been printed.

Our readers will also rejoice to know that a "Presentation" Edition of "*Soul and Spirit*" (together with "Soul Force versus Spirit Force"), printed in Calcutta, is now in the Press, to be sent out to Missionaries and Christian Workers throughout India, on payment of postage only. The cost of this book is being met from our Extension Fund. Mr. Watkin Roberts, of "The Evangelical Literature Trust," (N.E.I.G.M.) with whom we have been collaborating in Literature for India for over ten years, writes that the edition of the "*Cross of Calvary*," issued in the same way, is now running out, and as it is of such vital importance to the Lord's work in India in view of the prevailing "Modernism," he hopes we shall be able to publish another edition in the near future. This is for the Lord's stewards to consider and to write us in due course. An India correspondent writes regarding the issue of "*Soul and Spirit*," "Its publication at this time of crisis will affect the whole harvest field in the Far East : India, China and the Islands of the Sea"

SOUTH AFRICA.

With thankfulness we hear of the translation into *Kaffir* (for free distribution to native Christians and workers) of the Booklet, "The Work of the Holy Spirit." The Translator writes : "English copies have been given to native ministers and leaders of different tribes and languages and more could be made good use of. One said, 'It is a splendid thing . . .'" *Pray.*

GERMANY.

We have received the second number of "*Überwinder*" (*The Overcomer*) in German. The Editor writes of great need for *prayer* to make way for the truths in its pages, and for the removal of many *circumstantial* difficulties which to us in England seem almost incredible. We can only most earnestly ask *increasing* prayer for our brave sisters in Christ in the carrying out of their commission. We may be able to say more in our next issue. "*Wachen auf den Heiligen*" is still in the Press, meeting all kinds of hindrances to its completion. Let us remember Ephes. vi. 12 and *Rev.* xii. 11.

Editor of "The Overcomer."

Donations for this Literature Extension work may be sent to the office of "The Overcomer," marked "China," "France," "India," "Germany," "Japan," as the case may be. All remittances should be made payable to J. Penn-Lewis. Bankers: National Provincial Bank of England. Money Orders (only) on Ebury Street Post Office, London.

SPECIAL CONFERENCE NUMBER

Volume
vi.

July
1925

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*"The Victorious Aspect
of Calvary."*

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*Published (D.V.) Quarterly on the first Thursday in
January. April. July. October.*

For terms of issue, see inside cover.

THE OVERCOMER.

EDITED BY MRS. PENN-LEWIS.

Vol. VI. *New Series.* JULY, 1925. Number 3.

Published Quarterly on the first Thursday in January, April, July and October.

The paper is issued with no specific charge. Readers contributing toward the cost of publication as enabled by the Lord. Centre Distributors.

Several of our old "Centres" are asking if they may resume their labours, and numbers are doing so. They are at liberty to accept contributions from those who receive the paper, and forward to the office quarterly.

N.B.—*Changes of Address.* No alterations can be made during the last fortnight before issue, when all the wrappers have already been prepared. Readers are asked to kindly assist the workers by care in this matter.

SOUTH AFRICA. The "Overcomer" may be obtained from Mrs. H. L. Scott, Rosemount, Walmer, near Port Elizabeth. Phone 60.

AUSTRALIA. From Mr. H. P. Smith, The Keswick Book Room, 315 Collins Street, Melbourne.

PLEASE NOTE

All orders for Books and matters relating to the issue of the "Overcomer," should be addressed to

The Manager, Overcomer Book Room,
4, Eccleston Place, London, S.W. 1.

Remittances of every kind should be made payable to Mrs. J. Penn-Lewis.

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Will our correspondents also kindly note that the Book Room is closed on Bank Holidays, and that the London Postal Regulations during the holiday season make delay at such times unavoidable.

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The Hall is situated in Eccleston Street, off Buckingham Palace Road, near Victoria Station. Entrance to UPPER HALL, 4, Eccleston Place.

A Conference for Christian Workers is conducted by Mrs. Penn-Lewis on the first Thursday in every month, October to July (inclusive). Meetings 11-30 a.m., 3 p.m. and 7 p.m.

Next date, July 2nd, after which no further Conferences until Oct. 1

A Day of Conference and Prayer conducted by Mrs. Penn-Lewis, is also held in the Upper Hall on the Fridays following the Conference, 11-30 to 3 o'clock. Next dates, July 3, October 2.

A mid-monthly Day of Conference and Prayer will also be held on Friday, July 17, after which no further gatherings until October, unless called by post card announcement to London friends.

NOTE.—Visitors from the country can always obtain information as to Eccleston Hall Gatherings and the movements of workers, by Telephone (Victoria 6401) or by calling at 4 Eccleston Place, S.W. Enquiries can also be made by letter.

SPECIAL NOTICE.

In response to an earnest appeal that outgoing Missionaries might be given a short course of instruction on

"How to deal with Supernatural Situations
in the Foreign Field,"

it is hoped to arrange in the Autumn, in the Upper Hall, Eccleston Place, instruction classes on this subject, under the charge of Rev. T. Austin Sparks, assisted by others equipped for this needed service to the Church of God.

Particulars will be obtainable early in October, from Secretary, 4 Eccleston Place, London, S.W. 1. (Stamped envelope for enquiries).

"Le Vainqueur." (The "Overcomer.")

A 16-page paper issued occasionally, as funds permit, consisting entirely of articles from "The Overcomer," translated into French. Edited and issued free by Mr. H. Johnson, 41 Rue de l'Ermitage, Paris, France.

Miss Cope, 73 Boston Avenue, Southend-on-Sea, acts as Treasurer for Mr. Johnson. She will gladly send a copy of his circular or of "Le Vainqueur" upon application.

Forthcoming Conferences.

A Summer Holiday Conference

Will be held, D.V., at the

Bournemouth Conference Centre

SLAVANKA, SOUTHBOURNE,

August 1st to 15th, 1925.

Convener : Mr. W. Raven, Hollowell Grange,
Creaton, Northants.

Captain Cooper, D.S.M., of Leeds, and others are expected for the full time, and Mrs. Penn-Lewis and Rev. T. Austin-Sparks hope to conduct two special days for workers, on Wednesday and Thursday, August 12 and 13. Meetings 11 a.m., 3 and 7 p.m. in the Conference Hall in the grounds.

Friends from Bournemouth and neighbourhood are especially invited to these meetings.

GENERAL INFORMATION.

The Bournemouth Conference Centre is situated on the high cliffs of Southbourne, the eastern suburb of Bournemouth. The cliffs are about three minutes' walking distance of the main entrance. The beautifully appointed accommodation for 100 guests in the House, and in the newly-erected Hostel (with hot and cold water laid on in each room) is within its own well-wooded grounds. The climate of Southbourne is specially healthful owing to the sandy soil and pine trees.

The inclusive cost for the Conference (apart from Rail Fares) is £2. 12. 6 per week, and 8/6 per day for any less period than the seven days.

Intending guests should make early application, as the accommodation is limited to 100 guests, and not later than July 11th, with payment, if possible.

Cheap Bookings for 8 and 15 days will be in operation about August 1st, to Bournemouth, Boscombe and Christchurch (the nearest station for Southbourne), from all districts. Please enquire at your own Railway Station for details.

Meetings in Conference Hall at 8-0 a.m. (Morning Prayers); 10-0 a.m. and 7-30 p.m. (Sundays, 10-45 a.m., 3-15 and 7-30 p.m.). No other meetings can be held without consultation with the Chairman and Secretary. As need arises, further meetings will be convened, and announced at the meal tables.

Excursions, pic-nics, etc., to suit all, will be arranged from day to day as necessary.

All applications for accommodation, and payment for the same, should be addressed to the Conference Hon. Secretary, Rev. A. Scottorn, Kegworth, Derby, from whom also full programmes can be obtained.

Stamped envelope please.

Monthly Conferences.

Cardiff : Thursday, July 9, at 11 a.m. & 2.30 p.m., in the Y.M.C.A., Station Terrace. Speaker, Mrs. Tydeman Chilvers. No meetings in August. Conferences resumed Sept. 10th. Enquiries to Hon. Sec., Mr. A. L. Morgan, Maescymmer, via Cardiff.

Weekly Prayer Gathering same place, Thursdays, 3 p.m., in charge of Mrs. Cullen, Fairwater, Llandaff, Glam.

Leeds, Yorkshire : Lecture Room of the Leeds Central Y.M.C.A., Albion Place, Wednesday, September 23, 3 p.m., 6 and 7.30 p.m. No Conferences in July and August. Enquiries : Rev. E. Parker, 3 St. Mark's Terrace.

Southend-on-Sea : Saturday, Sept. 26, in Clarence Road Baptist Hall, 6.30 p.m. Speaker, Mrs. Tydeman Chilvers. Enquiries to Miss Campbell, 11 Park Crescent.

PRELIMINARY NOTICES.

Liverpool Overcomer Conference D.V., October 10-22, when Mrs. Penn-Lewis and Rev. T. Austin-Sparks are expected. Enquiries to Rev. C. Ernest Procter, 118 Bedford Street, Liverpool.

The Southern Overcomer Conference will (D.V.) take place at Eccleston Conference Hall, London, November 3, 4, 5, 1925. Meetings 11-30, 3, and 7 p.m. daily. Convener : Mrs. Penn-Lewis. Enquiries to Secretary, 4 Eccleston Place, London, S.W.

THE OVERCOMER.

IN MEMORIAM.

WILLIAM PENN-LEWIS
City Treasurer of Leicester for 28 years
Who "fell on sleep" March 24, 1925.

*An Appreciation.**

By Mr. J. C. Williams, of "The Lord's Watch."

WE shall always be, in the very nature of things, an enigma to the world in which we live, because there is that in the believer that cuts athwart all the conventionalities of life, for we refuse, by the inner motions of our spirit, to be subject to the laws that govern the children of this world. And so what is to the world a horror, becomes to us a triumph, and we see in an open grave a triumphal arch into the everlasting city, the city of God.

There is something in an occasion like this that makes a trysting place for many memories. In Mr. Penn-Lewis I have lost a personal friend, for there was much in common between us. It was in the year 1907 that I first met him in his own home, when he himself was aflame with revival fire. I remember so well those days, when we used to congregate at "Cartref," in Leicester, a handful of ardent souls. We had our visions and we had our "hill-top"—and we still have those visions as we see how the hand of God, far back, has led us even to this day, and those visions, under His guiding providence are no longer visions but becoming concrete fact in history.

I remember in those days stealing away from the gathering that might be in another room, and passing into the dining-room, finding the master of the house, always reading, always accumulating knowledge—he was an encyclopedia of knowledge. There seemed to be no question and no problem which one could submit to him but he seemed to have all the latest data at his finger ends. A mathematical man with an analytical brain. His profession and mine ran pretty well on parallel lines, and we used to have most interesting conversations on "capital and revenue," and such things, and yet, such was his mind, that in the middle of a conversation bearing on such topics, I would ask his opinion on some spiritual matter, some spiritual problem, and it was as easy for him to turn from the one to the other as it is to turn from food to drink and from drink to food.

How I loved to hear him talk of the old days in Leicester, when he used to speak in the open air, and was engrossed in the Y.M.C.A. work, in which my friend Mr. Usher met him—this many-sided man. And yet so reserved and so quiet. But what I loved him for was that with it all he had a sense of humour, and so had I. For some extraordinary reason, he hardly ever called me by the name by which I am known to you. To some of the brethren here I am mainly known by a couple of initials—that keeps me in my proper place—but once when Mr. Penn-Lewis wrote to me, very early in our friendship, he christened me the "Silurian"! He never called me by anything else, and I always spoke of him as "The Master," for you always recognized authority and power behind that quiet demeanour.

But he was a man to have for a friend. Will you understand me when I say that he was a "man's man." There was a latent strength about him, and his very quiet had its own charm. I remember the last time I was at Kingswood, when I had the privilege of spending a week-end

* Notes of some words spoken at Eccleston Hall on April 2nd, 1925, at a Thanksgiving Hour for the life and service of God's servant who had passed to his reward.

there, I can see him now writing, outside the house, seated in a basket chair. And I said, "Master, what are you doing?" And that twinkle came into his eyes which we who loved him loved to see—for Mrs. Penn-Lewis was standing close by—and he said, "I am writing an 'article' for the Overcomer"! And so he was!*

He had a wonderful breadth of sympathy, but he could be like iron on any question of principle. I remember that when the Y.M.C.A. in Leicester diverged from the narrow way and broadened out so that instead of being a rushing torrent of power it became merely an estuary—I remember Mr. Penn-Lewis was one of the first to stand, and one of the first to withdraw, and to say that he could have none of it. And on another occasion in his life, in connection with the public services of God, he made a similar stand and he withdrew, for he knew only one standard for worship and for service, and that was the standard of the Book, under the tuition of the Holy Spirit.

Now he has gone, and yet—has he gone? I doubt whether we realize the potentialities of the life that is hid in Christ. There are seasons in life when we stand in the glory of the mid-day sun, but it is in the Autumn that the glow of colour springs into nature. It is then that we see the red and the gold, it is then that we realize the richness of life, and to-day I am dimly beginning to realize the richness of this life which has passed from our ken, but it came to me this morning that if the Lord came—my dear old friend has stolen a march on me, for he will hear the sound of the trumpet before I shall; for "the dead in Christ shall rise first, then they which are alive and remain shall be caught up; so shall we be ever with the Lord." He will hear before I shall, if I am alive, the Voice of Him who called Lazarus, whom He loved. It is a wonderful thing to realize that to sleep in Christ is not death. We refuse to admit that this is in any way a finality—it is but an open door into a richer life.

And so whilst he passes from us, I love to think that his prayers—and he was a man of prayer and a man of the Book. Dr. Meyer said in my hearing that he never saw in his life Bibles so marked and studied as Mr. Penn-Lewis' two Bibles which he always used—are eternal, and that they are woven into the purposes of God, and that his "Amens" are everlasting. We here this morning are bound up with the lives of prophet and apostle and saint, and there is no death that can sever us from Enoch who walked with God, and Elijah who never saw death, and Moses whose grave could never be found. Oh the wondrous unity of the saints.

Let us then take fresh courage, and realize that in this moment there is for us no such thing as defeat, and whilst our heart may long for the glimpse of a passing face, our spirit is for ever knit to the spirit of the Blood-washed saints throughout all eternity.

The gates of hell cannot prevail against that unity of spirit, which is greater than death and has conquered the grave, until the dirge has changed into the song of triumph and a hymn of everlasting praise.

* See p. 9 January "Overcomer," "—A Word on Life Abundant."

The Editor's Personal Letter.

June, 1925.

BELOVED FRIENDS IN GOD,

How little I thought when I was writing my personal letter to you for the April "Overcomer," and telling you of the wondrous way God was pouring into my spirit the Easter hymn telling of Christ's victory over "death's domain," that He was preparing me for the translation to glory of my "fellow-heir" of the "grace of life" (1 Peter iii. 7), which took place shortly after. This preparation began at Cardiff on March 12th, when at the last meeting, the Lord gave me a message of victory over death in such a way, that I personally broke through in spirit into a sense of triumph over death, that I had never conceived to be possible. I saw what the Apostle Paul meant when he said that the "reign" of death had been "established by the one man [Adam], through the sin of him alone," (Rom. v. 17, CH.) and I realized as never before how truly "death" was reigning in the world, in spite of an appearance of "life" which was only possible until "death" again asserted its grip on the fallen creation.

Then I went on to the latter part of the same verse, and rang out the glorious message of the Gospel of the Cross, that although the "reign of death" had become established through the first Adam, "*far more shall the reign of life be established* in those who receive the overflowing fulness of the free gift of righteousness, by the one Man, Jesus Christ." MUCH MORE! MUCH MORE! (v. 17, A.V.) Not only just as much, but "*much more*" shall the "*reign of life be established*" in those who receive the "overflowing fulness" of life through our Lord Jesus Christ. It was after this that on the Saturday morning—March 14th—I awoke as with a chime of bells ringing in my spirit the Easter hymn I have already told you of. It rang and rang like bells. I did not know what it all meant, more than that the Lord was seeking to tell me that He was Victor over death, and that He means us in union with Him to share in His triumph. Then the story of Lazarus became alive with power. I saw that Christ had absolute authority over death, even before He went to the Cross, and voluntarily submitted to the death which was ours in Adam. How glorious that mighty shout to the dead Lazarus, when He said "Come forth," and "he that was dead came forth." God was speaking to me of victory over death, but even then I did not know why. The whole story is one of the most remarkable records of the tenderness of God toward one of the frailest of His children. I had known since early February, from a Specialist, that there was no human hope for my husband's life, but I had faced "death" so often, that I could not take this verdict as final until I had it from the Lord Himself. Much prayer was therefore made, that if his life was necessary for the Church of God it should be spared, but the moment came when the Lord clearly showed me that it was His time to take him. Then prayer was made that before this occurred the April "Overcomer" should be completed, and every petition was granted. It was only one hour after the last page went to the printer, that the "beginning of the end" began, and in one week all was over, and he was laid to rest on March 27th in the Friends' Burial Ground, Reigate, Surrey, with a simple, touching service led by Dr. F. B. Meyer. There were no shadows from "death's domain" visible anywhere. It was a foreshadowing of the way in which, in God's time, mortality will be "swallowed up of life" when the Lord comes. I am more than ever deeply convinced that the Lord is seeking to bring us into a place where we must lay hold of victory over death, even though it may not mean, individually, immunity from physical death for any one of us. Blessed be God, it is literally true that to the believer who is "in Christ" there is no death. Death is swallowed up in victory.

I have also an intense sense in my spirit that the message of the Lord's Return must be rung out more and more, and I see too how much the Lord's Return may hang upon our being prepared for translation by the taking hold of His victory over death, and *Satan as lord of death* (Heb. ii. 14), as well as His victory over the world, and Satan as prince of this world (John xii. 31).

There is much I should like to tell you of what the Church of God owes to the one who has now gone Home, for all that the Spirit of God has enabled me for in the Lord's service, would never have been possible without the full support of my "fellow-heir" of grace.

And now as to the "Overcomer" ministry and its progress. One other prayer urgently made to the Lord was, that if He meant to take

His servant Home, it should not in any way break in upon the work of the Swanwick Conference! This again was answered! The timing of the "Home-going" to the last week in March just meant that the month of April was clear for the necessary labour of preparation for the Conference at Swanwick in May.

And what that Conference proved to be, our present issue of the "Overcomer" reveals. Humanly speaking, the crowded condition of all the accommodation at The Hayes would usually mean a greater difficulty in maintaining a strong spiritual atmosphere. But prayer again prevailed. There was not a hitch in the full tide of the Spirit of God advancing day by day, from "ankle-deep" to "knee-deep," and then "waters to swim in," by the end of the week.

By common consent also, the Spirit of God had His way in the choice of "messengers." Hitherto one and the other of God's servants have given their messages throughout the week, but this time all recognized that the continuity of the truths set forth, was greatly increased by Mr. Austin-Sparks being given, in meeting after meeting, the "word of the Lord" for the Conference. The work among the Clergy and Ministers was especially owned of God—some fifty-seven being present. Numbers broke through, by their own testimony, to a fuller life in God. We cannot conceive anything more vital than this result of the Conference upon the Church at large, for the Spirit of God is manifestly drawing together an increasing number of Ministers of the Gospel, who have a fuller understanding of all that the Gospel of the Cross implies, and who are united in Christ to claim the victory of the Cross over the Prince of Darkness, and to stand by each other in the heavenly warfare.

It was also a very special joy to have in our midst the Editor of the German "Overcomer," who is also the translator of "War on the Saints" into German. Her description of the need for prayer for the penetration of the message into Germany will not soon be forgotten.

Let me at this point deeply thank all who have shared in the battle and the victory at Swanwick by prayer, and all who provided the "sinews of war" in the Guest Fund. Thankfully I record that the amount contributed was just sufficient, because of the sacrificial way in which numbers who were supposed to be Guests, insisted, as a Thank-offering, in providing as much as possible of their expenses.

And now as to the future. There lies before us a time of testing in what may be called the "holiday" months, for the enemy never takes a "holiday." The Conference at "Slavanka" the first fortnight in August will, I trust, be of great value to all who are able to attend it. I earnestly commend it to your prayers. Let us be careful to watch upon prayer, wherever we may be, so that when the Autumn comes we may be better equipped for the winter campaign. During these months, the whole of the inside and outside of Eccleston Hall and adjacent premises, will be in process of renovation, so that when we meet in October it is hoped that it will be in brighter and more sympathetic surroundings. During this time, may I remind our friends that the expenses of the staff will need their remembrance of the Thankoffering Fund, and the Book Room will, as always, be continuously carrying on its work.

Gratefully I again acknowledge all donations toward the issue of the "Overcomer," but especially may I ask for even greater assistance in prayer for myself at this time. Through the Home-going of my husband, the veil has now been lifted to you a little, upon the strain which has been upon me for quite four years, in carrying on the work.

Marvellously have I been carried through, in answer to many prayers, but it is impossible to avoid seeing that the frail frame has become even more frail, and that it is imperative that I am given a renewal of life if I am to be equipped to meet another winter. I need say no more. You will not fail, I know, in standing with me to the uttermost for the vital ministry committed to us by the Lord, and so I gratefully sign myself, as always.

Your deeply thankful fellow-worker in His service,

Jessie Penn-Lewis.

Letters may be addressed to me at 4 Eccleston Place, London, S.W.8. Stamped envelope should be enclosed if a reply is required. (Correspondents abroad excepted).

All Things New Through the Cross.*

"If any man be in Christ, he is a new creation. . . ."—2 Cor. v, 17. m.

ONE of the most striking things about New Testament Christianity is the fact that it did not begin as a religion at all. It was not felt to be a new religion. The first Christians were Jews, and they continued for some time in the performance of the rites and duties of Judaism. They were not conscious of having changed their religion for another, but they were profoundly conscious of having passed into a new order of life. Something had happened which brought a new creation into being, and they had entered into a realization of the powers and privileges of this new order.

Christianity had its birth at Pentecost. It is not sufficient to say that it was founded upon the resurrection of Christ The apostles were aware of this supernatural event weeks before they went out to declare it to the world. Even after receiving their world-wide commission at the ascension of their Risen Lord, they still waited. It required another supernatural event to bring the *new creation* fully into being, and to establish the *new order* which gives Christianity its power and significance, and makes it a reality.

The event which occurred on the Day of Pentecost was not one of those movements of the Divine Spirit which had been taking place from time to time since the beginning of God's revelation to man. It was not a larger outpouring of an old blessing. It was something entirely *new*. It was based upon the transactions accomplished in Christ's death and resurrection, and would have been utterly impossible without them. It is true the event was brought about by the same Divine Spirit Who had been moving on the hearts of men in the old dispensation, but since then a new instrument had been prepared for Him to use, the glorified Manhood of Jesus Christ.

The Spirit of God was now the Spirit of Jesus also When on the Day of Pentecost the Holy Spirit was poured out upon the disciples, it was not simply as the Spirit of God, in the old sense and in the old way. He came now as *the Spirit of the glorified Jesus* Pentecost was the descent of the living Spirit of Him Who had been dead, and was now alive for ever-more; the new Man, the *Head of a new creation*.

The basis for this new creation had been laid in the atoning death and triumphant resurrection of the Lord Jesus Christ. Jesus had gone down into death as a member of the old creation; He had been raised from the dead as the Head of the new creation. In the profound mystery of Calvary He had abolished death In the sublime wonder of the empty tomb He had brought to light life and immortality, the characteristic marks of the new order

But the Head of the new order was not to remain in the midst of this world His place was in the world of unseen and eternal realities. "I ascend unto My Father and your Father, and to My God and your God." As the resurrection marked a new thing on earth, so the ascension marked a new thing in heaven He entered heaven now as the *Representative Man*, with His complete and perfected humanity. By that ascent He took His place in the unseen world as the last Adam, the *source of life for a new race*, the spring of all the powers and principles of a *new*

* We give these extracts from a most valuable pamphlet entitled "The Essential Reality in Christianity," by the Rev. John McNichol, B.D., Principal of Toronto Bible College. It was originally published in *The Biblical Review* (U.S.A.). The italics in the text are ours.

order of being. The wealth of blessing which came pouring into the lives of the disciples on the Day of Pentecost, had been released from the fountain head of His exalted Person

The subsequent experiences of the disciples showed that an entirely *new set of spiritual forces* had come into operation. These were the powers of the new creation There was a *new atmosphere* about them, the atmosphere of that other world into which their Master had gone They looked upon this present world now from an entirely *new point of view*. They were members of a *new order of being*, whose seat and centre was in another world, and whose living springs were there in the glorified Person of their Lord

With Pentecost a *new principle of life* had come into operation. The law was written on their hearts Their lives were now conformed to the law, not by laborious obedience to an outward standard, but by the free constraint of an inward Spirit. All this was entirely new. It was not possible under the old system. It was not even a development of the old system. The new order did not grow out of the old by a natural process. The old was but a shadow; this was the substance. The old was but a pattern; this was the reality. It had come into being, not because the disciples were practicing the principles of Jesus, or following His example, but because they were *reproducing His life in the power of a new creation*

The first effect which Christianity produced upon the community was one of surprise and awe (Acts ii. 43). This was occasioned, as the context indicates, not so much by the apostolic miracles as by the nature of the change which Pentecost had produced in the disciples and in their first Christian converts. It was manifest that strange new powers were at work among them, powers that were not of this world. Another order of things had broken in upon the course of this world's life, and it produced this new thing this first sense of awe passed away, and it was not very long before a spirit of bitter hostility took its place. So far from adopting the principles of life manifested in the Christian Church, the world came to recognize in Christianity something alien to it

The growth and development of Christianity under the Apostle Paul was thoroughly consistent with these features of its beginning His address in the synagogue at Antioch of Pisidia follows the line of Peter's argument on the Day of Pentecost. It has nothing to say about Jesus as a teacher; its theme is Jesus as a Saviour

Paul evidently had the same Gospel for Jew and Gentile alike The burden of his message was everywhere the same. It was not something Jesus had taught, but something Jesus had *done*. He called his message the "word of the cross" (1 Cor. 1, 18), for it was centred in the death of Christ, that fundamental fact which marked the end of the old order and gave birth to the *new creation*

Wherever the Apostle went he found that this reconciling message of "Jesus Christ and Him crucified," the Christ of the Cross, was the power of God unto salvation unto everyone that believed. All who responded to it were set free from the bondage and sin of this world, and found

themselves at peace with God. They lived the *new life*, a life of an entirely *new kind*.

This *new order of life* is set forth most fully in Paul's Epistles. In these documents Christianity began to express itself in a doctrinal form. And yet this was not the primary purpose of the Epistles. What we find in them is not so much a system of Christian doctrine, as a description of Christian experience. The new kind of life . . . is explained in all its manifold relations . . . in these apostolic letters. It is here we see that *new creation* which is the essence of Christianity, as it lay in the mind of Christianity's greatest exponent, and as it was realized, to some extent at least, in the first fresh experience of the early Christians.

New Testament Christians are described in these Epistles as having passed through the same experiences as Jesus Christ Himself, and as belonging now to that unseen world where He is. They had died, and their life was hid with Christ in God. The blessings they enjoyed were spiritual blessings in heavenly places. Once they walked according to the course of this world, but they had been raised up with Christ and made to sit with Him in heavenly places. They had been redeemed from this present evil world, and had been translated into the Kingdom of God's dear Son. Their citizenship was in heaven, and they were to set their hearts and minds not on the things of this lower earthly order, but on the things of that higher world where Christ was now seated enthroned. They were conscious of being children of God; a new spirit in their hearts cried "Abba Father," and they were living in the glorious liberty of this new relationship.

It was these features of the Christian system which Pascal's profound insight recognized,* when he laid it down as "*a great principle of Christianity that everything which happened to Jesus Christ should come to pass in the soul and in the body of each Christian.*" The New Testament saint was regarded as so fully identified with Christ, that he had passed through death already, and was living on the heavenly side of it. He did not concern himself with death; he was no longer in fear of it, for all that death could do to him now was to put him to sleep in Jesus . . .

Though (Paul's) life was carried on in the midst of this present world order, he was really fronting the Heavenly order. To that world he belonged, and his life was controlled by motives and affections whose springs were there. By the transaction accomplished in Christ's death he had been crucified to this world, and this world had been crucified to him. The cross of Christ stood forever between him and this old world order. For the man that was in Christ there was a *new creation*; he was another man, and lived in another world.

These descriptions of the Christian experience were not mere figures of speech in Paul's style. They were not speculative elements that had crept into his thought from the mystery-religions of the Greek world, or from the philosophical theories of his age. They sprang from the Apostle's comprehensive grasp of the *new creation* which came into being at Pentecost, and his clear intuition of the reality which lay at the heart of the whole Christian system. This reality, as he saw it, was the true basis of all Christian life. Christianity did not come in to provide man additional help with which to live his old life. It came in to do away with the old life altogether, and to provide a new life in its place. Christians were to reckon themselves dead to sin and alive unto God. They were to put off the old man

* Pensees, Guthlin's Ed., p. 294.

and put on the new man. The life which they lived was supplied to them from the fulness of life that was in Christ Jesus. They were complete in Him; in Him they were made full

This *new creation* which makes the Christian system this new world which the Gospel opens to men, is not real for being spiritual and invisible. It is not a subjective creation, due to the change that takes place in the mind of the Christian believer. It cannot be apprehended by the senses, but that does not mean that it belongs to the realm of abstract ideas. It was not an abstract moral quality that Paul meant when he said that in the Gospel righteousness of God was revealed. It was not an abstract religious principle that Jesus told His disciples to go into the world and proclaim to the whole creation. The heart of Christianity is "the kingdom of heaven," an actual order of things in which righteousness is manifested, and administered from the Heavenward side.

This Kingdom was announced as "at hand" in the day of John the Baptist and in the early days of the Lord's earthly ministry. It was then on the eve of coming into existence. But something had yet to be done before it could be realized. The death and resurrection of Jesus Christ laid its foundations. The ascension of the Lord and the Day of Pentecost brought it into being as a *new spiritual system*, with an entire set of laws and movement of its own. When the apostles went out to preach the Gospel in the world it was an actual reality. "The Kingdom of God" Paul could write, "is righteousness and peace and joy in the Holy Spirit." The realm to which the saints belonged realized these principles in a living experience, as they were administered by the unseen presence of the Holy Spirit

When we come to Christ in faith we enter this Heavenly world; we are "within the veil"; in a deep and sacred reality we draw near to God. This is Christianity's message. It opens a new world, the spiritual world of the Divine Presence, the eternal world of the ascended Christ

After Pentecost prayer assumed a *new* importance, although it had been freed from limitations resting upon it before. Early Christianity manifested a freedom of access to God which was not realized in former days Prayer was the spontaneous expression of the *new life* of the first Christians. When persecution threatened they turned to God as naturally as children in trouble turn to a father (Acts iv. 24-31). Prayer had become a real approach to God and real communion with Him. In the old days this approach was by the way of the altar of sacrifice and in the direction of the inner sanctuary. This was the path the praying saint of the Old Testament must tread, and he could only stand outside the veil. But in the Christian system the inner sanctuary lies wide open. Through Jesus Christ there is access to the presence chamber of God. We have "boldness to enter into the holy place by the blood of Jesus, by the way which He dedicated for us, a new and living way." This is what makes prayer the truest expression of Christian life and the real source of Christian power. Paul would have his converts "pray without ceasing," and his letters show that this life-habit of his was the power house of his own apostolic ministry. PRAYER NOW MEANS DIRECT ACCESS TO THE SUPERNATURAL SPRINGS OF THE NEW CREATION.

The Swanwick Overcomer Conference, 1925.

By Our Special Commissioner.

THE Sixth Annual Conference of Christian Ministers and Workers met at the call of the Convener, Mrs. Penn-Lewis, Editor of *The Overcomer*, May 4th to 9th. Long before the time of meeting the news had gone forth that this was likely to be the largest Conference of the "Overcomer" series. All the accommodation at The Hayes was filled to overcrowding, every bed occupied, not only in the Quadrangle, the Hostel, and the cottages of workers on the estate, but in the village of Swanwick also. The report was justified by the facts of the case. Beginning with the largest supper table at 7 o'clock on Monday evening, the largest preliminary meeting, at 8 o'clock, the gatherings and interests went forward throughout the week on the largest scale. Rain fell heavily when the preliminary meeting assembled, but it did not damp the zeal with which the great "Overcomer" hymn was sung—"Proclaim, proclaim ye heralds, the message of the cross," nor yet the outburst of strong and purposeful prayer.

In a few well-chosen words of quiet and earnest prayer, Rev. T. Austin-Sparks interpreted the mind of the Spirit, and entered into the heart of God for the Conference, by saying: "Our Father, we lift up our hearts in praise for the triumphs of this hour, inasmuch so many of us are here, and that notwithstanding many of the efforts of the enemy to prevent it. We believe with all our hearts that it is a greater triumph than we are conscious of, and now we definitely, deliberately and directly assume our right to the throne-triumph of Christ against all the workings of our adversary the Devil. We believe that in Christ we share His authority, and so in Him we turn upon the enemy, and forbid him in the name of the Lord Jesus Christ to have a hand in anything this night and throughout this Conference." A rich season of prayer by many who are real veterans of the Cross, was followed by the song, "Break thro', break thro', O warrior."

The Rev. J. Rhys Davies, as Chairman of the Ministers' Prayer Bond, then gave welcome to all the ministers, especially to those who were there for the first time. He exhorted them to be patient, even with themselves, if they heard terms which were unfamiliar. The Overcomer ministry stands for experience—*Calvary must become an experience*. Holiness is the experience of Calvary.

The Altar of the Cross.

In his words of welcome, the Rev. T. Austin-Sparks, as International Secretary of Overcomer ministries, reminded the Conference of the way in which Moses ascended the mount to receive from God that which was for the future to govern the spiritual life of his people. When the Lord called him, he rose early and built an altar. We also are ascending to the heavenly places in Christ, to receive that which is to govern our spiritual life in days to come, that which is to be the vehicle of His transcendent manifestation of glory. It is to be for us a *mount of vision*, of unveiling, of impartation. For that there is to be one thing basic, and that is the altar as the place of slaying, of destruction, of judgment, of a complete surrender to God in the altar, the Cross! We have got to get away from the human level by the way of the Cross, where "I," that great and troublesome obstructing and asserting "I," has been crucified. Every movement, every development of the divine revelation comes in stages, and every stage brings a new glow, a new glory, a new life, a new power, a new phraseology.

It is not phraseology that creates the truth, but the other way round. You have to express something that comes to you as a revelation! God seems to give the phrases to such an one. Get the revelation, and then you will understand the phraseology. *Overcomer! Warfare!!* Get into the business, and these words may often be on your lips. Beware of a merely mental apprehension—of mental strain. It must be *in the spirit*. Divine revelation is not apprehended by the mind, even though the latter is a channel of articulation. The truth must be quickened in the spirit. Pray continuously to be kept there, and being there that you may enter into all that God wishes to be revealed to you.

In her words of welcome to "our German Sister"—the editor of the German *Overcomer*, who has just got through the press the German edition of "War on the Saints"—Mrs. Penn-Lewis found occasion for thanking her many friends for all their upholding in prayer, while passing through her recent bereavement by the death of her husband, Mr. W. Penn-Lewis. "What I have gone through during the past few weeks," she said, "has brought me years nearer to the Lord's return. He left me no earthly side to look at, and brought me into the glory of heaven to see what it would mean if the church broke through into the heavenly places."

The Conference Objective.

As to the outlook for the Conference, the Convener said that it would be after the pattern of 2 Cor. xii.—"There are varieties of gifts, but the same Spirit . . . All are wrought in all by the working of the same God, but the gift whereby the Spirit becomes manifest, is given to each to profit with all." This ideal of a Conference had been kept in view for the past five years. It was a gathering of the Lord's servants, each contributing a quota to the whole. That is why there are so many open meetings, especially in the mornings. The *purpose* of the conference, she said, was a declaration of the whole counsel of God as far as we have it. While the word "overcomer" is a Bible word, there is no such thing as "Overcomer teaching!" We simply proclaim the gospel of Calvary, with all that it implies. The *basis* of the Conference is the Cross of Christ. We meet at the place of unity—His Cross. The *theme* of the Conference is the victorious aspect of Calvary, and that is more than victory over sin, over the world, over circumstances. It also includes victory over the power of darkness, and the defeat of Satan. As to the *Conference attitude*, it must be one of purpose. While there are many present with divergent views on prophecy, on sanctification, on healing, it would be well to lay all these aside for the time, in order to concentrate on the objective for which all were really met. That objective was more than the *work* God has put in our hands, nor even aspects of truth. Our desire is that the Holy Spirit might lift the whole Body of Christ right to the throne of God, to claim the complete overthrow of Satan.

In closing her words of welcome and instruction, Mrs. Penn-Lewis said there were visitors present from *Germany, Italy, France, China, India, Africa, Scotland, Ireland, Wales, Guernsey, Isle of Wight, Leeds and area, Liverpool and area, London, the South Coast, West of England, etc.*, etc. *Madam Brunel* expected to be with them from Metz, but had been robbed of passport, valuable papers and money, while riding in a tramcar in Belgium, and was unable to proceed.

The Victorious Message of Calvary.

Morning and Evening.

The First Day

TUESDAY morning dawned with fine weather. All nature was alive with freshness, new life, bloom and song. Nor were the saints behind the birds in their praise to the Giver of every good gift. When the time of morning Conference arrived, they were there in full force, with new energy and vigorous purpose. The enduement of power from on high was in evidence, in the massiveness of praise, of prayer and utterance. "Fight the good fight until He come, cease not the war till we reach home," was like a strong outburst of consecrated hearts, qualified for war against the foes of man and God.

Rev. J. Pearson Harrison praised the Lord in prayer for the glorious hope of the personal return of our Saviour. "We pray Thee that we may keep our eyes fixed upon the throne from whence we expect the crucified and risen Lord to come. Save us from seeking to bring back the King by our fleshly energy. Teach us that our warfare is a spiritual one, that we fight in the Spirit."

Mrs. Penn-Lewis also preceded her address by acknowledging in prayer "our dependence upon the Holy Ghost, both for the message and for listening to it. He is the Author of the Book, and is the only One who can open it to us, and we cast ourselves absolutely upon His faithfulness, trusting Him to lead us into the full purpose of God."

The theme of the morning was "The Victory aspect of the Cross." With this in view the Convener read Eph. 3 : 10—That God would make known by the church to the principalities and powers in the heavens the manifold purpose of God. She reminded her hearers of the preliminary message of the previous night, that our primary theme is not only victory over sin, but victory over the power of darkness.

Our Adversaries.

With this in view, the hierarchy of evil needs to be unveiled, and for this we depend upon the Divine Word. There we read "the Adversaries with whom we wrestle are not flesh and blood, but they are the principalities and powers, and the sovereigns of this present darkness, the spirits of evil in the heavens," Ephes. vi. 12 (*Conybeare*). Their realm is in the firmament, or the air. Christ calls them the "fowls of the air." Seiss says that Satan and his angels have their empire in the lower air. Bishop Wordsworth and old Thomas Goodwin agree on this.

Satan is called the "prince of the power of the air," Beelzebub, Deceiver of the inhabited earth, Destroyer, Serpent, Murderer, Liar. The evil spirits are called lying, deceiving and unclean. Job. i. 7 tells us that Satan walks to and fro through all the earth. That is the sphere of his operation. Metaphorically the Hebrew word suggests his scrutiny, his readiness to pounce upon us. The princes under their chief prince are evidently in charge of countries, as we read in Dan. 10, where they hindered the answer to Daniel's prayer for three weeks, and sought to hinder his reception of knowledge. For "I have come to make thee understand," said God's messenger to Daniel. That is just what the prince of darkness fights against: *He does not want the Church of God to know the truth.*

As to the evil spirits—which, let us note, are quite distinct from the fallen angels—in Mark 5 : 10 they are shown to cling to localities, and in the man with the "legion" we find a plurality in unity. Matt. 12 : 43 shews them as "seeking rest," in the human frame. Also as having degrees of wickedness among them, e.g., "seven other spirits more

wicked than himself." As to the unity of their work, see Luke 11 : 18. In 1 John v. 19, we read "the whole world lieth in the evil one." This is the universal spirit. They also attack Christian believers. They desired Peter to sift him. They led Ananias to lie unto the Holy Ghost. A messenger of Satan was permitted to buffet Paul, lest he should be exalted above measure. Then note Paul's fear for the Corinthians (2 Cor. x. 1-3) of the subtle work of Satan in beguiling them away from the simplicity which is in Christ.

Remember too that where we are told that "God sent an evil spirit" upon any soul, you must always recognise the sovereignty and the permission of God. *Satan cannot attack without permission. His power is limited.* "Satan shall cast some of you into prison, and ye shall have tribulation ten days." Here we find a limit. Then we must recognize that God does not permit the enemy thus to attack but for one of two causes : (1) because of ground given, as in the case of King Saul, or (2) because of latent danger in the believer, as in Paul in 2 Cor. xii., or for the deepening of the knowledge of God through His Cross and its proved victory. "God gave them a spirit of stupor" (Rom. xi. 8), because Israel rejected the truth. God gave them to believe a lie (2 Thess ii. 11) because they received not the love of the truth. As sure as you do not have an openness to the truth, you are in danger of believing a lie.

At this point the speaker committed all who were present, to a consecration vow of open-hearted welcome to all the Word and will of God ; and all repeated after her the words : "I open my entire being to God's truth."

Why the need of conflict?

After an interval of fifteen minutes, Rev. T. Austin-Sparks led the way in the first open conference of these morning gatherings. The general subject was, "Some practical aspects of the message of victory." After Capt. Cooper of Leeds had led in prayer, Mr. Sparks opened up one of the most serious and solemn questions in the world. Why, he asked, was not Satan and his Kingdom wound up finally and fully at Calvary, and banished for ever? Why, when God set out at the beginning with a definite design and purpose for Himself, when Satan entered the garden did not God, who knows all things, say : There is danger about, there is that enemy, and I must go down to frustrate and stop him? *Why did He not stop him?* Why allow the Devil to go on? Why, alas, if there is a defeat of the enemy at Calvary, does He allow him to continue free? When such a question is answered correctly, in the light of the Word of God, you get the key of the whole situation. It may be put this way : His desire, intention and purpose were to reproduce Himself in the life of a race, to become in a very real way, incarnated and manifested in the world, that every one should reveal Him in His glory, should be a personal manifestation of the power and the glory of God. The end of history, as far as this world is concerned, is to be the emergence of a people in whom God will be transcendently glorified. Because He dwells in them, they will be the personification of God in His transcendent wisdom, His power and matchless glory, "when He shall come to be glorified in His saints."

Certain things are essential to that end. First, *His creation shall be in relationship to Himself, each one in absolute union, complete oneness.* That is how He made man, one with Himself, characterised by fellowship ; God

walking in the garden at the cool of the day, and speaking to man, unfolding to him Himself. The second essential thing is, that man is possessed of capacities and potentialities, which, in their outworking and development, make possible the realization of God's purpose by man. The third essential is that he should abide in an unbroken consciousness of God; that to him the one controlling, over-ruling, dominating consciousness should be God, living in God—God in all things, and all things in God. These three things lead to a fourth, namely, that with God as the basis, man should reign in life; that he should have dominion; that he should at the end be in a place of authority and power, and have dominion over the works of God's hands; that he should reign in this world as God reigns in the heavens. That is the divine intention—"Thou madest him to have dominion over the works of Thy hands." When you get that, you have the key to the Word of God throughout.

The great interlude of this plan occurred when the sinister figure of Satan appeared upon the scene. It is at this point where we ask why God did not step in and say to the Tempter, No, you leave that alone, that is Mine! I think the reason lies in the fact that all this had to be wrought out in the very being and nature of man through experience. It had to be made effective, as they proved themselves capable of triumphing unto victory and reigning, and all made actual and literal through being assailed. *No victory is real victory that has not been challenged.*

The Key to Satanic activities.

The people who reign in life, who have the truest knowledge of God, who are in the closest oneness with Him, are those who have been through the fire; always! So God stood back, and took all the risks of letting the enemy do his worst, in order that, in the long run, the work and the people should be the better for it. That is the key to the sovereign control of Satanic activities, wrought through the history of this world. Place the book of Job at the beginning of Genesis, and look at it as a sort of drama of the Ages. On that scale everything is wrought out from Genesis to Revelation—the conflict of the two hierarchies, the battle of the two kingdoms, with a view to the realising this—*Satan doing his worst, God doing His best*: Satan let loose to a certain point of advantage, and pouring out his venom against God's creation, and then in the long run, that creation bursting forth and saying, "Though He slay me yet will I trust Him." God has infinitely more glory when He gets man there, than by leaving him without any adversity whatever. God's plan cannot be finally defeated. From the beginning He works along the line of His fundamental purposes of oneness with Himself. Every key-life in His redemptive programme proves that. Amid the rage of the enemy you can have a wonderful consciousness of God. When the storm rages without, you can have the peace of God within. That is the proof of the thing. All through history the Devil has bluntly been God's instrument of getting God's best for God's people. If, therefore, you are seeking to be immune from his temptations and attacks, you may be sure it is not God's purpose. Through his activities we are really to be lifted to a place of authority; and every attack from him that does not serve that end of lifting us into greater power and authority, has missed the divine plan.

The theme for the evening, as announced in the Convention programme, was the "Practical Message on the Victorious Life." Rev. H. Tydeman Chilvers gave the message and asked his hearers to a consideration of two words found in Judges vi. : 33-4—in verse 33 the word "then," and in

verse 34 the word "but." "Then all the Midianites and the Amalekites were gathered together, but the Spirit of the Lord came upon Gideon."

Man's "then," and over against it God's "but,"—the Lord's plan over against the Devil's strategem—God's purpose over against man's scheming. God is constantly checkmating the forces of evil which project across the divine purpose. Satan's plans are frequently allowed to succeed up to a certain point and period when the achievement and the accomplishment seem certain; but just at that time and in the right hour, God steps in and frustrates the designs of the wicked one. God frequently tarries that the disaster and ruin of the enemy may be on a wider and larger scale. It is not so much that Satan follows the plans of God, as that *God is always following in the track of Satan*. As soon as sin came into the world in the garden of Eden, God came right on the track of it with the promise of the seed of the woman. He has pursued that course all the way through the O.T.

God All-sufficient.

We need to recognise two principles that are always in operation when God is working, and the first is this, that He is an all-sufficiency in Himself; that He Himself, apart from anything He does or has, is self-sufficient. Then following this, that God has boundless resources, not only in Himself, but all about Him. There is frequently this link between those resources and ourselves, that we have come to the end of ourselves and arrived at His boundless reserves—our own nothingness and He everything.

All these positions were wrought out in the experience of Gideon. No one but God would have called such a man. He said, I am the least of my father's house—I am nobody! Yet this man received the Spirit of God, and that made all the difference with him—God's one man against the multitudes of evil forces. Such are the men and women He is looking for—useable people who are small enough to be used by Him and in His way. No matter how great the forces of the enemy, nor how far our reserves are removed, God is able to make us *triumph in victory*. It is God's plan to put the spiritual against the opposing forces of materialism, and the latter need not be outside our own being. When you count on Him alone, apart from any material thing, God will count on you. The greatest thing that the wisdom of this world has done, has been to take God's Son and crucify Him; yet God hath made foolish the wisdom of this world, and by the triumph of the Cross, He has made it the greatest pivot to which the purpose of His heart and mind can turn; for on it depends the salvation of countless millions of the human race. There He brings the spirit forces against the material forces. So also again, by the fact that Jesus Christ came through a virgin. Whoever would have chosen a lonely peasant girl like her to give to the world its Redeemer? Yet the Virgin Birth is despised to-day, and God takes that which is despised in His own unprecedented way, to nonplus the enemy and to defeat him on his own grounds. God accomplished a great deliverance through Gideon, and He may through you.

A quiet, holy stillness followed, as the speaker committed the message in prayer to God. When he had finished the reign of quietness continued. A few gentle words here and there from the Convener prolonged it and deepened it, until her final request that all should retire in silence. With remarkable quietness and rapidity the large hall was vacated. Hostel rooms were soon entered by those who had much to seek from God.

The Life in the Spirit.

Morning and Evening.

When the Conference assembled for the 10 o'clock meeting on WEDNESDAY morning, it was evident that the day was to be a great and determinative one for the glory of God in His people, and for all the world. The audience was even more massive than that of the beginning, increased by additions from near-by towns and districts. The spirit of the singing, of prayer and of communication was freer, fuller and richer. Christians were more familiar with each other. Realized expectations in the Lord were manifested in the extra radiance of human faces, as well as in the quicker response of Amen from their hearts.

The meeting opened with singing, and prayer by Rev. Edward Parker, of Leeds, who specially gave thanks for all that had been done in the Conference thus far, and asked that for to-day the right word should be given in the power of the Holy Ghost.

After reviewing the message and leading of yesterday morning, with its light upon the evil forces, Mrs. Penn-Lewis explained her purpose to deal with the subject of "Life in the Spirit." We cannot triumph over the forces of darkness by any other force than *that of the Holy Spirit*. The great movements of the powers of darkness to-day are along the line of the soul, or *the psychic life*. Many Christians, alas, are working from the soul, and calling it spirit. They talk about living in the spirit, but they take "excursions" into the "soul" realm! Often their conflict comes from that centre. If they would always walk in the Spirit and maintain a Spirit attitude, and move therefrom to the things of the earth, they would keep an unbroken communion with God. All that comes to us from the physical and mental, as sensation and impression, needs to be guarded against.

Soul and Spirit.

Emotionalism is not spirituality. Note the widespread appeal to the *senses*. Upham in his book on the Christian life in its higher ranges, maintains that, even in building a house, or doing any other ordinary thing, we can know that we are carrying it out in union with God, doing God's mind in that thing. Rom. 8 : 4 embodies the principle: "*Walk not after flesh but after Spirit.*" Truly the body is the temple of the Holy Ghost, but that fact does not justify us in looking for *physical* manifestations. The outer court of the Tabernacle was designed to enclose the Holy of Holies. So also with us. Fausset says that "*the spirit of the man is the recipient of the Holy Spirit, and is the organ in which He dwells, and through which He works.*" It is, therefore, the power which comes through the *spirit* that is from the Holy Ghost, and not that which comes from without upon the body.

Questioned by one of the ministers present, as to the difference between soul and spirit, since he did not understand it, the speaker referred to Dr. Andrew Murray's definition, saying that the *soul* includes the mind, the will, the entire personality of the man; but the *spirit* is the seat of God consciousness. The soul stands between the spirit and the body. The mind, will and heart is either energized by the life of God, *via the spirit, working through the faculties of the soul*, and energizing the entire being; or by the flesh or lower animal life.

The soul in the centre between spirit and body, is either animated, quickened or governed from spirit, where God is; or it is ruled from flesh. This does not mean a cessation of use of the *faculties* of mind, or of will, or of

The Second Day

affections in the heart. The great point is the question to what LIFE animates the soul. Is it the *Spirit of life from God*, or is it the *flesh life* that comes from earth?

We are joined to the Lord, and we become "one spirit." This means that the Word of God has really "divided" asunder soul and spirit" (Heb. iv. 12), for Christ is "joined" to the "soul." Moreover "the Spirit Himself beareth witness *with our spirit.*" There is a co-witness within us in all things that we do in the will of God. The spirit is illuminated by the shekinah glory of the indwelling Spirit. Every portion of our tri-partite being is to be sanctified by the God of peace—"your *spirit, soul and body* preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5 : 23). God wants to penetrate into the spirit, and there prepare for Himself His appointed shrine. Then the spirit is liberated, and the *spirit and mind* is possible. One is also "strengthened with might by His Spirit in the inner man" (Eph. 3 : 16). Here, I Handley Moule says, this means "INTO the inner man . . . deep in it, penetrating INTO it . . . the regenerative human spirit."

As an illustration of the way God then uses the believer as a channel for His truth, compare the various readings of 1 Cor. 2 : 13, "Comparing spiritual things with spiritual." Conybeare's rendering is "examining spiritual things." The R.V. is "Comparing spiritual things with spiritual." The R.V. margin is "combining," the second margin "interpreting," and the third margin is "examining." This is exactly what the *spiritual* man is able to do. The Holy Spirit enables his *renewed* mind—the spiritual mind—"examine," "compare," "combine," and "interpret" the *spiritual things which are the "deep things of God."* The Greek word means to investigate and to decide.

It is thus God's purpose, that we should be lifted out of the lower entanglements of the soul into that place in the heavens, where, united to the Lord Jesus, and made one spirit with Him, we find the power of darkness under His feet.

The Cross the way to the Throne.

After an interval of twenty minutes, the Rev. T. Austri Sparks continued the ministry of Tuesday morning. Reviewing the address of the previous day, he reminded his hearers of God's key to the whole history of this world as lying in His eternal purpose to incarnate Himself in His creation, Himself manifested to all the universe by reproducing Himself. In Christ Jesus we see God incarnate Himself, and beginning there a new creation.

Eternity takes you backward as well as forward, so that when Christ the incarnate Man who triumphs where Adam failed, accomplishes His redemptive work, He takes back all that has been lost through all intervening ages, and goes back into the past eternity, where God's first intention was—*His eternal glory*. There we have the mystery which was hid from the foundation of the world, which is "Christ in you the hope of glory." For me to live is Christ, that I am designed to be a manifestation in time of what Christ is in eternity. The crowning plan—the ultimate aim of God—is not only to shew some of His attributes and exercise them through His creation; but that His creation should also share with Him His reign over the world.

How are we to get there? It is by the *Cross*, and by that we mean all those phases from the handing up of His life on the part of Christ, to the time He went back to the

throne—His death, burial, resurrection, ascension and reign—the Lamb in the midst of the throne. The seal of the cross is in the ascension, and the latter means for us, that when He went back to the Father, He made His church for evermore other-worldly. In other words, He lifted it into the heavenly places in Christ. The cross is the path, because man had become flesh. The real meaning of Gen. vi. : 3 is this : My Spirit shall not continue to rule in man, for in that by his going astray, *he has become flesh*. Yet I will allow him 120 years." That allowance of time continued to the flood, and then came the end, *and a new beginning, a new race*. Man became flesh, no longer ruled by the Spirit of God, therefore judgment—death became necessary. *For the same reason we need the cross*. We are "flesh," therefore we must go to the cross to die. Civilization and spirituality do not necessarily go together. By His cross our Lord was "cut off" out of the land of the living, because there was resting upon Him all the elements of the fallen creation. The Cross is the cutting off from the old creation. Since in me, that is in my flesh, dwelleth no good thing, I must go to the cross to pass out of the old into the new creation. We are not only born out of Adam, we *are* Adam, and he has to be slain at the cross. Are you prepared to accept that for your vices and your virtues? Are you ready to accept it for your indulgences, your training, your social life? The end of everything is the beginning of everything! God's verdict of death on Adam, is followed by the life of reigning, of executive authority in Christ; so that even the enemy has to recognise that authority, and yield his claim and power.

Cut off by the Cross.

The evening meeting began with the singing of the hymn, "O Calvary, blest Calvary where Jesus died for me, Where on the cross He shed His blood from sin to set me free." Prayer was offered for a fresh unveiling of the cross.

Rev. T. Austin-Sparks said there is one thing pressing upon us in these Conference days, and it is that the reputation of our Lord Jesus Christ is very much at stake, and that from this time He is going to be gloriously vindicated in and through those who have attended it, or the enemy is going to have occasion to sneer. All will return to their spheres of work and business to meet well defined and subtly planned assaults and challenges of the evil one; and then will be the proof of the work of this Conference. How, then, can Calvary be victoriously vindicated in the largest spheres before us? That depends upon the extent to which *Calvary is wrought out in us*. Referring to his morning emphasis upon the expression "cut off" in Is. 53, he said that the whole history of the people of God, under covenant blood, was one unbroken demand for absolute separation. They were cut off, cut out, separate. Why?

Because the world was cursed, the flesh, the Devil; all under the curse of God. That is the place where we must come—to death in Christ. "*He that hath died has been acquitted*," or justified. The whole sentence has been carried out to its last item, and the old life has no longer any claim upon us. The first meaning of Calvary is judgment and destruction. He was "made a curse for us." He took on Him the three spheres in which the curse resided. The flesh—hence He was made in the likeness of sinful flesh. He took the symbol of the *earth* when He wore a crown of thorns—the thorns sprang up because of the curse of the earth. And the Devil, so far as the Devil's curse rested on the creation, that curse was borne by Christ to liberate His new creation from it.

God Demands Separation.

While God demands separation, Satan constantly seeks to make a connection. Take Abraham the "called out" man; and you will find Egypt, Pharaoh, Abimelech. Take Israel, the called out people, and you will meet with Pharaoh's stratagem—"only let the men go and leave the women and children behind"! Then the *hearts* of the men would return. Every time there was a link forged or permitted, or tolerated in those days, with the thing that lay outside the divine will and mind, defeat came. Why? Not because the thing was wrong, but because of that which was behind it. In Canaan it was demon worship, necromancy, spiritism, the Satanic forces, and contact with these implied a link therewith. Because "every imagination of the heart" is only evil, Calvary is necessary to cut us off, in order to start all over again. *Get back in any point to your life on the old Adam level, and naturally and rightly you will suffer defeat, because the Devil has full jurisdiction there*. No use trying to deal with your sins, your temperament in that sphere. How have you triumphed in your home situation? Have you gone out as *flesh against flesh*? If so, then you have fallen into the condemnation, bondage and death of the old Adam. "*We wrestle not against flesh and blood*." Calvary brings about the crisis where we recognize once and for all, that things that lie in the realm of the old creation, must be relegated to the place where God has put them by that Cross, and we have to live on the other side.

God is very gracious, merciful, slow to chide, but mark you, He cannot go back upon His own ruling at Calvary—*death*! If we let the flesh continue at any point on which the Holy Ghost puts His finger, then the judgment will come. *Calvary must be vindicated*, and it will be. It must, it will "cut off." The all inclusive purpose for which Calvary has been enacted, is to get a victorious Body for Christ, having victory over everything, even the Satanic kingdom and all that lies in it.

The Cross and the walk after the flesh.

Morning and Evening.

Rain fell heavily at daybreak on THURSDAY morning, and until breakfast time, but it cleared in time for the 10 o'clock meeting, when thanks were given to God for the manifest workings of the Holy Spirit in the midst, and for all the evidences of answered prayer in every meeting of the Conference. In view of the Lord's Return, and the issues of this solemn time in the world, God was asked to not spare the feelings of His people in the matter of His Word and work, but to do something in the innermost depths of spirit, and there make for Himself a clear right-of-way for

Third Day.

His great purpose. All praying souls were eager that the Holy Spirit should carry them into that purpose for the day, and that nothing should divert the Conference meetings from this end.

Mrs. Penn-Lewis was in charge of the meeting, and immediately brought it into line with the victorious life of the Cross. After establishing the alignment of truth with that of the morning meeting of the previous day, she proceeded to shew some of the hindrances working against the walk in the Spirit. From Gal. v, 17, "*Walk in spirit*,

and ye shall not fulfil the desire of the flesh," she said that the "flesh" is the great hindrance to this walk. What then is the flesh? The grosser things? Yes, certainly, but much more. Murray describes the "flesh" as our fallen nature, soul and body. "When the soul yielded to the 'sensible', it became flesh." We generally think of the flesh only as body, but it includes all the "powers of the soul." John i, 13, refers to the "will" of the flesh, and Col. ii, 18, the "mind" of the flesh. Hence Murray says that Christians need to deny more than their own righteousness, *their own wisdom*. We are not now dealing with sinful things but with a possible descent from the life of union with Christ, where we are asked to abide in Him, *into the life of nature*. There is also a *wisdom* of the flesh. A vast amount of this is in the preaching of the gospel to-day. Again Murray says the very truth we get from God, may *lodge merely in the memory*, and is then held only in the flesh; and the "flesh profiteth nothing." The spirit alone quickeneth, and truth must be re-quickened by the Lord all the time. Beware then of holding the truth in the wisdom of the flesh.

Col. ii, 23, shows us that there is a *worship* after the flesh. Our own thoughts of divine things are this. So also our own efforts to arouse, or obtain, feelings of "worship." There is also *knowledge*, even the knowledge of the Scriptures, after the flesh, and many forms of Christian activity. Converts, even, may be sought and counted "after the flesh."

The "Flesh" and the Cross.

How is this flesh to be dealt with? *We must go to the Cross*. "They that are Christ's have crucified the flesh." "To crucify the flesh is to give it to the curse. The cross and the curse are inseparable" (Murray). The affections and lusts of all that comes through the mind, the worship, the will, the knowledge and the service—all to be brought to the Cross. The ultimate of it is the bringing forth of Christ's redeemed ones, led right through to the throne, into the victorious sphere, where the principalities and powers are defeated, and *all links with their realm are broken*, which they seek to hold in the flesh.

Following the delivery of the message a sort of altar service was held on a large scale, a bowing down, a confession, a surrender of heart and of all carnal policy scheming and planning of worldly wisdom in the things of God; a publicly expressed content to go forward according to the mind of God, in the words: "I deliberately hand to the Cross every bit of the mind of the flesh, as it has been in me. Amen."

In the 11.45 meeting Rev. T. Austin-Sparks said that he had been asked from a number of directions, to begin at the beginning of things for the sake of those persons who were present in the Conference for the first time.

With this in view, he rehearsed and enforced the following principles.

(1) The recognition of God's verdict upon and concerning the race of Adam to which we belong by nature.

(2) That the Cross stands for the end to which man by nature is brought by God.

(3) Christ came into the world as the Son of Man, the representative of Adam vitally linked with our fallen nature (ye! Himself without sin), and by a voluntary act was made in and accursed, and drew upon Himself every phase of the fallen race, and finished it at the Cross.

(4) The Cross is the picture of God's judgment upon

sin, which impregnates the whole race in every part of every unit of the race.

(5) God does not promise to rectify or to improve us as members of the race of Adam.

(6) Look at Christ as our Representative, as He goes to death. He does not take something from us, some state into which we have fallen, some characteristics of our life; but "He takes ME, fully and finally ME, in all the fulness of my being—He takes ME to the Cross"! I, therefore, have been crucified with Christ. One died for all, therefore all died! That is *me* on that Cross in figure and representation.

(7) We are buried with Christ and raised with Him too. It was by His resurrection that everything that had been brought about by the death, had been dealt with. Life comes by the resurrection, and not by educational endowments. The essence of it then is that it is not ourselves but Christ. He is getting His chance in His new creation. All that is possible to the risen, ascended and reigning Lord Jesus Christ, is possible *through* us, and He is going to make it actual through the members of His church. The resurrection is the incoming of a new life *which the first Adam never knew*.

(8) Then there is *ascension in Christ*. Those who are in Him become citizens of another world. They are born from above, their names are written in heaven, their citizenship and franchise are there.

(9) The crowning thing is reigning authority in Christ. This applies not only to your proper control and use of time, but of your circumstances, wherein Satan does everything to make us ineffectual and incapable for the Kingdom of God. Reign, then, in life by Jesus Christ, and learn to execute the authority of the Lord in union with Him.

The Cross and the Holy Spirit.

Then, too, let us consider the relation of the Holy Spirit to the cross. The Holy Spirit has to make the cross real in us, for He always leads to the cross. *Are you praying for the baptism of the Spirit?* Then if the Lord takes you at your word, you are coming back to the cross, and there you will be led into a very deep death. The Holy Spirit led the Lord to be tempted of the Devil, on the ground of His anointing. It was He who led Him to the cross, for it was through the Eternal Spirit that He offered Himself to God. If you take the fact of the cross and accept it, then it is the Holy Spirit's work to lead you into the *experience* of it. The whole apostolic ministry was found upon the revelation of the Spirit. "There was given to me," wrote Paul, "by revelation, the mystery." Even so it must be in you. That revelation must be known in a personal and real way. It will set you free for service, free from the bondage of M.S.S., of books, of paper stuff, because it will be inside and ready for utterance. The truth will be bristling everywhere, and language will be with authority.

The authority of Jesus Christ is recognised in every realm—in the realm of man, who said He spake as one having authority; in the realm of nature, when wind and wave obeyed His sovereign will; among demons who obeyed His voice when He commanded them to come out of their victims; by Pilate, who was at his wits end to know what to do with One over whom he had no authority except it were given him from above. The Holy Spirit can only come and possess us, to make active and positive the work of the cross and resurrection, when our identification with the cross has taken place. These three things should ever be kept in view: (1) The Holy Spirit to open your

eyes to the meaning of the flesh. (2) To lead you into a deep death to the flesh at the cross. (3) The Spirit to come upon the new creation through resurrection to fill it and use it.

So many have turned back because of the cost. Some relationship it may be. Moses insisted upon having Aaron, but he became a trouble to him later. You stand to lose everything by trying to hold on to something that comes in the way of the larger purposes of God, because of that cost. With all the deepest solemnity I urge upon you to remember that you stand to lose the eternal thing which God has prepared for you in service. We stand to lose all Christian doctrine *experimentally*, until we have gone back to the cross. The supreme thing is to go back there, for it is the centre of everything, and everything hangs upon it. Pentecost is made possible by the cross, and Pentecost always leads back to the cross, and it means the perpetual development and enlargement of its meaning. Deeper depths always means higher heights. "Lower, lower, yet higher we rise." That is the method; baptized into His death continuously, but also a crisis point that ought to be reached in this Conference. Many who are here may have it in theory and not in experience. *They are not out in a stream of life.* If it means giving up everything, even

to a life of martyrdom, it is best to seek it. Say it must be; at any cost; by any way; it shall be; let us go *down to death*, and have it made real. That is the work of the Holy Spirit, and He will do it if we are honest. He must have our consent, our will in the matter.

After such a solemn and heart-searching message, the Conference bowed in prayer. Silence followed and continued, but out of it arose short sentence and tearful prayer like this: Here am I, Lord, send me; Here am I, crucify me; I give myself wholly to Thee; By the Holy Spirit make Calvary real to me; I will to have my whole life brought to the cross; Baptise me into Thy death at any cost; O Lord have mercy upon us to whom it is all dark, for Christ's sake! The latter was offered by a minister with tears, and was taken hold of by Mr. Sparks, who prayed: "Lord this is a challenge to Thee. Darkness comes not from Thee. Thou wilt dispel it. Darkness is at enmity with Thee. Now Lord, take the challenge and meet it." It was 10 o'clock when the closing hymn was sung:

"O Calvary I would ever learn
What Jesus meant by thee,
And now by faith I take my stand
With Him in victory.

Victory over Death.

Friday Morning.

The last day.

With the coming of FRIDAY in Conference Week we were reminded of John vii. : 37. It was, indeed, the last day of meetings, and certainly the last great day of the feast, so far as spiritual ministries and fellowships were concerned. Then the spirit of earnest solicitude breathed through all the gatherings of saints upon every thirsty soul, encouraging them to drink deeply of the living waters of truth, which were so freely poured out for them.

The Convener, Mrs. Penn-Lewis, said that the clamant interests of the hour were many—on the one hand there were the claims on the practical side, and on the other those of the spiritual message. She began with the latter, and turned the hearers again to Eph. i. : 18-20, "The eyes of your understanding filled with light, that you may know . . . how surpassing is the power He has shown toward us who believe; for He has dealt with us in the strength of that might which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand," and hath "raised us up with Him . . . and seated us with Him in the heavens . . ." (Ephes. ii. 6). That is the ground-work—*our position in the heavens*, that we have been transferred in Christ Jesus from the death sphere, the world sphere, the sphere of the power of darkness; and we are placed in the new position in the heavens IN HIM. It is from that position that we have victory. *In Him* we are placed above all our hindrances.

We have seen how the flesh permeates all the powers of the soul, that we have been energized by it, that the cross is the death-power to deal with it and to deliver us from the power thereof. Now that we have become separated, there is a necessity of knowing and entering into the spirit of the life in the heavens. There we shall learn of victory over the world. From that position others will recognize that we are *crucified to the world*. The cross will not only cut into the flesh, but into everything that is of the world. This will apply to Christian women in the matter of fashion and dress.

And not only between us and the world, but *the cross will stand between us and the power of death which is all around us*. "Death reigned from Adam to Moses . . . by the sin of one man death reigned in the many . . . If *the reign of death* was established by the one man . . . far more shall the *reign of life* be established in those who receive the overflowing fulness of the gift of righteousness by one man, Christ Jesus" (Rom. v. 17, *Conybeare*). Therefore we have to recognize the victory of the cross over the lord of death (Heb. ii. : 14), "that is the Devil." If we are to know life working in the mortal body, we shall have to learn how to *stand against death*, when exercised by Satan as the "lord of death." There is a working of *death* in us which the law of life should conquer. Rom. viii. 2 makes this very clear. As we go from stage to stage, and the life of the risen Christ is more and more communicated to us, there is a *life conquering death*, moment by moment, of which 2 Cor. iv. 10-12 is the deep experience. Thus Paul wrote "that in my dying flesh the life whereby *Jesus conquered death* might show forth its power" (*Conybeare*).

"Death hath no more dominion over Him." What effect must this have over those who are joined to Him? Surely to share in His victory over death. Christ said that he that believeth in Him shall never "see death." If death has no more dominion over Him, it is not to have *dominion* over us. We are to "*reign in life*" by Jesus Christ. Stockmeyer said: "I do not say that I am to die, I do not say that I shall not die, but no longer do I know that I *must* die." As we progress in the life of God He will teach us to fight *death* as we fight sin, and to know directly when "death" touches us. "For the *minding of the flesh is death*, but the *minding of the Spirit is Life*." This means that we must fight death in its working to drag us down, working in all directions. We are to be "free among the dead" (Ps. 88:5), *even the dead churches*. Death is not only reigning physically, *but in every other sort of a way*.

We have to learn that the law of death in our bodies is to be kept inoperative by the law of the Spirit of life (Rom. viii. : 2) so long as God needs us in His service. As we approach a climax in the development and maturing of the life of Christ in the Body of Christ in preparation for His Coming, it is bound to come to this, that joined to Him we have *victory over the death conditions within and around us*. It may be if we are spared for translation, that we shall have the final victory when "what is mortal shall be swallowed up of life," and the body of our humiliation shall be made like unto the body of His glory. This, however, is something to be understood by those whom God is leading on in the heavenly sphere. If they will "mind the Spirit" it will be life, peace and victory in every sphere.

At this point the meeting moved on practically into a "clinic" as questions were put asking further light upon the subject of "Healing" as resulting from certain methods used by some who were apparently proclaiming the deeper message of the Cross and the overcoming life in the heavenlies (See *Clinic Notes on page 46*).

After some very faithful words concerning the danger of hypnotic and psychic powers being used and how to test the sources of these things, the Conference bowed before

the throne, when mighty souls in prayer wrestled against the invisible powers, and, in the strength of our glorious Conqueror, prayed that all evil manifestations might cease. By this time two and a half hours of the meeting had passed apparently with unconscious rapidity. The interval of 15 minutes between two usual morning meetings was lost. The deep interest was too great to think of it. Moreover the heavy rain that fell upon the pavilion all the time of conference, seemed to enclose the assembly and unify it up to the time and call of lunch. With the exception of the altar prayer meeting at the close of the meeting on the previous night, when 120 vocal prayers were offered, there were more participants in this meeting than in any other. The Spirit was full, and it was free, was rich in expression, purposeful, strong and aggressive. Warrior souls had found themselves strengthened and equipped when brought face to face with an occasion that called for them, and in that Spirit-force they rose and sung as one :

Mighty Name, Mighty Name,
In that Name alone we win ;
Mighty Name, Mighty Name,
Conquering Satan, death and sin.

The World Vision.

Friday Afternoon.

So pressing were the other claims of the Conference on this "great day of the feast," that the Ministers' Prayer Bond meeting, usually held in the afternoon, had to be merged into the general meeting. For three days the ministers met together as such, in order to bring the interests of their holy calling under review, in the keen searchlight of the important truths set forth in this Conference. In one of their meetings there were 55 ministers present. In addition to the conference side of things in particular, meetings of prayer were also held by them between 9 and 10 o'clock in the mornings. There were also sectional meetings by the Industrial Prayer Bond, the Young People's Prayer Bond, the Ministers' Wives' Prayer Bond, etc. Owing to awakened interest in these respective bonds of prayer, there was a considerable accession to their numbers.

At 3 p.m., FRIDAY, there was a united meeting of the whole of the Prayer Bonds. It took the form in the first place of a testimony meeting, as to what God has been and is doing through these praying agencies. The first district represented was Belfast, with *Rev. Jas. Tolland* as speaker, who gave a brief but comprehensive review of the year's work, in which he himself had addressed 40 meetings on the overcoming life, while his co-worker, *Mr. Walker*, had addressed 70 meetings. Doors are opening everywhere. God's people in the North of Ireland are seeing that this is the message they have been longing to hear.

Capt. Wallis spoke for Dublin and the South. He said that Dublin was in a different spiritual position to Belfast, yet even there God has wonderfully answered prayer. Last year was one of the most remarkable in the history of Christian work in Ireland, and particularly in the Y.M.C.A. in Dublin. You are quite safe, the speaker said, in praying for that institution, where young people are being held together and souls saved, *without the aid of a smoking room or a billiard table*. There is a change of attitude in the South and West of Ireland towards spiritual things. There are many evidences that the priest is losing his grip. To-day it is possible to stand in the centre of Dublin, and it is done every Monday evening, and to get 300 people to

The Evening Hour.

stand for one and a half hours listening to the Gospel without a murmur.

Mr. J. C. Williams reviewed the work of "The Lord's Watch." He said it was a correspondence class of prayer. It had its initiation in the need of it. At the present time there were between 600 and 700 correspondents, who are writing in relation to the most vital interests in their lives as to how they should pray under certain conditions and circumstances. It is marvellous how God is moving in answer to prayer. One could almost make a chart of the upward and the downward movement, as one sees it portrayed in the letters of the correspondents.

Mr. W. E. Card gave an outline of things in the Industrial Prayer Bond. He referred to the spirit of fear that first filled the nations of the Continent, and now fills our own. The spirit of fear also has taken hold of the Church of God. It is not our business to ask why the Government or the Churches do not do this, that or the other ; but to get Divine power over all these things. We are to lift up our heads at such a time, because we know that our redemption draweth nigh.

The two German ladies who have together launched the German "Overcomer," then spoke about the work of the Overcomer message in Germany, and shewed a few of the difficulties in the way of meeting a very great need. *Mrs. Penn-Lewis* outlined the seven Prayer Bonds already on the list, as follows ; (1) Ministers, (2) Evangelists, (3) Young People, (4) London and Provinces Prayer Groups, (5) Industrial, (6) University (at the moment in quiescence) (7) Ministers' Wives, (8) For Christians in Mental Hospital (just formed).

Rev. T. Austin-Sparks then gave the closing message of the world vision. He said there is a spiritual system behind everything that is seen, and it is a challenge to the throne of the Lord Jesus Christ, the victor of Calvary. This challenge is seen in Egypt in relation to Jehovah's Israel there and His purposed deliverance for them ; in Babylon when the Hebrews were cast into the fire, in the New Testament when the Devil lay across the path. The

characteristics of all spiritual systems from the beginning and right through are the same. We have them to-day in similar and new forms. Mr. Williams referred to the caste system which dominates India. On a human level you can't deal with it. It is an impassable barrier. There is a way, however, of destroying the power of it, and of releasing the souls therein for Jesus Christ, not by attacking the caste system, but by getting to the creator, the maintainer and the user of it, and *breaking his dominion of it*. Then the people of the highest caste will feel that the system no longer dominates them. They will begin to ignore it, yea, it will fall off them because it will have lost its power, *when once the power of the spiritual force behind is dealt with*.

Then there is *superstition*. How world-wide it is. It is even here in our own country. It has always been and still is one of the Devil's highest weapons against the Spirit of life in Christ Jesus. It is the creation of a Satan-controlled imagination, and it dominates vast stretches of this earth in a most terrible way. There is a *spiritual force behind superstition*. If you attack it directly you will make it worse, but if you get behind to the spiritual forces and bind them and break them, it will lose its control, and souls will be free. The church is called upon to make a direct assault, not upon the poor limitations of the fallen Adam, but upon the power of darkness that lies behind it and holds them through their systems.

Whenever the pure Gospel of Christ has been preached, it has been the spiritual Satanic systems that have caused the trouble, and it is there that the god of this world is going to get his place in the Anti-Christ and to be worshipped. *We have to break the system there*. We have to go directly and unitedly against the forces of Satan, in what we call a "human" situation.

Executive Prayer.

At this moment of the address the supper bell rang, and imposed the necessity of leaving the utterance unfinished. The speaker asked the audience to return to the Hall as soon as supper was finished, when he promised to continue the word. When the assembly convened, as it did with eager rapidity, Mr. Sparks said that he would proceed where he finished in the previous meeting. He surveyed the world from the throne, the spiritual forces back of what is seen and felt. All the spiritual systems in the world, however highly intellectual, however degraded, behind all *stands the one whose ambition it is to occupy the throne and be worshipped*. When you go in with the Lord Jesus Christ, Who reigns through His Cross, and present Him to the world as the rightful objective of the spiritual life of the creation, you at once create a tremendous conflict. That gets us into the spiritual and mental background of the Bible. Get the throne view for yourself for your own life, that you in the purpose of God, tied to a few square miles or even yards, *can be a strategic instrument to touch the bounds of creation*. You can from that spot liberate situations thousands of miles away. Then get the throne vision as the missionary vision. God is supremely strategic, and His purpose is to bring us into a strategic relation with Himself for the world, and that in the spiritual realm.

How shall we get there? *By executive prayer*. This is a specific kind of prayer which requires specific facilities. It stands alone and requires definite methods. It means that you get others together at a given time, to deal with things thoroughly and completely. We have to gather together, and say a certain thing is Satanic and we refuse it on the ground of the Victory won at Calvary.

This leads to the second point. You have a certain matter to take to God. You begin to pray around it, about it. Certain persons are in bondage, certain things hold up the interests of the kingdom. You pray about them and establish a oneness with the Victor on the Throne. When you have got that you *turn on the enemy* and demand from him the release of this thing. Then you register, by your union with the reigning Lord, that the thing *is done*. You *know* that the thing is done, and you simply wait and watch. You *know* the issue, and you can't go back on that again, nor over it again, and though it may take months to bring it to pass, you *know* it is done. But you must affirm it.

Then consider the protective element in the matter. There is no need for fear, but there is a provision you must take. With warfare Paul links this—"wherefore, take up the whole armour of God." Take it piece by piece, and make its application—girded with truth, breast-plated with righteousness, shielded with faith, defended with the sword of the Spirit, and praying always with all prayer, and watching thereunto. Keep lynx-eyed in your spirit against the enemy.

If only our converts were brought into the full significance of the cross, this world would see the difference. If we lived in apostolic days, repeated "Swanwicks" would not be necessary. There would be new people all the time, and they would be "world-capsizers" in the midst. May we be swept into that. That must be the position to which we come, by faith indeed, and then go out to liberate those who would be saved if they could.

Rev. Edward Parker said, that so far as Leeds goes, it works. If it did not then I should not be here. Don't be mistaken about Leeds, there is not one of us secure in our niche, but the Lord holds us there in the teeth of the enemy. If I put it like that, you will not have false expectations, but in spite of every attempt of the enemy, the Lord holds us. Attacks have been made since last Swanwick upon every member of our ministerial group, either upon the body, the church or circumstances, *but we are still there*. We can say it is victory.

The meeting closed with prayers against all that would dissipate the one thought and one spirit in the gathering, in the way of generalities of earth, in things of secondary or of no importance.

Thanksgiving and Communion.

The last meeting of the Conference series was held at 8 o'clock, and took the form of a Praise and Testimony Meeting. Perhaps the title a *Thanksgiving Service* would more fittingly describe the character of it—thanksgiving for light and truth, sanctification and victory received and enjoyed. As the meeting closed with a Communion Service, the testimonies were confined to the first 85 minutes. And what fleeting minutes they were for eager witnesses to say how richly they had been blessed, what had been given to them from God, and what He had specially anointed them to be and to do. Only a quarter of a minute for each of them. The praises, however, were not arranged in such a mathematical way. In this, as in every other meeting of this extraordinary Conference, we sought to walk in the Spirit and not to fulfil the lusts of the flesh—no glorying in one another, for he that gloried did indeed glory in the Lord. All the testimonies were edifying, some of them amusing, and others striking.

One said he came to the Conference in defeat and was returning home in victory. Another said this week has been to me an establishing, strengthening and settling,

though there has been suffering. One of the ministers told how he came into the light but he got into darkness, very black darkness. "I was there for three reasons. I was afraid of the teaching. Then I did not grip the significance of such abbreviated phrases as the cross, the throne, and get down to it. Finally the issues of it. I thank God that I am now right in, and there is unutterable joy like that of a newly converted soul."

By 9.15 upwards of 136 persons had risen from their seats, and spoken some word of truth, of praise, of Scripture or thanksgiving. Such a living stream of utterance had to be ended in the interest of the closing communion service. How fitting that such a service of fellowship should close such a series of gatherings. Much had been said during the week about our oneness with Christ, both in the cross and on the throne. Only the Lord Himself could have provided such a service as this, for the setting forth of the oneness of His relation to all, and of the unity with Him. "The cup of blessing which we bless, is it not the com-

munion of the blood of Christ? The bread which we break, is it not the communion of the Body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread." The prayer of thanksgiving and blessing was offered by Mr. Sparks, who gave thanks for our perfect communion with God, heaven's own border line. The sweet hush of the Spirit filled all our hearts with sanctified memories, both of Him our Lord and Saviour, and of one another because of Him. It took a long time to serve so many with bread and wine, but by 10.15 it was all done, and the communicants, gathered from Russia, Germany, France, Poland, America, Ireland, Scotland and England, and from so many sections of the Christian Church, were able to say "Amen" together, and sing in truth:—

"Were the whole world of nature mine,
This were an offering far too small;
Love so amazing, so divine,
Demands my soul, my LIFE, my ALL."

Gleanings from the Clinic Hours.

Tuesday.

The "clinic hour" of Tuesday came after tea at 5.15, and was designed to meet the needs of the workers in matters of discernment and guidance in the Word, the work, and the will of God. In her opening prayer, Mrs. Penn-Lewis asked that we might be given power to live so as never to lose fellowship with the living Christ.

The first analysis dealt with the place of deliberate volition in Christian action, which should always be the result of the intelligent choice of the believer. The forces of darkness can and do push the children of God into precipitate action. Since the whole man has been redeemed, let us apply redemption to the mind and will, so that both are open to the Spirit of God, Who seeks to renew the mind; and make the man into a thinking and responsible person. The Spiritist medium is unable to work until the mind is put out of action, but it must be otherwise with us.

Then followed a piquant word about the tares, who are the "children of the Devil." Forerunners of the Antichrist there will be, men who will become almost an embodiment of Satan. If you are going to pray for them, and for all the evil things in the nations, you will find something beyond you. You are not supposed to be taking on everything everywhere, but you are brought into a place of union with Christ for the deliverance of the members of the Body of Christ. God's objective is the preparing of a Body for His Son.

Are we not to touch the world? Yes, in the sense of proclaiming the Gospel to it; but whether we are to attack every conceivable wickedness in the world is quite another matter. You can only pray effectually when in harmony with God's will, and that includes a binding of the Devil against interfering with the good seed that is being sown in the hearts of others.

In answer to the question, "Since we share the bruising of the serpent's head, do we also share the bruising of Christ's heel?", the leader said, "Do you 'share the bruising of his head?' I do not think you do. Christ did that, and we appropriate His victory. We are entering into something Christ has done. We are now to share His life, and triumph through what He wrought on Calvary. We must be careful not to trespass upon the finished work of Christ. What He has done is a finished work, and we have no share in it further than to appropriate it. On that ground God can bruise Satan under our feet, and He will do it."

To the question: "What part does the Holy Spirit take when we are attacked by the Devil?" the answer was given by a reference to Paul when he dealt with Elymas—"Then Paul, filled with the Holy Ghost, turned and said: Thou child of the Devil . . ." (Acts xiii. 10). The Spirit of God is the force and energizing power in us for victory in all attacks. The words of the Lord in Luke x. 19, "Behold I give you authority to tread on serpents and scorpions, and over all the power of the enemy" need the co-working power of the Spirit of God.

Question: "Would you state Luke x. 19 as a general ground of opera-

tion, or do you wait for the Holy Spirit in you to exercise that authority?" Answer: Paul tolerated for three days the spirit in the damsel who followed him. Why did he not act earlier? It seems that he waited until the Spirit of God, so to speak, moved out through him in rebuke.

Mr Usher said that the Holy Spirit also seems to create in us a spirit of antagonism against all that is of Satan, and this breaks out in connection with some incident in practical life. When this is so, if you ask the Lord to defeat the foe for you, there may be no result, but the "antagonism" inwrought in your spirit brings about freedom immediately. This may be because the Lord is preparing overcomers, who will have in them, through the Divine nature given to them, a steady undeviating antagonism to the enemy.

A minister asked, Are we not to wait for the Spirit's impulse in order to say that challenging word—"I command you, in the Name of Jesus Christ, to come out," or are we able to meet every Satan-bound soul and utter the expression with immediate result? Answer: Surely we must deal with God for the energizing of the Holy Spirit.

Mr. Raven asked if James iv. 7 did not answer that question: "Resist the devil and he will flee from you." He suggested that we have to take an attitude and keep it always, whether we are conscious that we are "in the Spirit" or not. As we are reigning in the Lord, is it not an attitude we are brought into against the Lord's enemy, and as that is in full power we shall be kept in victory over him.

Mrs. Penn-Lewis said she thought Mr. Usher referred to those who are really demon-possessed. Those who dealt with such know that they have to lay hold of God until that "antagonism" rises in their spirits, and they are able to command in His Name; while Mr. Raven's words have to do with the perpetual attitude towards the powers of darkness. There can be no doubt that there ought to be in every believer a real, downright antagonism to the devil. Demon possession in its full meaning really brings a dual personality. There is such a thing as "possession" in a milder degree, for if an evil spirit takes hold of one tiny point, he possesses that point, but demon possession with a dual personality, belongs to an advanced stage, where, for instance, there is a different voice.

Question: Do you think that this dealing with evil spirits is a separate ministry, as the gifts of healing, etc., in the New Testament ministry are distinct from others? Should we expect God to call out of a Conference like this, individuals to whom He grants an anointing for this special service, should they be called upon to do it?

Answer: It is necessary that every believer should have a clear recognition of the powers of darkness, and how they seek to oppress, but when it comes to dealing with individual cases, undoubtedly there are some who appear to be specially anointed of God to deal with them. But every child of God, when brought face to face with need, should go to God and expect power to meet the need, for it is obvious that as demon

possession is so terribly increasing, it would be impossible for only a few to be available for the service.

The ringing of the supper bell called an exceedingly interesting, heart to heart conference, to an end. It was full of rich interchange of thought and experience, and the time appointed was all too short for the fellowship.

Wednesday.

The Clinic Hour at 5.15 began with a further series of written questions.

Question : What is the place of music in the life of the Spirit? How far are such "soulish" exercises consistent with the spirit life? *Answer* : God does not destroy the faculties of the soul. What He wants is to bring all under His control through His Spirit. Surely He does not destroy the faculty of music! Heaven is full of music. When you know the indwelling of the Lord Jesus Christ by His Holy Spirit, He will make you know when a lawful thing is a snare to you. Personal close fellowship with the Living Lord is the answer to many debateable questions.

Is it correct to say "Take my mind and *think through it*"?

Answer : No. It would be better to say, Take my mind and *renew it*, and bring it into keen activity and knowledge of the mind of God. The question is, are you to be a *medium*, or a *co-worker with God*? (see Col. i, 29). If the former, you will become a passive automaton; if the latter, then you will be empowered to use the *mind*, and to work with Him.

Question : Who is to take the initiative, when there is a difference between Christians, if one has the mind of Christ? *Answer* : Whatever is written in His Word is *always God's clear Will*. If you have grieved another person, you are told that you should *ask* to be forgiven. You have to take the initiative in such a case, because "it is written." See *Matt. v. 23, 24*.

In speaking on the point of obedience to light, the leader referred to Paul, of whom it is said he was "constrained in the spirit, and testified" (Acts xviii. 5), or as some translations have it, "Paul, constrained by the Word in the spirit." When the spirit is brought into union with Christ as "one spirit," and in Him is raised to the place of dominion in the heavenlies, it will come up against spirit-foes. That is the wrestling of Ephes. vi., not "against flesh and blood," but hosts of wicked spirits. These can surround the spirit of the believer, gripping, so to speak, like a vice. Then it is that the spirit "wrestles" to break through into freedom. That is something of what is meant by "spirit warfare."

A Minister said that he did not fully understand such a warfare, so the ground was covered again, and the thought amplified, with the statement that it is not easy to apprehend something essentially of the *spirit* that has not been proved by experience, for it can never be understood by the mind, apart from the Holy Spirit. Until experience calls for it, let all that is said in this Conference remain quiescent, and the Holy Spirit will recall it in months to come, as need arises.

As to the expression of the "life in the spirit," witnessing and *outflow* is a necessity. Then the spirit will be ready for action in the hour of sudden conflict. The time to "rule" is when someone says something unkind to you. That is the time when a "meek and quiet spirit" is of great price. It is then that he that "ruleth his spirit" is greater than "he that taketh a city" (*Prov. xxv. 28* ; *xvi. 32*).

The clinic hour closed with an interesting talk from a German lady, who told how she was brought by the Lord through a series of remarkable experiences, into the work of translating "War on the Saints" into German. It took her eight months of uninterrupted work, rested and renewed each day by three hours of prayer and meditation in the open air. Her talk was a source of great pleasure to all the members of the Conference, and led to a public and vocal declaration of their *oneness with all the members of the Body of Christ in Germany*, and throughout the world.

Thursday.

The clinic hour on THURSDAY evening was greatly enriched with truth and suggestive action. The questions asked of the leader released deep reservoirs of Divine wisdom. The Spirit certainly took of the things of Christ and showed them unto us. Perhaps the most important questions had to do with the practise of laying on of hands, followed

by strange and even hypnotic happenings, in Christian circles. Some of the ministers present described what they had seen, and said that some of their own people were being drawn in, because some of the "teaching" accompanying the manifestations was in language similar to that of the present Conference.

Mrs. Penn-Lewis said that if, in the administration of these "healings," there is not a deep and true working of the death of the Cross, they could not be trusted. Why should there be a placing of the hands on the head, which is followed by a state of semi-consciousness and a falling down? Surely that is an arresting of the action of the brain, which produces a condition for Satanic influence. You do not read of anything of that kind in the New Testament. Do not be misled by the apparent good results of it.

So pressingly urgent were the workers to ask and to hear that it was with difficulty the leader was able to close the meeting in answer to the supper bell. As a vital principle of action, Mrs. Penn-Lewis invariably turned the questionnaires to fundamentals, the chief of which is that of identification with Christ in His death, as set forth in Rom. vi. Only thus will the activities of the flesh be kept in death. All the fallen powers of the soul also need to be kept there continuously.

Questioned as to whether the truth of identification with Christ alters every situation, the speaker said that there was a laying-on of hands spoken of in the New Testament, but to understand what made it safe then, we need to ask with what sort of a Gospel was it associated? *e.g.*, What "Gospel" did Paul preach? Obviously that of Romans vi., preached not only in the Roman Epistle, but to his converts elsewhere also. "Know ye not that as many of you as were baptized into Christ were *baptized into his death*?" We are grateful to God for all who are true to the Blood of Christ, but it is necessary for experimental deliverance from fleshly and soulish mixture, to know also the power of the Cross to crucify the flesh.

God does heal by His own direct action, even to-day. All that has been proved. But to expect a healing that puts the fallen creation into a position of robust health, so that he shall do as he likes, is quite another thing. We have no guarantee for that, but we do know that there is a touch of God which requires no man's hand. We are in such perilous days that we must be sure of the conditions accompanying the laying on of hands; *e.g.*, the one who does it may know Romans vi., but *how am I to be sure that he is in the full power of the experimental experience of it that moment*?

Let us keep, however, to this, that there is a healing that is the act of God—but all depends upon its object, its purpose. Then there is something more than "healing," and that is, Divine life for the quickening of the body, for the doing of all the will of God. This comes from the Spirit of God at the centre of your being. If life in the Spirit is in full development, it brings all that is required for spirit, soul and body, moment by moment, *i.e.*, if you are living in the life-stream of God, it will be manifested as you go along (see 2 Cor. iv. 10-12).

To the question as to whether Christians should go to a Spiritist temple for the definite purpose of quenching the working of evil spirits, came an emphatic No. Better to take hold of God in universal prayer that the coming of the Lord may be hastened, and Satan's entire kingdom may be overthrown. Our primary business is dealing with God for the emancipation of all the members of the Body of Christ from all Satanic besetments, in view of translation. The world itself is getting more and more into Satan's grip. Think of such a thing in the twentieth century as the choosing of an effigy of Satan as a mascot for the new airship!

An enquiry as to whether "broadcasting" was an opportunity for the Prince of the Power of the Air to further his interests, called forth the statement that, if we look at it from a dispensational viewpoint, we can see how the enemy is getting this world ready for his reign. We are not saying that all modern discoveries are of the Devil, but he surely is going to use them. In regard to "broadcasting," numbers of Christians now sit and listen to things in their homes which they would not go to hear in a Music Hall. By this means Satan is getting access to Christian households in a way he could not have done before. We are to be more and more abiding in the heavenlies, but it seems that we shall not be able to breathe in the earthlies much longer.

Verax.

"Cut Through."

A Word to Evangelists and Prayer Warriors.

An Evangelist once had an experience in the way of victory in aggressive warfare, which throws much light upon the way of "praying through" the Message of the Cross to souls at the present time. It is the custom of this Messenger of the Cross, on commencing his Missions, to first ask the Lord to *gather out from among the people a praying group*, who will be able to stand with him in prayer for the unsaved in the meetings. To this end his messages for the first few days of a Mission are to *believers*, proclaiming to them the Cross for the Christian as embodied in Galatians ii. 20, and union with Christ in His Risen ascended life upon the throne in intercession. Meanwhile, his entire mornings are given up to prayer alone with God, waiting upon Him for this band of "prayer-warriors" to be called out for the battle. As a rule the "break" among the Christians attending the meetings comes about the fourth night, and some are brought through by the Holy Spirit into the sphere of victorious prayer. When this stage is reached in the Mission, the Evangelist then asks all who have experimentally learnt thus to take their place with Christ in intercession, to sit together grouped in the front seats, and during the succeeding meetings there to give themselves unto prayer. They are asked not to pay attention to anything going on, but to hold the victory in prayer, by claiming the victory of Calvary over Satan, and the destroying of all the works of the devil in the meeting.

On one particular occasion came the special lesson in prayer which taught by blessed proving the way of victory over Satan. The Mission had reached the stage where the Spirit of God had called out a company of between twenty and thirty "prayer-warriors" who were sitting all together in the centre of the hall. But the battle was very hard. The town was connected with the brewery trade, and the "atmosphere" seemed blocked with hardness and weight which appeared impossible to move. The hall this night was filled with people, the forces of darkness descended on the meeting in such thickness and darkness that none could pray. The band of prayer-warriors were dumb. The Evangelist himself felt the pressure so greatly that words died on his lips, and it appeared as if the whole hall, so full of people, were paralysed, himself among the number. In this strait he "cried unto the Lord," and said, "Lord shew me the way of victory." The Lord at once answered him,

"Take the Sword of the Spirit, and cut through . . ." "Lord, what Sword of the Spirit am I to take?" And He said Revelation xii. 11: Whereupon the Evangelist upon his knees, with almost gasping breath, repeated aloud, "They overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death." And again and again he said it until suddenly the whole prayer group seated in the midst of the people burst out in a simultaneous prayer of victory. It seemed as if they broke through the dark cloud cut open by the "sword" of Revelation xii. 11, and reached the Throne of victory—and then through the opened heavens broke forth upon the whole congregation the power of the Holy Ghost. From every side came forward souls seeking Christ, and workers were dealing with the stream of anxious ones until past one a.m.—unable to leave the hall.

"Cut through"! How little we have understood the "Warfare" and the way of victory. We have been conscious again and again of the density of the atmosphere, and the consequent hardness of the people. But we have looked at the "flesh and blood," and gone away saying "such and such a place was very hard," and there left it. The Lord Himself is teaching us now the secrets of the warfare in the heavens. He is the Lord "mighty in battle." It is this "cutting through" with the sword of the Spirit, which the prayer-warriors need to understand in making way for the message of the Cross throughout the world. All who proclaim the Victorious Message of the Cross need the prayer-force at the throne to "cut" the way for the truth to reach the hearts of the recipients.

Prayer is now needed. Prayer to "cut through" all the dense forces of evil in the atmosphere which would hinder the message and actively oppose it in every soul in whom it begins to work with Divine energy. The "way of the Lord" must be "prepared" by the "cutting through" prayer of His people.

Revelations xii. 11 must be the sword of the Spirit used in giving forth the Message. "Lord, teach us to pray! Lord, organize Thy prayer-groups at the throne to make ready Thy way."

Amen and Amen.

Brief Replies to Correspondents.

E.B. (U.S.A.). Thank you for all letters. They are carefully read, but I cannot reply at present. Phil. iv. 19.

R.E.B. (Australia). All your requests are minutely attended to. This is only to tell you I n t e a l l. Phil. iv. 19

C.R.F. (Cal.). Warm thanks for card and enclosures.

H.E.D. (India). I always value your letters although unable to reply.

S.C. (U.S.A.). I cannot give space to fully reply to your recent questions. I am sending you a book which may explain all.

E.B. (N.S.). Several have written me of the value of the letters on "Undeceived."

MRS. A. (Tasmania). Many thanks for book. I am unable to give space to review the many I receive.

T. (N.Z.). I wish I could reply to your welcome letter but I cannot. All that you read in my letter in this issue will explain.

C.R.C.S. (China). I read all you send with great thankfulness and often wish I could write.

A.M.R. A "mental vision of God" always means the imagination at work, and we do not worship a mental picture! Heb. xi. 6, is a real anchor. "He that cometh to God must believe that HE IS . . ." When we pray let us "believe" that HE IS. See too the words "There am I . . ." (Matt xviii 20). That is enough for faith and brings a sense of reality.

T.C. DE H. (U.S.A.). No, what you have heard is not true. Also I have never "studied demonology." I have used only the Bible primarily with a few books like Pember's "Earth's Earliest Ages." I have learnt most by dealing with souls and depending on the Holy Spirit to teach me how to help them. He knows all about the kingdom of darkness, and can show us how to wield the weapon of Calvary for other's emancipation.

MRS. T.E.R. (U.S.A.). The contents of this issue of the *Overcomer* will tell you why I have not been able to write. Phil. iv. 19 is sufficient for you.

Communications also acknowledged with assurance of careful noting of all requests, from

C.G.; K.B.; N.W.; E.W.; A.M.R.; M.D.F.; D.M.S.; T.C.R.; J.W.W.; M.P.; MRS. A.S.; M.M.; A.H.H.; M.B.O.H.; R.C.S.; J.M.; G.A.F.; M.F.; MRS. M.S.; E.J.A.; A.P.M.S.; G.D.S.; G.E.M. (China); F.E.S. (China); K.M.C.D.; J.J.; F.S.J.; J.T.; N.W.; A.H.A.C. (Australia); G.M.W. (India); N.P.; J.N.; MRS. H.M.W. (China); G.J.; W.H. (S. Africa); E.G.; G.M.; J.M.A.; E.B. (Canada); M.M. (U.S.A.); M.M.G. (Poland); F.H.; F.H.S.; J.T. (Scotland); G.E.H.; C.J.F.; W.C.; H.B.; S.W.T. (Canada); Sister I.; E.B. (N.Z.); G.J. M.E.G.

The Editor also thanks very gratefully all who have written her such tender letters of sympathy in her bereavement.

The Lord's Watch.

Will all who write for prayer, kindly note the following instructions for application to the "Lord's Watch."

1.—All requests for prayer to be addressed Mr. J. C. Williams, "The Lord's Watch," 4 Eccleston Place, London, S.W. 1.

N.B.—It is important that all letters are clearly marked on the envelope "The Lord's Watch," if they are to be kept strictly confidential.

2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need.

3.—Requests should be written on a separate sheet of paper with no name or address given on the paper.

4.—With every request send a stamped envelope for acknowledgment (Missionaries on foreign service excepted).

5.—It should be clearly understood that all who ask prayer, join with the "Lord's Watch" intercessors in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lxxvi, 18. James iv, 3.)

6.—All communications will be kept in sacred confidence, but no anonymous requests can be dealt with.

Note.—Hitherto, all expenses in connection with this ministry have been met from the private purse of Mr. Williams, with the exception of an occasional gift from a correspondent. The increase of the work now involves an increase of expense, from the secretarial standpoint. Will applicants to "The Lord's Watch" kindly remember this, and enclose a small amount towards these expenses, as they may be able.—Ed.

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The Message of the Cross in Other Lands.

The Overcomer Literature Extension Work.

INDIA.

Respecting the Presentation Edition of "Soul and Spirit" mentioned in the April "Overcomer," that our readers may realize the need of prayer behind its issue, we give the following extract from a letter received in April from a Correspondent in Calcutta.

"The significance of the publication of your book "Soul Force versus Spirit Force" in Calcutta, which is the headquarters of political leaders who make "New India" and "New Asia" the party cry of their revolutionary propaganda, is not yet realized except by a few who are impressed that it is a strategic move of most far reaching consequence. They who have the vision are convinced that the Lord has caused His banner to be planted in the very stronghold of Satan's territory, and it is now for the prayer units to rally round the banner, to stand and withstand the onslaught which will be made against this outpost of the Truth and Testimony of God in the Far East.

"When this message was first published in *The Overcomer*, one whose eyes the Lord had anointed, welcomed it as an epochal event, and bearing this fact in mind, I entreat you to make an appeal that this outpost be held in daily remembrance before the Lord as a centre for aggressive work against the whole empire of evil. But Calcutta is not to be the only outpost in Asia. I have asked workers in Shanghai to join hands with us, to make the message known throughout China. I therefore write for your formal consent to having a thousand copies, of the six thousand published here, posted to Shanghai.

"About one thing I have been much exercised of late ; it is, How the message can be brought more prominently to the notice of God's people in all lands? I think the most effective way would be to publish an analysis of the contents of the book, as an incentive for Bible Study classes. A demand would thereby be created for Study Circles to use the message as a text-book, and with the new knowledge gained on this most vital subject, the revelation of coming events which culminate in the "taking of the Kingdom" of Christ by His saints (Dan. vii.), would be a mighty lever for lifting the church from the valley level to the mountain tops where all divisions disappear, and where our union with Christ is realized, so that "the shout of a King is among them" (Num. xxiii. 21) conquering and to conquer.

"The thoughts of many are turning to Revival at this moment, but it needs definite teaching, lest the eager expectation be misdirected towards a glorified Welsh Revival of 1904, whereas the true outlook is the breaking up of the times of the Gentiles, which is near at hand, and which is dependent upon the taking of the Kingdom for Christ by force from the enemy (Matt. xi. 12). . . . 2 Thess. ii. 3, needs sounding forth as a trumpet with no uncertain sound, that men and women may rapidly gird themselves to the battle against the Strong One. All this 'taking of the kingdom' for the Lord is previous to the glorious Rapture of the victorious Lord, mighty in battle, for Whom heaven's gates are flung open wide in Psalm xxiv."—F.K.

FRANCE AND GERMANY.

It is significant in the light of the above, that within the first few months of 1925 the book on "Soul Force versus Spirit Force" was issued in India, France, and Germany. In France, Madame Brunel has just launched the French Edition. When spoken to at Swanwick about the book as probably not needed for Germany, *as far as the references to the soul-force teaching of India* was concerned, Graf von Kanitz replied that "Buddism" was meeting with much favour in Germany, and the book would just meet the need.

Will our readers earnestly and definitely follow these books in the countries named, with earnest prayer.

Editor of "The Overcomer."

Donations for Literature Extension work may be sent to the office of "The Overcomer," marked "China," "France," "India," "Germany," "Japan," as the case may be. All remittances should be made payable to J. Penn-Lewis, 4 Eccleston Place, S.W.1. Bankers: National Provincial Bank of England. Money Orders (only) on Ebury Street Post Office, London.

Volume
vi.

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p. 50.

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Several of our old "Centres" are asking if they may resume their labours, and numbers are doing so. They are at liberty to accept contributions from those who receive the paper, and forward to the office quarterly.

N.B.—*Changes of Address.* No alterations can be made during the last fortnight before issue, when all the wrappers have already been prepared. Readers are asked to kindly assist the workers by care in this matter.

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Remittances of every kind should be made payable to Mrs. J. Penn-Lewis. Bankers: National Provincial Bank of England.

Money Orders (only) payable at Ebury Street Post Office, London. N.B.—Letters should not be addressed here.

Will our correspondents also kindly note that the Book Room is closed on Bank Holidays, and that the London Postal Regulations during the holiday season make delay at such times unavoidable.

ECCLESTON CONFERENCE HALL

Eccleston Street, Victoria, London, S.W.

The Hall is situated in Eccleston Street, off Buckingham Palace Road, near Victoria Station. Entrance to UPPER HALL, 4, Eccleston Place.

A Conference for Christian Workers is conducted by Mrs. Penn-Lewis on the first Thursday in every month, October to July (inclusive). Meetings 11-30 a.m., 3 p.m. and 7 p.m.

Next dates: October 1, November 5 (Conference merged in Southern Conference), December 3.

During the Editor's absence in Sweden in early December, the Monthly Conference on December 3rd will be conducted by Rev. T. Austin-Sparks.

The Prayer Day as usual will be held on Friday, December 4th.

A Day of Conference and Prayer conducted by Mrs. Penn-Lewis, is also held in the Upper Hall on the Fridays following the Conference, 11-30 to 3 o'clock. Next dates, October 2, November 6, December 4.

A mid-monthly Day of Conference and Prayer will also be held on Wednesdays, October 14, November 18, December 16. (Note change of day.)

WEEKLY MEETINGS.

Tuesdays, at 7 o'clock, a Weekly Conference conducted by Revs. T. Austin Sparks, T. Madoc Jeffreys and others.

Thursdays, at 8 o'clock, in the Upper Small Hall (entrance 4 Eccleston Place), a Young People's Meeting, open to all, is conducted by Miss Leathes, who will be glad to see any who desire spiritual help, from 6.30 before the meeting. Letters may be addressed to her at 41 Carlton Mansions, Maida Vale, W.9.

Special Notice. The winter season will open with a Young People's Rally and Tea in the Canteen Hall on Thursday, October 8, at 6.30. All Young People cordially invited.

NOTE.—Visitors from the country can always obtain information as to Eccleston Hall Gatherings and the movements of workers, by Telephone (Victoria 6401) or by calling at 4 Eccleston Place, S.W. Enquiries can also be made by letter addressed Secretary, 4 Eccleston Place, S.W.1.

Please note the address is Eccleston PLACE—not "Square."

Forthcoming Conferences.

The Fourth Southern Conference For Christian Workers

in connection with the Overcomer Testimony will (D.V.) be held in the

Eccleston Conference Hall

ECCLESTON STREET, LONDON,

November 3, 4 and 5, 1925

Convener: Mrs. Penn-Lewis.

Daily Time Table:

10.0 a.m. Quiet Hour in Upper Hall.
11.30 a.m. Workers' Conference in Large Hall.
3 o'clock General Conferences in
7 o'clock Large Hall.

Lunch at 1 p.m. Tea at 4.30.

Entrance to Upper Hall, 4, Eccleston Place.

Revs. Edward Parker of Leeds; T. Austin-Sparks; T. Madoc Jeffreys and others, are expected to take part.

All enquiries to Secretary, 4 Eccleston PLACE, S.W.1
(Kindly note correct address for letters.)

LIVERPOOL.

The Liverpool Overcomer Conference

will be held (D.V.)

October 20, 21, and 22, 1925,

In Gordon Hall, Blackburn Place

Meetings daily 3 and 7.30 p.m. Tea will be provided at 4.30, followed by After Tea "Clinic," in charge of Mrs. Penn-Lewis.

Speakers: Mrs. Penn-Lewis and Rev. T. Austin-Sparks.

Bills for distribution can be obtained from Rev. C. Ernest Procter 118, Bedford Street, Liverpool.

Monthly Conferences.

Cardiff: Thursdays, October 8 and November 12, at 11 a.m., 2-3 and 7 p.m. in the Y.M.C.A., Station Terrace. Particulars from Hon. Sec., Mr. A. L. Morgan, Maescymmmer, via Cardiff.

Weekly Prayer Gathering same place, Thursdays, 3 p.m., in charge of Mrs. Cullen, Trenewydd, Llandaff, Glam.

Leeds, Yorkshire: Lecture Room of the Leeds Central Y.M.C.A. Albion Place, Wednesdays, Oct. 28, Nov. 25, at 3-0, 6-0 and 7-30 p.m. (No Conference in December). Enquiries, Rev. E. Parker, 3 St. Mark's Terrace.

Southend-on-Sea: Last Saturday in month at Clarence Road Hall Oct. 31, Nov. 28, at 6-30 p.m. (No Conference in December).

At Leigh (in Leigh Hall College, Leigh Cliff Road) third Friday 8-0 p.m. (Oct. 16, Nov. 20, Dec. 18).

On January 8, 1926, Rev. Gordon Watt will give special addresses on the Cross. Particulars later.

PRELIMINARY NOTICE.

ECCLESTON CONFERENCE HALL.

New Year's Meetings

January 5, 6, 7, 1926.

Rev. Gordon Watt will give a special series of addresses on
The Message of the Cross.

Enquiries to Conference Secretary, 4, Eccleston Place, S.W.1.

To our Readers in Scandinavia.

The Editor is hoping to visit Stockholm, Sweden, for a Conference in early December, leaving London (D.V.) on November 20, and returning by December 12. Enquiries concerning Conference to Secretary K.F.U.K. Brunsgatan 3, Stockholm; Sweden.

THE OVERCOMER.

Gen. 11:6

The Power of Oneness.—Genesis xi, 6.

AND the Lord came down to see the city and the tower which the children of men builded. And the Lord said, Behold, they are *one* people, and they have all *one* language; and this is what they begin to do; and now *nothing will be withholden from them which they purpose to do.*" (Gen. xi. 5, 6, R.V.). Since this meant *a power in the hands of the fallen creation which would eventuate in rebellion against God*, the Lord Jehovah by one master-stroke defeated the danger by confounding their language, so that these people could not communicate with one another, because they could not understand one another's speech. Thus did God make void "oneness," which meant limitless power to the fallen creation, lying under the curse of sin.

But the Lord God loves not confusion and *division*, and He would never have caused it at Babel had it not been a stern necessity, in order to save the fallen creation from greater sin against the Creator. Oneness of word and purpose in fallen man which would give him unlimited power, had to be destroyed. But the Christ of God came to heal, and to remove the effects of the curse by becoming a curse on the Cross of Calvary. Hence His High Priestly prayer on the eve of His cross and passion. At Babel the oneness of the fallen creation in rebellion against the Creator was destroyed; at Calvary the "oneness" is restored in a new centre and a new sphere: "*That they may all be one: even as Thou, Father, art in Me, and I in Thee, that they also may be in us . . .*" (John xvii. 21). And of the finished work on Calvary it is written of its purpose: "That He might create in Himself . . . *one new man,*" Christ and His members making Head and Body with one name—CHRIST. Or, in other words, just as the first Adam and all who sprang from him as the federal head, formed the people who combined at Babel, and were scattered into separate units with diverse languages, so the Last Adam and all who spring from Him as the federal Head form a new race, with one language and one purpose, united in one life, in one sphere—in God. The oneness of the race of the first Adam, which was destroyed at Babel by the confounding of their speech, is to be restored in another sphere to the race of the Last Adam—Christ. All who have died in the Person of the Last Adam as the Representative Man, upon the cross—have died in Him to the *recognition of their old federal head, Adam the first*—should understand that the supreme condition of *power to accomplish greater works lies in unity*. If Jehovah said that nothing could be withholden from the human race combined in unity of word and purpose, which they unitedly purposed to do, how much more is it true that nothing can be withholden from the Body of Christ, combined in unity of word and purpose, *which they unitedly purpose to do!*

Shall not this word of Jehovah, spoken of the human race in the days after the flood, be a message to the Church of Christ at this time? If the race of the first Adam, represented to-day in the world of men, still recognises the power of union, and sinks so much of their individual right, and often comfort and pleasure, for the good of the many, ought not the Church of Christ—meaning thereby all living

members of Christ joined to Him as their federal Head—to recognise as supreme the power of union, and sink the seeking for individual good as primary, instead of the united good of all members of the Body?

Under which "Head" shall we stand in these solemn days? What position shall we take? Shall we act and speak as descendants of the race of the first Adam, who were confounded at Babel, or as "one people" having "one language" and "one purpose" in accord with our Risen Head upon the Throne of power—members of the Christ-race (see Conybeare's note on Heb. ii. 10), brought into union with Him in life, through sharing in His death at Golgotha?

Thus Paul's word to the Corinthians: "I beseech you, brethren, through the name of our Lord Jesus Christ, that ye *all speak the same thing*, and that there be no divisions among you, but that ye be *perfected together* in the same mind and the same judgment . . ." (1 Cor. i. 10, R.V.).

The Spirit of God is able to do the perfecting together of the members of Christ's Body, but they must intelligently see His will, so as to co-operate with Him in His working. They must understand the power of the oneness of the Body, as being greater, and of more supreme importance to Christ, than the good of the "one" member, and therefore pray for oneness between the members of Christ, and seek it with more intensity than personal blessing alone.

Hence the ceaseless tactics of the adversary, and the using of wiles innumerable, to divide the members of the Body. "There should be no schism in the Body," wrote Paul to the Corinthians as he pictured to those who were "spiritual" the heavenly Body of Christ, and how all living members of Christ were "in one Spirit" baptised "INTO ONE BODY"—all drinking of ONE SPIRIT! In Ephesians we see how circumcised Jew and uncircumcised Gentile were reconciled not only to God, *but to each other*, by both being in Christ crucified on the tree (Ephes. ii. 16), the death of the Cross slaying "Jew" and "Gentile," so that through the Cross they enter the sphere of the new man—Christ.

In Ephes. iv. we find the line of action for the actual producing of the oneness of the Body. "Lowliness," "meekness," "long-suffering," "forbearing one another in love," "giving *diligence* to keep the unity of the Spirit . . . till we attain to the *unity of the faith . . .*" (Ephes. iv. 3, 13), for "there is one Spirit . . . one hope . . . one Lord, one faith, one baptism, one God and Father of all. . . ." Then as each member of the Body fulfils its office, "through that which every joint supplieth, according to the working in due measure of each several part," we shall "speak the same thing," and reach "oneness of mind" and oneness of judgment. "*Then nothing will be withholden from them which they purpose to do.*"

May the spirit of supplication be poured out, and the spirit of unity, so that the "power of oneness" be brought about among the children of God in such measure that they will arise as "one man" to remove the reproach now upon the Lord's people in the Name of the Lord.

J. P. L.

The Editor's Personal Letter.

September, 1925.

BELOVED FRIENDS IN GOD,

My very first word in writing you my personal letter must be one of deep gratitude to all who have written me so lovingly, and "understandingly," in tender sympathy in the translation to glory of my "fellow heir of the grace of life," made known to you in the pages of our last issue. They rejoiced with me in the wondrous grace of the Lord in all that I wrote in my last letter, but rightfully said they understood the testings on the human side which would be sure to follow. And truly they foresaw what lay before me. For I must frankly say that I do not recollect, in all the deep sufferings of the past, any period of time so full of keen conflict over the work of God committed to me, as the summer months now drawing to a close. Hitherto the "battle" has come from external causes, but this summer it has waged at fiercest pitch around my own faith for "life" and "strength" to continue to carry the "standard" under the altered conditions of my life. And the enemy has not failed to press the battle to the gate, and to use every possible advantage to compel me to lay my armour down. Every attitude of the past thirty years, of surrender to God for His uttermost use for the service of His Body the Church, has been sifted to the foundations, with the enemy's pressure urging the impossibility of my "going on."

But blessed be God, in answer, no doubt, to the upholding of your prayers, I am emerging from the wilderness conflict with faith that has come through fire, that by His grace I shall be enabled to press forward "alone," reverently to say with my Lord, "yet not alone, because the Father is with me" (John xvi, 32).

And now there is much to tell you of the Lord's wondrous workings in the progress of the "Testimony" committed to us. So much, that it is difficult to transmit to you in brief compass, even a glimpse, of the "world-vision" which is opening before us, as the message of the victory of Calvary is penetrating the Church of Christ. The Spirit of God is equipping messengers to proclaim the message, and the signal seal of God is upon those He is calling out in this crisis hour. At Keswick I had the joy of meeting the *Rev. Gordon Watt*, who had just arrived from his two years' devoted labours in America, where with steady persistence he had set forth the Calvary message, with no uncertain sound. Mrs. Gordon Watt, with him, told how everywhere they had met readers of *The Overcomer*, with not a few saying—concerning light they had received from its pages, and the other literature—"it saved my reason." "I knew," said Mrs. Watt, "they were speaking the truth."

From many correspondents in the U.S.A. also, we have heard of the signal witness of God to the *Rev. Austin-Sparks'* brief visit to the States. An Editor writes, "I believe his message is the greatest individual message of the Age, with which God is meeting Fosdick's anti-Christianity And these brethren are but two out of other witnesses to Calvary whom the Lord has been using in America. Let us give thanks, and pray that many others may be called of God, and thrust out to every land in this hour of deepest need."

In GREAT BRITAIN there is much to praise for, and to confirm the vision that the last two years' Conferences at Swanwick meant a great break-out of the message to the Church of God. The Conference at the Bournemouth Conference Centre, convened by Mr. W. Raven, this last August, was also a remarkable time, in quite a different way. At Swanwick the prime issue was centred in the proclamation of the truth, at Bournemouth the great result was in lessons learnt in a continuous prayer-room, which proved that prayer was the most powerful weapon which could be wielded against the forces of darkness, and without which "preaching" would be robbed of its power. Briefly put, it seemed as if prayer wielded against the Adversary whilst the meetings were going on, drove to the surface all the "errors," "deceptions," and "oppositions," of the foe which held human beings in bondage. Remarkable deliverances from error, bondage and passivity, as well as "demon possession" and sin, were testified to at the closing meeting. May God enable us to turn to profit in future Conferences the valuable lessons learnt at that time.

And now as to the immediate future, as far as the Lord has yet revealed His purposes for our Fellowship Testimony.

The Winter opens with dark clouds hanging over Great Britain, and indeed the whole world, through the progress of (1) the apostasy in the professing Church, and (2) the descent of the Anti-Christian spirits of evil upon the world at large, preparing it to welcome the great Superman Dictator described in Rev. xiii. as "The Beast." That all things are heading up to climatic conditions is becoming manifest to all. Our only hope is that the Spirit of God is just as surely heading up to a climax the purposes of God in the Body of Christ—true believers united to Him as the body to its head. In the light of this, the solemn responsibility laid upon the "Overcomer Testimony" is very great. We believe that, as part of the mystical organism of the Body of Christ, and not as an "organization" our supreme duty is first, by every possible means, to bring about the deepest unity between every living member of the

Heavenly Body of Christ, and second, to pray and to labour to the utmost, at all and every cost, for the sending forth of the fullest message of the Cross to the whole Church of Christ.

To this end we believe that God has given us the sacred charge "Eccleston Hall," and thankfully, with grateful recognition of the consideration of the Trustees, I am able to say that it has now been renovated throughout, and is ready for the fullest service the Lord enable us to render to His people.

During the early part of the Summer much prayer was made that the Lord would adjust all who are in fellowship with us as a Testimony, to make His own Spirit-appointments, as He did when He said to the assembled believers at Antioch, "Separate me Paul and Barnabas of the work whereunto I have called them." The believers thus being asked to surrender the two they probably looked to, as the ones they would never have parted with of their own accord.

The Lord has thus been working among some of our brethren. Our Cardiff friends have been called to surrender the *Rev. T. Madoc Jeffreys*, who most clearly has been chosen of God to become co-Pastor with the *Rev. T. Austin-Sparks* in his church in London, so that he might be able to meet the calls for the giving forth of the message of the Cross which come to him from every quarter. This also strengthens the Testimony at Eccleston Hall, for Mr. Madoc Jeffreys will be taking joint charge of the weekly Conference meeting on Tuesday nights (7 p.m.) for which Mr. Austin-Sparks has been hitherto responsible. We had hoped to have announced in this issue the training classes mentioned in the July "Overcomer," but in waiting upon God we feel that the Lord has something better in view than we then purposed, and when this is clear we will advise our readers, and those who desire such help in preparation for their ministry.

Other adjustments are also being made by the Lord. One concerning our valued old colleague and friend, Mr. J. C. Williams, who, as our readers know, became British Secretary of the then newly-formed N.E. India General Mission, in January, 1924, with a single room "office" at Eccleston Hall. To our sorrow, need for increased accommodation for the work of the Overcomer Testimony, has necessitated the India Mission removing to another place. If we think of the "thin of others," as we are bidden to do, we have to admit thankfully that the removal has been to the advantage of the India Mission, whose quarters were far too cramped for their needs. The removal to another Headquarters also makes it clear to those who may not have known it, that the N.E.I.G.M. is not part of the work of *The Overcomer*, although for many years we have co-operated with Mr. Watkin Roberts in his Christian Literature work for India, and are doing so still, as witness the issue "Soul and Spirit" from Calcutta at the beginning of 1925. Mr. William hopes to be able to carry on "The Lord's Watch," as heretofore, so that we shall have his fellowship and help in that part of the "Overcomer" ministry, which he has hitherto been responsible for.

Finally, as to our present issue of *The Overcomer*, and its varied needs as they concern our readers. First, I would call attention to the chart on page 57 and ask the most careful study of them with the letterpress accompanying. One other set of charts, with explanatory letterpress will be given in the January issue.

Our circulation now reaches 11,000 copies each quarter, and we can fill many pages of the paper with remarkable testimonies to its ministry among believers in every land. Very thankfully I acknowledge all gifts towards its issue, assured by the supply quarter by quarter, that this truly the Lord's own way for its carrying on. I will only remind our readers that as the circulation increases, the cost is bound to do so likewise as well as other expenses in ratio. Those who are grateful for spiritual help through our pages, and who ask how they may help us in the work this ministry, are reminded again of the THANKOFFERING FUND, which devoted to the clerical assistance, without which it would be impossible to render the service to the Lord's people, which it is my privilege to give—a service which, many know, is entirely honorary, and which hope may continue to be so.

In conclusion I would again thank my correspondents for their valuable letters. They will not wonder at my silence these last weeks, but I trust now, by the supply of the Spirit of Jesus and by their prayers, to be enabled to devote myself wholly to the work, when all correspondents will have fuller attention than I have this last year been able to give it.

Counting again on your upholding in the physical tests which every Winter brings to me, and especially for the "venture of faith" in which I hoped for visit to Sweden in late November.

I am gratefully your fellow-worker in the Master's service,

Jessie Penn-Lewis

All Letters should be addressed to me at 4, Eccleston Place, London S.W.1. Stamped envelope should be enclosed if a reply is required (Correspondents abroad excepted.)

"The Conflict in the Heavens."*

"Seated us with Him in the Heavens."—Ephes. ii 6. (Conybeare.)

IN Ephesians i. 19-21 we read of Christ's position "in the heavens"—raised from the dead by the might of the Father, and placed at His right hand "far above principalities and powers." In Ephes. ii. 2 we read of the position of every man by nature. You "walked according to the course of this world," and you "obeyed the Ruler of the Powers of the Air, even the spirit which is now working in the children of disobedience; amongst whom we also . . . lived, all of us . . ." (Conybeare). Is it not striking that in chapter i. Paul draws that magnificent picture of Christ raised from the dead, and set "far above all principality and power," and then turns to the condition of the human race, saying "you obeyed the Ruler of the Powers of the Air, among whom we all once lived," and goes on, in verse 4, to say "But God, Who is rich in mercy . . . called us to share the life of Christ . . . and in Christ Jesus, He raised us up with Him from the dead"—Here is our identification with Him in His death, which was our death. Therefore He "raised us with Him from the dead, and seated us with Him in the heavens; that, in the ages which are coming, He might manifest the surpassing riches of His grace, showing kindness toward us in Christ Jesus" (verses 6-7, Conybeare).

From that we pass on to Ch. iii. 10, "That now, by the Church, the manifold wisdom of God might be made known to the Principalities and Powers in the heavens, according to His eternal purpose." By the Church, which is His Body, of which He is the Sovereign Head—God has purposed by the Church to make known to the principalities and Powers in the heavens the manifold wisdom of God.

I begin with the heavenly position of the Body of Christ, because whilst we talk of the Victorious Aspect of the Cross in the earthly realm—in personal triumph, and in personal preparation for the Lord's coming—in these closing days of the Christian Dispensation God is seeking to bring into full maturity and power the heavenly Body of Christ "in the heavens," to make known to the evil powers, and other "powers" in the heavens, His wondrous grace and victory, manifested through saved sinners once ruined by those very Powers of evil. Therefore at this time the Spirit of God is unfolding to numbers throughout the world their position in the heavens in their Lord, so that member by member of the heavenly organism of the Body of Christ is being fitted into place, and prepared for the Lord's return. It seems to me therefore, that the primary objective of our Conference is that as we have learnt something of the message of the Cross in past years—and in some measure, victory through the Cross in personal life—we need now to fully grasp our position "in the heavens," and consider how to live and move in the heavenly sphere, whilst fulfilling our ministry and duties in the earthlies. For this we need to know the difference between "soul and spirit"; how to "walk in the spirit," and how to abide in the spirit in unbroken union with our Living Lord. We are compelled to see that numbers of the Lord's children who know the Cross, do not know the distinction between what is of the "spirit" and what is of the "soul," therefore they act sometimes from the spirit, sometimes in the flesh, because they do not know how to abide in their position in the heavens. And still more, numbers do not know the

* Notes of an address by the Editor at the Swanwick Overcomer Conference, May 1925.

"adversaries in the heavens," who are seeking to frustrate their abiding there in the victorious position in Christ which is theirs, "far above all principality and power."

Now, having seen our position in Christ in the heavens, let me give you as briefly as possible an unveiling of the powers of darkness, as the forces that are against us in the heavenly sphere. For we may talk about the "flesh," and seek to have it crucified, but in practical life, if the enemy is encamped upon the flesh, you cannot tell which is which. We need therefore to see how much they have to do with defeat in the personal life, and how often what is attributed to the "flesh" is really the powers of darkness working upon it, and rousing it into activity.

1. The forces against us—what they are.

"The adversaries against whom we wrestle are not flesh and blood, but they are the Principalities, the Powers, and the Sovereigns of this present darkness, the spirits of evil in the heavens" (Ephes. vi. 12, Conybeare). According to this, the realm of the forces of darkness is "in the heavens." We are told in Genesis that the only part of the creation that was not declared by the Creator to be "very good" was the firmament, and doubtless the firmament was "not good" because these forces of darkness were already in possession of the lower air. Christ speaks of them as "fowls of the air." Bishop Wordsworth says that "Satan and his angels have their empire in the lower air, and are therefore called the powers of the air, and of darkness." Pember says the word used to describe this kingdom in the air means thick and misty air, in contrast with clear and bright air. Old Thomas Goodwin, the Puritan writer, says that the whole creation is divided into three parts—the "highest heaven where God and His angels are; the starry heavens, and the air of this sublunary world . . . the highest heaven is called the third heaven. In the air or lower heavens is the seat of the power of the air . . ."

Now look at the hierarchy of evil. Ephes. ii. 2 speaks of "the Prince of the Power of the Air." In Rev. ix. 11, Satan is called the "prince" or the "king" of the minions of the bottomless pit, and in Matt. xii. 24, we read of him under the name of "Beelzebub, the prince of the demons." In Rev. xii. 7-9, we find Satan spoken of as a Dragon, having "angels" fighting with him—the angels that "left their first estate," spoken of in Jude 6. We have a glimpse into this fallen hierarchy in Daniel x. where the angel messenger of God, sent to Daniel, speaks of the "Prince of Persia" and of "Grecia" having met and withstood him on the way. Therefore we have clear references in the Bible to Satan as king or prince, with fallen angels as princes under him, and then the "spirits of evil," the "wicked spirits" (Ephes. vi. 12)—the demons, as the multitudinous emissaries of the higher dignitaries of the forces of evil.

Satan himself is called the "Deceiver of the whole inhabited earth" (Rev. xii. 9), the Destroyer, the Murderer and Liar (John viii. 44), and the Father of Lies. Therefore all untruth proceeds from him. In Matt. xxv. 41 he is called "The Diabolos," which signifies calumniator, traducer, accuser. It is derived from "Diabolo"—to throw over—and this name occurs 38 times in the New Testament.

Then as to the demons or evil spirits, they are called lying spirits (1 Kings xxii. 22), deceiving spirits (1 Tim. iv. 1), foul spirits, unclean spirits. They are called after the

particular work they do—e.g., a “dumb spirit,” a “spirit of infirmity” (see Luke xi, 14; xiii, 11.)

I might go very much further and describe more about the fallen angels, but search the Word for yourselves. You will be surprised to find a more complete unveiling of the enemy than many imagine.

II. *The division of their work.*

Job i. 7. The Lord said to Satan, “Whence comest thou?” and he replied, “From going to and fro in the earth, and from walking up and down in it.” A Hebrew scholar says that the Hebrew word rendered “to and fro” means to whip, to lash, to row, lashing the sea with oars, to run excitedly as if lashing the air with your arms. That is just exactly what Satan is doing. Do you know when he whips you? Do you know when he lashes you? Do you know when he creates a disturbance? Do you know what “running excitedly” means? Have you ever put down wild excitement to Satan? No, you put it down to “nerves”—you are “going to have a nervous breakdown”—and this may actually be true on the physical side, but often from supernatural causes.

If the Lord will enable us to get a clear look at what Satan is doing as he goes to and fro in the earth, there would come liberation for every child of God here, from being caught as victims by the foe. They would beware of yielding to uncontrollable excitement, and of acting under impulse in many ways. I am more and more clear, after long years of testing the true causes of much that is put down to “flesh and blood,” that a great amount attributed to the physical or temperamental condition, is really instigated by the powers of darkness. I have seen souls break through into liberty by the simple recognition that it was not themselves, and if we get, by the Spirit of God, such a clear vision of what our enemy is, and what he can do to disturb and distress human beings, his thralldom would fall away from you like iron bands, and you would march out into real victory.

If you only recognized when Satan whips you, and claimed your freedom from being “whipped”! If you only knew how he can arouse excitement, you would not be so “excited.” It would end much that is named “hysterics” among Christians. It would cut away numbers of things that are standing right in the way of believers living a real witnessing life for Christ, because they do not recognize that the “prince of the power of the air” can be doing all these things upon them, can be whipping them with torture in thought and mind, rousing them to uncontrollable excitement, both in body and soul, in ways they cannot explain. That word “to and fro” also is used metaphorically of running through a book for the purpose of scrutiny. Satan goes “to and fro” to “scrutinize” us, and the moment ground is given him, down his minions pounce upon us. Then the word is also used in Isaiah xxviii. 15, 18, to describe the “overflowing scourge” of the last days, when the forces of evil will be sweeping like a scourge over the whole world. How descriptive this all is. Satan, the prince of the power of the air, walking to and fro throughout the earth, scrutinizing, whipping, lashing, exciting, rousing, disturbing, ready to pounce upon any open to his power.

Now a word as to the Fallen Angels.

We have seen that this Diabolos has angels who are with him in his war. They are evidently in charge of countries. Note the reference to the Prince of *Persia*, and the Prince of *Grecia* (Dan. x. 20). Here comes in the question of the fallen angels, as distinct from the demon spirits which are

able to enter the human frame. These we will refer to presently. Jude says that these “angels” of Satan are kept in chains for judgment, but Rev. ix. 15 shows that at some period, some will be loosed for deadly work among men. Pember says that at the Time of the End they will be breaking out, and I have letters from many parts of the world which seem to indicate that they are already appearing—not in the numbers that will yet come, but just here and there, cautiously, they may be attempting to get among the people. We are given the clue to all that it means in Genesis vi., and it does not seem to be God’s way to repeat in the New Testament what He has already revealed in the Old. The books of Genesis and Job give sufficient light on the unseen world for all time for the human race; e.g. We are clearly shown in the story of Job that Satan is watching God’s servants, and what his work is in the world and that he is able to do supernatural things, and that is sufficient for us. But the truth contained in the Scriptures often lies hidden until the time comes when it becomes “the present truth” for God’s people. Such is the light being now given to us from the Word on the “Power of the Air.”

But we could not bear this unveiling of the forces against us unless we were also able to see that, through Calvary’s Cross, this entire hierarchy of evil has been overthrown, and that through the Cross we can have absolute victory. The Church is now being called, not only to an unveiling of these forces of darkness, but to an *unveiling of her true position in Christ*, far above the Principalities and Powers, because seated with Christ in the heavens. From that position alone you will get the effective prayer that is going to defeat the enemy in this present hour.

Is there a Satanic Prince of England? Surely. It seems clear that there will be an “Antichrist,” and it seems that the Antichrist will have his forerunners, and that Satan at the present time is raising up in every country forerunners for the Antichrist. As you look out over the world it seems almost possible to put names to them. The newspapers give a great deal more light to those who know their Bibles, than they think; e.g., They describe a certain man, and you can tell that that man is highly demon possessed, and an instrument of Satan. You see that man disturbing a whole country. It is possible that the spirits of evil (Rev. xvi. 14) are becoming embodied in certain men in order to mislead countries. We are thinking more and more in world vision. Let us remember that Christ has already been given by His Father “nations” for His inheritance. May the Spirit of God detach us from the small parochial round of life, and bring us into world vision, so that we are able to look out on this world with Christ from the Throne. Then we shall become truly “heavenly” in vision, and whilst on earth we shall be true to our family, church, and nation, yet we shall have no “bias,” but will look at all from the Throne. God wants to bring His servants to the place where they may be called “seers.” You are a “seer” if you can see! You cannot look at the world and ignore this hierarchy of evil, with its prince. Look at the industrial situation, at India, at China, at Russia. Is it not as if there were already forerunners of Antichrist at work? Man after man, outstanding figures, energized by the enemy. Satanic Princes! A prince for every country.

What did Daniel get for his three week’s prayer, which he called a “great warfare”? All that he got was knowledge. So what the Satanic princes fought against was his getting knowledge from God. When an angel messenger

came that long journey that took him three weeks, with a fight on the way, when he got through he said, "I have come to make thee *understand* . . ." And the "understanding" which was thus given is the light for us to-day. Daniel suffered and prayed through that "great warfare" only for light for generations yet to come.

Knowledge, true knowledge from God through His Word, concerning the hierarchy of evil and God's plans for dealing with them as revealed in the Book of Daniel, is just what these princes of darkness are fighting against the Church of God getting now, in these last days. They do not want you to know and to understand what they are, what they are doing, and what CHRIST HAS DONE WITH THEM AT CALVARY.

Now let us look at two Scripture passages out of many, showing the characteristics of the spirits of evil, as distinct from the fallen angels, and what they do.

Mark v. 10-13. The Lord asked this man "What is thy name?"—and he replied, "Legion, for we are many." And then "he besought Him much that He would not send them away out of the country." By this we see that they become attached to certain places. Notice too, the plurality in unity—"My name is Legion, for we are many." If there is no unity in the Church of God, there is unity in hell. They are always of one mind, and ready to carry out the will of their prince.

Matt. xii. 43. "When the unclean spirits are gone out of a man they wander through dry places, seeking rest and finding none."

In this parable we are shown that they are at "rest" when in possession of a human being. Some say that they live upon the vital forces of the human frame. The reference to their misery in "dry" places seems to confirm this. It is also evident that they are bodiless spirits, different to the fallen angels who have spirit-bodies, and that is why they are perpetually seeking entry to the human frame. "I will return to my house," said the spirit in the parable, and then he took with him "seven other spirits more wicked than himself." Here we see that there are degrees of wickedness among them.

There are many other passages throwing light upon this subject, but we must pass on briefly to consider some other statements showing the way that Satan attacks the children of God, for unless like Paul, we become "not ignorant of his devices," we shall not escape being caught in his snares.

III. How believers are attacked.

Acts v. 3. Peter said to Ananias, "Why hath Satan filled thy heart to lie to the Holy Ghost?" Ananias was right in the full tide of the Pentecost of that day, and yet because of his love of earthly possessions he fell a victim to the foe.

Luke xxii. 31. "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee . . ." said the Lord. Then we read how sadly Peter fell back into the old natural life, after three years' close companionship with Christ. Probably he cursed and swore before he became a disciple of Christ. Cursing, swearing and lying, Peter fell directly the Lord's restraining hand was withdrawn from him. This is the way that Satan can even now attack God's children, knowing that the old creation life will quickly break out if they do not know the Cross.

Luke xiii. 11-16. "Ought not this woman . . . whom Satan hath bound these eighteen years, to be loosed . . ." Here we see a "spirit of infirmity" in possession of this

woman's body, showing not only how the body can be held by the enemy, but also how what is attributed to Satan himself, is really carried out by his minions.

2 Cor. xii. 7. Paul said a "messenger of Satan, to buffet me." Here again the primary cause is said to be "Satan," but the actual carrying out of his purpose is committed to his "messenger."

2 Cor. ii. 11 (C. & H.). "I have forgiven . . . that we may not be overreached by Satan; for we are not ignorant of his devices." This shows how important is our attitude one toward another, in the matter of forgiveness over wrong, and how much Satan has to do with causing the unforgiving spirit among the Lord's people, and how ready he is to take advantage of any wrong attitude toward others. In the case referred to by the Apostle, the erring one had been punished by the Church, so deeply had he sinned, but, said the Apostle, "You must forgive him and comfort him, lest he be overwhelmed by the excess of his sorrow."

One of the greatest hindrances to the unity of the Body of Christ is the way in which believers keep in their memories wrong things which others have done—things which have been blotted out by the precious Blood upon their genuine repentance, but the Christians will not forget them. I beseech you that there may be nothing of that amongst us. Is there one who has injured you deeply, but you cannot forgive it? Is there something that has wounded you, and you cannot get healed about it? That will give an advantage to Satan. It will hinder your own spiritual power and sap you of all the life of God. It is most imperative that we are so united to Christ that even when a soul has deeply wounded us, we can meet that soul without a shadow between, and truly forgive.

1 Tim. iii. 6. "Not a novice, lest he be blinded with pride and fall into the condemnation of the Devil." Here we have Paul's instructions to Timothy about placing others in the Lord's service. The danger to a "novice" was pride, and "pride" is said to bring down the "condemnation of the Devil" upon the soul. It looks as if Satan had a right to everything that comes from the old Adam. He poisoned the first Adam, and now he can claim everything that comes from that source. This throws very solemn light upon the danger of all yielding to the flesh, and the old creation life. It appears as if Satan issued his commands to his under-spirits: "Directly you see a man the slightest bit puffed up, judge him; come down upon him and try to wreck him." Just as we have seen that Satan was allowed to deal with Peter. This brings us to the most important aspect of

IV. God's Sovereign control.

Have you ever considered that if God answered our prayers to the full, our human make-up would be overwhelmed. That wonderful passage in the history of Paul, given in *2 Cor. xii.* is a most merciful explanation to us of God's way of watching over His most used servants. There we see that the Lord has to permit a "stake in the flesh" to keep even one who deeply knew the Cross, from being "exalted." The fact is, you have to pay the price for being "used." If you want to be used to the uttermost of your capacity, you will have to say, along with your prayer to be used, "and make it safe to answer it in me." You will learn to be more afraid of yourself than of the Devil. Paul was shown that the "messenger of Satan" beating him was permitted of God as a necessity for his service. The "stake in the flesh" as a "messenger of Satan" was certainly nothing that was wrong. "Infirmities, reproaches, necessities," he could glory in, but nothing that was sin against God.

Whatever it was, it was "ballast" to keep him hanging upon God every moment. Therefore settle it that we are meant to dwell in the heavenlies with a "stake in the flesh" to keep us right, lest we also become "over-exalted."

In Paul's case, therefore, we see clearly God's Sovereign control over the lives of His servants, even in the matter of Satan's attacks upon them. Let us turn now in closing to the Old Testament, and note some further light upon this subject in God's dealing with Israel, and how the forces of evil not only cannot attack God's servants without direct permission, but how, in the world itself, God is absolute Sovereign, over-ruling all the workings of the powers of darkness toward the furthering of His own purpose. See for example :

1 Kings xxii. 20-22, where a "lying spirit" is allowed to mislead Ahab, and an "evil spirit" said to be "from the Lord" (1 Sam. xvi. 14 and xviii. 10) troubled Saul. This simply means that God is Sovereign, Who is said to "send"

what He permitted to come upon one who had sinned grievously against Him.

But God's Sovereign control seems to have set against it some legal rights which Satan appears to have over material that is his. In Saul we see how he yielded Satan again and again, until no wonder an "evil spirit" troubled him." Coming on to the New Testament, we have only time to refer to Rom. viii. 11, where it is said "God hath given them a spirit of slumber . . . because they had rejected truth, and 2 Thess. ii. 11, "God gave them to believe a lie," again because they did "receive the love of the truth."

In closing, let us re-emphasize that it is absolutely vital that we recognize and intelligently know with certainty the Sovereign power of God over all the powers of evil and our place with Christ "seated with Him in the heavens," that in all these things we are more than conquerors through Him.

Divine Healing and the Use of the Tongue.*

"Death and life are in the power of the tongue . . ."—Prov. xviii, 21.

THE other day I picked up a very interesting book, the autobiography of a famous physician who made a great name for himself by his successful treatment of tuberculosis, otherwise called the White Plague. It was really through his disabilities, his misfortunes, that he reached the pinnacle to which he attained. In his young manhood, just as his life was opening out most promisingly before him (for he was wealthy, highly educated, socially prominent, and intellectually brilliant), this specialist on tuberculosis found himself a victim to the fell disease. His fellow physicians had nothing in the way of hope to offer him, for from their standpoint he was doomed. However, he did not despair, but applied himself determinately, untiringly, to the study of God's laws as written in the book of nature and in the very substance of his own body; and, as soon as he interpreted a command, he obeyed it fully and unflinchingly, though it meant changing the whole course of his life, leaving the great city where his home had been from childhood, dwelling on the mountain tops, sleeping under no roof but God's, leading a rugged, simple existence devoid of all the luxuries which had surrounded him from his birth. And he reaped his reward, not only in the checking of the morbid process in his own body, but in his ability to formulate for other sufferers a new mode of treatment which has resulted in the recovery of quite a large percentage of cases, and, to some extent, has robbed the disease of its horrors.

The great lesson which his life taught me, is the necessity which we are under of studying God's word in the Bible just as faithfully and untiringly as he studied it in nature, and of obeying it just as implicitly as he obeyed the laws of health as he ascertained them. For, in His written Word, God has given us most wonderful laws of health, on which we may absolutely depend, and which we must obey implicitly if we would show forth in our bodies the fulness of the redemption which is ours in Christ Jesus. And it is essential that we should obey them implicitly; otherwise, if we go limping and groaning as we preach divine healing, people may say to us what they sometimes say to those who preach the Word, but whose lives fail to adorn the doctrine of our Lord and Saviour Jesus Christ, "What you ARE speaks so loud, that I don't hear what you say."

* By a Christian Physician in U.S.A.

When a person comes to a doctor, he, or she, cannot be too frank and humble if they are to get the best results, and as we listen to what our great Physician has to say about the misuse of the tongue as a cause of sickness, and even death, let us each ask God to show us an X-ray photograph of our self, if that be a necessary step towards our physical deliverance for His glory. Do not think of what sort of an X-ray anyone else would make, and don't be discouraged if God shows you awful failure in your case in this respect, for there is an all-efficacious remedy in the blood of Jesus.

Now to consider the hygiene of the tongue. In the 12th chapter of the book of Proverbs and the 18th verse, we have this statement: "The tongue of the wise is health." This means that it is health to the speaker and health to the listener.

In Matt. v. 13 we read: "Ye are the salt of the earth" and in Col. iv. 6: "Let your speech be always with grace seasoned with salt."

Not only should we never utter a word that is not in the Spirit, but our speech should be a veritable heaven-breath, purifying the atmosphere about us and neutralizing evil utterances as the salt arrests decomposition. If we fail here we are not complying with God's great laws of health which are inexorable; and we shall suffer for it. For the tongue of the wise is health, the reverse is also true for we read in the first clause of this same verse, "There is that speaketh like the piercings of the sword." When you speak harsh words of anyone, remember that you may stab them, but you are piercing your own vitals at the same time. You may not be conscious of it just at the moment, but you will realize it to your awful loss later; for God is not mocked. His Word is true.

"The words of a tale-bearer are as wounds and they go down into the innermost parts of the belly" (Prov. 18:8). I am perfectly certain that the origin of many deep-seated diseases in internal organs, necessitating capital operations and often causing the loss of life itself, is the misuse of the tongue, especially in carrying tales. But if they are true isn't it right to carry them, to repeat them to those interested? Certainly not. We are not advertising agents for the devil. Our lips are to be as a thread of scarlet, ever extolling the precious blood and the glories of our crucified Redeemer.

He that keepeth his tongue, keepeth his life" (Prov. 13 : 3). What wonderful words ! How can we keep our mouth ? Only by having our heart kept by the indwelling Christ ; for out of the fulness of the heart the mouth speaketh ; and by our words we shall be justified and by our words we shall be condemned (Matt. 12 : 37).

Longevity is associated with the proper use of the tongue in the 34th Psalm, where we are told that, if we would see good days, and long days, we are to refrain our tongue from evil and our lips from speaking guile.

"Death and life are in the power of the tongue" (Prov. 18 : 21). What does this mean ? I believe that it means just what it says, i.e., that death and life for ourselves, and for others, are in the power of the tongue. If we speak as the oracles of God, as we are commanded to do, not only when we are giving a Bible reading, or testifying, but all the time, we shall deliver souls from death, and our very own life depends on our doing this . . .

Those who are appointed, as was Miriam (for in Micah 6 : 4 we are told that she was one of the God-appointed leaders of Israel), to speak to the people the words of life in the name of the Lord, are doubly responsible for the use they make of their tongue ; for *"The priest's lips should keep knowledge, and they should seek the law at his mouth : for he is the messenger of the Lord of Hosts" (Mal. 2 : 7).* Can we have blessing and cursing proceeding out of the same mouth, bitter water and sweet coming from the same fountain ? In James 3 : 12 the Holy Ghost answers the question, which He asks in the 10th and 11th verses. He

says there that no fountain can yield both salt water and fresh ; because the brackish water will inevitably mingle with the sweet water and defile it. Thus if we have envying and strife in our hearts, the wisdom which we give forth descendeth not from above but is earthly, sensual, devilish ; for where envying and strife are, there are confusion and every evil work. What a terrible pronouncement ! The wisdom that is from above is first pure (without admixture), peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. When our hearts are filled with this wisdom, no guile will be found in our lips ; but honey instead, the Word of God, and milk, food for babes in Christ, will be under our tongue.

It is probable that the fact that her brother Moses, a mighty man of God—one of the outstanding figures of the centuries, in every way a prince among men—had married an Ethiopian woman, was a deep humiliation, a lasting sorrow and an impenetrable mystery to Miriam. "How could he do it ?" she may have asked herself a thousand times. Every time she looked at her sister-in-law no doubt she appeared blacker, more alien, and altogether unsuitable for her position. What a pity that she did not take her trouble to God alone instead of talking against Moses and thus bringing the wrath of God upon her own head and Aaron's. If there are things which we do not understand in one another, let us tell them to Jesus alone, and pray for the one who seems to us to be at fault. It is the only safe course.

What is True Unity of the Spirit ?

THIS unity is that which is resultant from the indwelling and dominating control of the Holy Spirit. The illustration is that of the head and the body. Every limb or member or faculty of the body is controlled by the nerve system, and this nerve system works from and to the head, where it has its base.

In the Body of Christ, the Holy Spirit is the great nerve system, and only as there is an immediate response to every intimation of the will of the Head, and the life is unbrokenly in correspondence with His mind, can there be the unity of which the New Testament speaks.

Three things must be clearly noticed. (1) *We cannot "keep" what does not exist.* The admonition pre-supposes our having received the Holy Spirit into our lives in a vital way, and having surrendered ourselves entirely to His control and direction. (2) *We cannot create this unity.* It is essentially spiritual. Creeds, organizations, the social spirit, compromise on matters of interpretation, can never achieve it. (3) There is the paradox of unity. "Peace" in the Scriptures means harmony. But while Christ is called "the Prince of Peace," and while that harmony has been created in many lives and spheres where He has been enthroned, He clearly said that one result of His coming would be, not peace, but the sword.

It is clear that, wherever His Cross has been fully presented, there has been trouble and upheaval. All the things against which His Cross stands have at once created a state of war. The world and the flesh, in all their forms and expressions, make spiritual unity impossible, and to the extent that Christians are influenced in their judgments, their standards of reckoning, their conceptions, as well as their methods and means and motives, by the world spirit or the "Adam" nature, true spiritual unity is so far im-

possible.

The fuller the presentation of the Cross, the greater the arousing of the fallen nature elements, and therefore on the one hand the greater the peril and possibility of discord, and on the other hand, the call for a more complete capitulation to the life of the Spirit as against the life in the flesh.

This work of separating will be carried out in ourselves personally, in our homes, in our local churches, and in Christendom at large. On the basis of "flesh and spirit," the "house divided against itself" will fall.

True unity has its birth at Calvary, where the world, the flesh—with the devil working through both to maintain his discord in the universe—were dealt with and for ever ruled out of the New Creation.

It is this unity, which Calvary creates, which is the call for our diligence for its maintenance. This diligence must take the form of an earnest watch on the part of every member of Christ's Body against discordant elements, and a stolid refusal to be disaffected towards another member by anything short of a positive and persistent resistance of the purposes of Calvary.—*T. Austin-Sparks.*

If thy brother trespass against thee, go and tell him of his fault between thee and him alone. . . .—Matt. xviii. 15.

"I don't want to say anything to him about it."

"Go and tell him."

"I don't want to speak to him."

"Go and tell him."

"I have made up my mind to say nothing about it."

"Go and tell him."

"I think I shall let the whole matter drop."

"Go and tell him."

"Well, I shall not do anything about it."

"Go and tell him."

"Why call Me Lord, Lord, and do not the things that I say?"

"Pathway to Power" (out of print).

John 15:7

The Place of the WILL in Prayer.* (I.)

"Ask whatsoever ye will. . . ."—John xv., 7.

IT will not be possible to deal in any way adequately with this vitally important subject in the space of two short articles. The theme was developed in a series of studies upon "The Lord's Prayer" taken at Eccleston in the months of June and July. We were halted for five weeks by the Spirit upon the clause, "Thy WILL be done upon earth, as that WILL is in heaven." We saw that the Divine WILL is in heaven. It has been accomplished and ensured for all things in heaven and earth through Calvary's Victory; but there remains a certain process of consummation which God has entrusted by His Spirit to the Church, the Body of Christ. He has determined that the Divine WILL shall function here on earth through the members of the Christ's Body. ¶

This, briefly, was the vision given. The accompanying charts came spontaneously to illustrate the theme. It is proposed in these articles to do little more than to summarise what was said so as to explain the charts.

First of all, why prayer? What is the mystery of prayer as a means of Divine government? Is not God Almighty? And cannot He effect His WILL directly? Why resort to this mysterious and tortuous method of prayer, and of all things, human prayer, so feeble and seemingly inadequate? Why prayer?

Without a knowledge of the "background" behind creation and human life there could be no answer. What is the "background" of this present system of things as we know it? Does science or philosophy furnish any answer to this "riddle of the universe"? Not one that does not cause a greater confusion to the mind or peril to the soul. The Bible alone furnishes the clues to the cosmic problem. By revelation God has raised the veil and enabled us to see the forces at work behind the scenes that condition things as they are.

Chart No. I.

The Bible reveals the fact that there are two conflicting wills in the universe. Before the creation of man, at what date we know not, there occurred a rebellion against the Divine WILL on the part of the highest created being. In Isaiah he is called "Lucifer" (Light-bearer) the archangel of light inferentially, whose amazing beauty and power are revealed through Ezekiel's inspired description—"Thou sealest up the sum, full of wisdom, and perfect in beauty . . . thou art the anointed cherub that covereth . . . thou wast upon the mountain of God . . . thou wast perfect in all thy ways from the day that thou wast created, till iniquity was found in thee." It must be obvious to every intelligent and unprejudiced mind that these amazing terms could not be ascribed to any earthly monarch. The great archangel of light, who is now the prince of this world and of darkness, is the only being they fit.

Whether Lucifer, as the highest of creation, was taken into the counsels of the Triune God with respect to the Eternal Purpose or WILL, which involves the creation of man and his destiny, is perhaps a speculative point. We are not informed. But what we are told is—that before the creation of man he rebelled, and that he aspired to authority, THE THRONE. Isaiah is explicit upon this matter, for in addressing Lucifer he records his "I will,"—"I will ascend into heaven, I will exalt my throne above the stars

* Summary of addresses by Rev. T. Madoc Jeffreys at weekly Conference in Eccleston Hall.

of God; I will sit, &c. . . . I will ascend above the height of the clouds; I will be like the Most High." Five times "I will."

Now it would have been a small thing for the Almighty to have crushed that presumptuous will immediately and finally. Why did He not do so? This is a tremendous question. We may be sure we shall have it fully answered in His day. But we are satisfied that the destiny of Man is bound up with the Divine method. Moreover if Lucifer, who is now become the Satan, or Adversary, had rebelled because of the Divine WILL which had been revealed to him concerning Man, it would have been inconsistent with the Divine Nature to have swerved from His Purpose for the WILL of God is ONE WILL, and moves toward its goal without the shadow of a turning.

Accordingly we are introduced to the condition of chaos following upon the rebellion of Lucifer and his associate. He is no longer the "Light-bearer," but the lord of darkness and confusion. Genesis i. 2 in graphic language presents the situation,—"The earth became without form and void and darkness covered the face of the deep"; but it was upon this condition of chaos that the Spirit of God moved with creative yearnings that resulted in the re-ordering of this world for the advent of MAN. MAN, a being formed of the dust of the ground, but inbreathed by the Spirit of God; made, not begotten, in the image of God, after His likeness. (It is well to note here that man was not the likeness of God, neither the image of God. The Only Begotten in the bosom of the Father is alone this, but He, in the inscrutable wisdom of the Divine counsel was being withheld until the fulness of time.)

Here is the first stage in the battle of WILLS in the universe. Man is set in Eden. He is given an independent will, a right of moral choice. His nature and position are such that there could be a will of the creature here on earth identified with the Divine WILL in the Throne, whereas the usurping will of the Satan can be countered and overthrown. This was the drama of Eden before which all heaven was expectant. The Psalmist asks, "What man that Thou art mindful of him, and the son of man, that Thou visitest him? Thou hast made him but little lower than the 'elohim,' (the gods or angels) . . . Thou hast put all things under his feet."

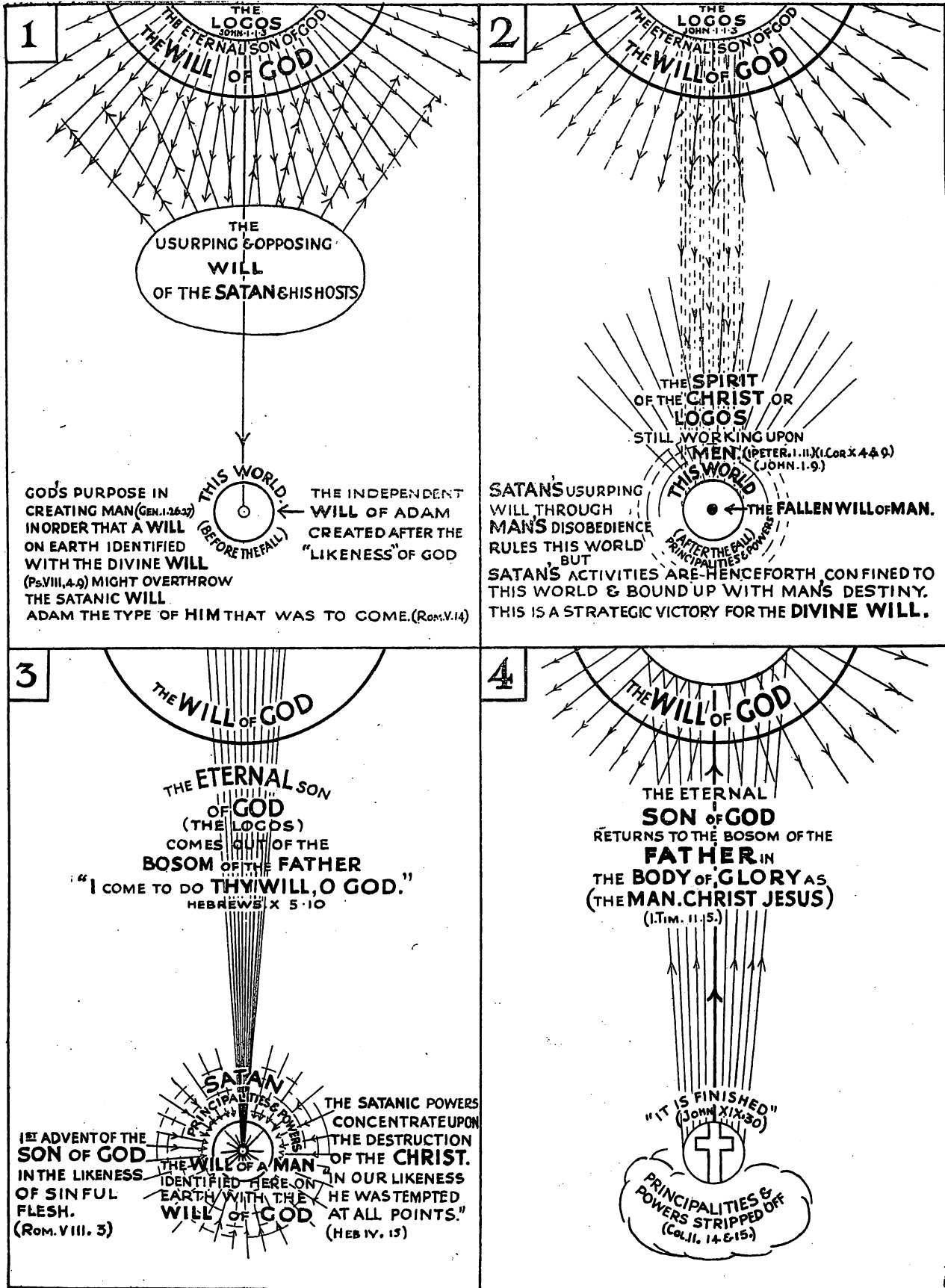
The answer surely, in part, is, that through the identification of the human will with the Divine WILL in obedience the usurping will of the Satan shall be met and defeated. Alas, Adam failed his God and Maker. He fell through disobedience into identification with the usurping will of the tempter, and thus he and the Satan are involved in a rebellious mind against the Throne of God. He and his race are infected with the virus of disobedience, SIN.

The Divine Purpose or WILL could not be fulfilled in the first Adam, but was now reserved (in the foreknowledge of God) for Him Who, while the Eternal Son of God, was to become the last Adam, of Whom the first was but type. (Romans v. 14.)

Chart No. II.

The Fall of Adam brings us to the second phase of the aeonic conflict. It will be seen that while the Fall is a disaster from the standpoint of Adam and his race, it is a strategic victory for God, since it narrows the cosmic struggle down to a very definite issue. Henceforth Satan

THE WILL OF GOD.



having chosen his battle-ground, is confined to the limits of this world. By moral law he and his victim are inextricably bound together : he shares the curse of man in the curse of this earth, in addition to his own curse. He is the prince of this accursed world. One cannot go into this in detail, but his spiritual fornication in his successful tempting of man, and man's spiritual fornication in yielding to that temptation, have brought about a relationship between them that on the one side ties the devil down to the single issue of man's destiny.

Throughout the Bible one sees how this issue embarrasses the Satan, because there is that now in his nature that involves him in a perpetual struggle with his victim whom he hates and despises. "He is a manslayer," says our Lord, "from the beginning." Well, this business of manslaying is henceforth his miserable occupation, and involves him forever at mortal grips in a situation here on earth. He cannot range. He cannot soar. His activities are earthward. He, whose ambitions are heavenward, is cast down and confined to the dust and turmoil of this man-conflict. Accordingly he has become the Devil—the False Accuser, the Liar, ever misrepresenting God to man, and man to God. Could we visualise the seraphic situation we should see what ignominy and defeat was this Fall of man already for Satan.

The battle is now in and around the *will* of man. The principalities and powers of the devil encompass this world, but the Spirit of God from without pierces into the darkness of the fallen human mind, kindling faith. Faith is the principle upon which restoration and victory shall be effected, faith in a redeeming God. Chart No. II. further shews how the Spirit of the Eternal Christ works in the seed of faith, from Abel to Noah ; thence through Abraham and the patriarchs to Moses, and the spiritual law, thereby revealing the fallen condition of even a privileged people of grace, as incapable of responding to the Divine WILL, yet at the same time by prophet and seer making known the coming of Him Who was to accomplish the WILL of God.

Chart No. III.

The third stage in the warfare of the ages is the Advent in the fulness of time, of the Eternal Son of God, sent forth of God, begotten not created, but come of a woman and handicapped in the likeness of sinful flesh. He, speaking by the Holy Spirit through the prophet David, said many centuries before His Advent, "Lo, I come : (in the summing up of the book it is written concerning Me)—to do Thy WILL, O God." Our hearts burn as we think of this holy, humble, but triumphant One, tempted at all points when found in our likeness, beset by the devil and his hosts with massed rage and subtlety, moving majestically forward to the great single and personal combat of the Cross.

Let us once again consider the issue. Here, in Him Who is the Word become flesh, is the human *will* on earth absolutely identified with the WILL of the Throne, with the result that through Him that WILL functions here on earth, and meets and conquers the usurping *will* of the devil at every point. He wrests the victims of Satan from their tyrant's grasp, He casts out the demons by His word, He went about doing good and healing all who were oppressed by the devil. In Him the Kingdom of God had come, for the Divine WILL functioned through His identified *will*. This was the manner of His praying—the Father heard Him at all times, for He always did those things that pleased Him. All hell raged against Him, but that wicked one had no ground for assault in Him Who was blameless and separate from sinners. Thus He moved on

His appointed way, His face steadfastly set towards Jerusalem, the Divine WILL at every stage breathed through His desires.

Chart No. IV.

This shows the consummation of this Incarnation. It was at Calvary the usurping *will* of Satan was finally broken, for He, JESUS, our blessed Lord, became obedient unto death, even the death of the Cross. As our Representative, He carried that absolute identification of His *will* with the WILL of the Father right down to the deeps of such an utter self-abnegation that He consented to be made *sin* for us, He Who knew no sin. Yes, He consented to go down into the darkness of separation from the Divine Fellowship which He had enjoyed from all eternity. This was the cup that He shrank from. Concerning this He did indeed say, "Father, if it be possible suffer this cup to pass from Me ; nevertheless not My *will*, but THINE be done."

This was the moment of the Divine triumph. Now is God glorified. Jesus is WILLING, at whatever cost, to do the WILL of God, and the battle in the *will* of man is won. "It is finished." Satan is cast out of that position which he has held as vantage ground from the Fall. Yes, but that is not all. Indeed this is the fulcrum, but the sweep of the victory is throughout the entire range of the universe, for it is the weakness of God in the likeness of our sinful flesh that accomplishes this, and in the Resurrection we have God justified in the Spirit, breaking back through to His Throne, taking with Him a glorified Humanity Whose WILL is ONE WILL with the Father's for ever more. The Resurrection and Ascension of our Lord Jesus means the functioning of a DIVINE-HUMAN WILL for us in the Throne. The GOD-MAN lives for us ; and because He lives, we live also.

From Chart No. IV. we saw that the Cross is the battle of the WILLS, Divine and Satanic, in and around the *will* of man ; and how in that perfect human *will* of Him Who was both Son of God and Son of Man, identified even to the depths of bitterness and darkness in absolute obedience to the Divine WILL, God triumphed over the enemy.

It was the "weakness" of God triumphing over all the might of Satan. The devil had all the vantage ground. Materially and morally it was his territory—but not spiritually. All the odds, so to speak, were in his favour. In the likeness of sinful flesh, in the ruins of the Fall, he is met by the Son of God, Who met him with no other resource than that of a *will* identified with the Throne.

The culmination and consummation of that conflict was the Cross.

Hence the great Victory shout, "It is accomplished" ; and Paul, by the Spirit, supplies the description of the unseen debacle of the enemy and his swarming hosts of evil as they gathered around our tortured, oppressed, dying Saviour :—"Having stripped-off principalities and powers, He made a shew of them openly, triumphing over them in IT," that is, the Cross. The identification of His *will* with the Father's WILL even unto the obedience of the Cross, brought about the triumph. How true is it to say, nay, to shout, "CALVARY IS VICTORY."

Shout Victory! Shout Victory!
Through all the world proclaim,
And, say to every sin-bound soul,
You're free, in Jesus' Name.

—From "Songs of the Heavenly Life."

The Cross v. Modern Psychology.*

"The preaching of the Cross . . . is the power of God."

A most needful thing in real Christian work is a right conception of one's self. A faulty conception will result in failure, weakness, and dissatisfaction. We wish to be put on our feet, as Paul was able to say of himself, as a constant pageant of triumph (*II. Cor. 2 : 14*).

Therefore, we need to know at the outset that WE ARE ABSOLUTELY GOOD FOR NOTHING ! One may come to utter despair over the hopelessness of his work, who does not at first grasp this truth. Moses had some idea of his own ability at the start, and had to have forty years' discipline until the self-life was utterly broken in him. Then there came a time when he spoke to God : "I cannot," and the Lord said, "Now you are just at the place where I can use you." And Jehovah wrought mightily through Moses after that. . . .

The river Jordan between the wilderness and Canaan is a type of the Cross, the end of the old life and the beginning of the new. If any man be in Christ Jesus, he is a new creation. We must get the profound implication that there is nothing at all in the old creation which God is going to use. It is no longer I, but Christ that liveth in me. The Cross emancipates us from the human plane of life and sense, and lifts us up to a Divine, supernatural level. The Christian is called to a supernatural life, and hence, to a supernatural service.

We are students, and we may have been studying psychology and homiletics. But there is a great peril in these things. I speak from experience because I have specialized in them, and taught them, and I know that there are perils in them that may overwhelm us.

This is a day of psychology, and we are told in many quarters that as successful Christian workers, we are bound to observe certain psychological facts. For instance, in an address or sermon you have to make an *appeal to the intellect* of your hearers with an argument that is as nearly flawless as possible ; you have to *stir the emotions* of your audience with apt illustrations, or in other ways, and then you have to *stimulate the will* of your hearers to a *decision*. These three things are emphasized as very important—enlightenment, feeling, and activity. We are told that they are vitally important in Christian work. The argument must not leave the man who will differ from you, a leg to stand on. Your argument must be a greater one than he can possibly bring against it. Then there is the appeal to his emotions, by the introduction of sensational illustrations. Whether or not you move him to tears, you must get down into his *heart*, and then you must get him to act by making the greatest possible use of this driving force. The urge is to get him into the inquiry room, and if you get a decision on these three things you think that you have been successful.

And yet this whole procedure may not have risen above the human plane. It may be the old Adam in the man has made the decision, and it is possible that there has never been any spiritual quickening. The convert has acted on the impulse, he lives on this impulse, and then finally may go to pieces. The papers have said that in the meetings thousands were converted. There is a grave question as to whether this is true.

* Notes of address by Rev. T. Austin-Sparks to students of Bible Institute, Philadelphia, U.S.A. Not revised by the speaker. From a new magazine entitled "Christ-Life," Editor, Dr. Howard Banks. Published by Union Gospel Press, Cleveland, Ohio.

The Holy Spirit has His way, but the human way may fall short of it. It is very dangerous to act on the sheer intellectuality of the speaker. Have you not often seen many mightily stirred, and yet when eventually the cold facts of life have to be faced, you have to carry these persons along on a perpetual stimulus to keep them where they were. They lag in their zeal and go to pieces, and you have to keep up the shouting, the singing of revival hymns, and the noise. If you try to get them to something deeper, then the atmosphere is too solemn for them. Through the urge of the sheer force of strong personality, they have been nursed along and put on crutches. They cannot stand for God alone.

That kind of work is not of the Holy Spirit. His work is so deep, spiritual, and supernatural that it lasts. It is not dependent upon conditions or circumstances. Adversity, persecution, imprisonment does not interfere with it. The flesh and the Spirit are two entirely different realms. When the Holy Spirit truly brings His argument, it cannot be answered. One can never get away from it. He brings about His workings within—"God worketh in you both to will and to do." This is where psychology breaks down. THE OLD CREATION HAS NO RESOURCE FOR NEW CREATION PURPOSES.

Christ is the Son of Man, and He is the Son of God at the same time. In His incarnation when He was made flesh, and dwelt among us, He took on Him all the characteristics of the human race. He was without sin, but He was made sin for us. He drew on the limitations of the human race as the Son of Man, so that there were some things He could not do. He moved in these two realms—He accepted human limitations and refused to break through them. It is only on the redemption side that He transcends the human lines. "I can of Mine own self do nothing." "The Son can do nothing of Himself, but what He seeth the Father do." And you know that the word "of" in the Greek means "out from." It was the Father who wrought in Him and through Him, so that in His Representative place as Son of Man and of God at the same time, He can bring to an end the old Adam life in us. "If One died for all, then were all dead" (*II. Cor. 5 : 14*). We all died in Him. Our old man is crucified with Christ (*Rom. 6 : 6*). The dominant characteristic of the race of Adam is "I cannot." "In me, that is, in my flesh, dwelleth no good thing," Paul said. The flesh is only another title of the old race in Adam. Let me give you an exact literal translation of *Genesis 6 : 3*, which reads in the Authorized Version, "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh : yet his days shall be an hundred and twenty years." The exact Hebrew is this : "My Spirit shall not continue to rule in man, for in that by his going astray [his deviation] he is become flesh : but I will allow him one hundred and twenty years." Adam was a man of the Spirit before the fall. The Spirit ruled in man then, but man violated the law of the Spirit, and entered into the law of sin and death, into a carnal nature which all his posterity inherits.

The Cross stands between the life of the flesh and the life of the Spirit, but only those who love Him and walk after the Spirit know its power, and apprehend its privileges. The Church is all at sea on this. The criterion to-day is scholarship. Satan is seeking to establish his kingdom

in the intellect of man. The battle is being fought on this ground. And yet it is a fact that if a man should have a great intellect, as great as would be equal to all the accumulated intellects of the world at their highest tide of development, that man could not achieve one ray—one fragment—of Divine revelation. "By revelation He [Christ] made known unto me the mystery," Paul wrote to the Ephesians (3 : 3). There is a great deal of talk to the effect that Paul wrote his wonderful Epistles as the result of his own intellectual powers, but if he had intellectual ability, it is only in evidence in stating to others what he had received by revelation.

I speak from experience. Depending upon human resources, I was making a failure of my ministry. The Lord brought me down to death. I would have been glad to die literally, so great was my discouragement over the failure of my work. But the Lord brought me back and gave me a living message ever since, in a life, I trust, of utter dependence in the Spirit.

Paul learned a lesson somewhat like that out of his experience at Athens. In his sermons on Mars' Hill in that centre of the Greek culture and learning, he took his illustrations from nature and gave citations from the ancient poets. He went into the philosophy of it all. You know, of course, that he afterwards wrote no letter to the saints at Athens. He left Athens and went to Corinth, and on the way he thought it all out, and said, "Never again," and we hear Paul saying in his first letter to the Corinthians :

"For Christ sent me not to baptize, but to preach the Gospel : not with wisdom of words, lest the Cross of Christ should be made of none effect."
"For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God."

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

"Where is the wise? where is the scribe? where is the disputer of the world? hath not God made foolish the wisdom of this world?"

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

"For Jews require a sign, and the Greeks seek after wisdom :
"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness ;

"But unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

"Because the foolishness of God is wiser than men ; and the weakness of God is stronger than men (1 Cor. 1 : 18-25).

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God."

"For I determined not to know any thing among you, save Jesus Christ, and Him crucified" (1 Cor. 2 : 1, 2).

You know that when Paul here says the "preaching of the Cross," it is literally "the Logos of the Cross,"—"Logos," that which John calls the "word"—"in the beginning was the Word" (John 1 : 1). The Logos of the Cross is the infinite reason, the rationale of things, the sum total of wisdom. Here, and not in the methods of psychology, lies the power of God to save and to keep.

Paul tried the wisdom of the Athenians on the Areopagus, and nothing happened. He went to Corinth and preached the Cross—the Word of the Cross, the Logos of the Cross—and planted a church.

War upon the Powers of Darkness.

Chapter xi of "War on the Saints" summarized.

I. The believer's eyes opened to the Foe :

- (1) By bitter experience.
- (2) He is forced into the fight to obtain freedom ; i.e., it is like "birth" into "warfare." Gal. v. 1.
- (3) Learns to know his own weak points, and to recognize the foe's attack upon them. Rom. xii. 3.
- (4) He sees that the powers of darkness are known by their activities. As his eyes are opened, he begins to see how much is put down to God, which is of the enemy.
- (5) He finds many of his "theories" gone.
- (6) By the attacks upon him, he is forced to become "practical" in his spiritual life.
- (7) He finds he is compelled to "pray without ceasing." Ephes. vi. 19.
- (8) He discovers that the powers of darkness bring actual force and compulsion, to bear upon him.
- (9) He learns that they attack at all times and in all places.
- (10) He learns the character of the evil spirits.
- (11) He sees he is at war with all hell.

II. The believer's eyes opened to the Victor and the Victory.

1. The believer discovers Christ's gift of authority to all who will lay hold of it. (See Luke x. 19.)
 - (a) "I give unto you power . . ." *Exousia*, from the word *exesti*. The Greek Lexicon says this word means "it is allowed," "one can," "it is permitted"—denying the presence of a hindrance. *Exousia*—delegated authority, liberty or authority to do anything.
Note : Whilst *dunamis* implies ability to do, *exousia* affirms that freedom is ensured to the ability.
 - (b) "Power to tread on serpents and scorpions," i.e., *pateo*, to press by treading.
 - (c) "and over all the power (*dunamis*) of the enemy . . ."
"over" : *epi*, upon, by direction towards, with motion implied.
"over" : authority in action. "Power" : *dunamis*, i.e., capability, inherent power, ability to perform. Not only capable of action, but *power in action*.
2. The Believer's use of the Victor's Name.
3. The believer can use authority when himself not fully free.
 - (a) See reasons for this. (b) When it cannot be done.

4. There are degrees in the use of the authority of Christ, e.g., knowledge and discernment determine the degree.
5. The factor of knowledge in effective warfare.
 - (a) Knowledge is necessary for resistance. Why? Because he cannot "resist" what he is not sure is of the foe. He must therefore know their methods. (See Ephes. vi. 11.)
 - (b) Knowledge is a factor in the exercise of faith. What must he know? That evil spirits are *actually subject* to one who is joined to the Victor. (See Luke x. 16-20.)
 - (c) Knowledge affects the use of the will, for same reason as (a).
 - (d) Knowledge therefore governs prayer. For prayer is not resorted to unless the believer is conscious of evil spirits working.

III. Believer's eyes opened to the War by prayer.

1. Three aspects of "prayer" in the "war."
 - (a) Prayer as an aggressive war on evil spirits, and their works.
 - (b) Prayer for delivering men from their power.
 - (c) Prayer directed against the hosts of darkness as an hierarchy opposed to Christ and His work. Ephes. vi. 12.
2. Prayer setting in motion the hosts of light.
 - (a) See Elisha—angelic host in battle array. (2 Ki. vi. 15-17.)
 - (b) Michael and his angels (Rev. xii.).
 - (c) Daniel's experience (Dan. x.). The Lord referred to the "legion of angels" (Matt. xxvi. 53).
3. Systematic Prayer against the powers of darkness.
 - (a) Intelligent use of weapon of prayer. (b) Knowledge of the hosts of darkness. (c) Need of spiritual vision to discern.

IV. Believers need to be on the defensive.

1. Believer must know how to defend his own base.
2. How to watch against "wiles," and how to withstand.
3. Some "wiles" of the foe to get believer to cease the aggressive.
 - (a) He must know what can be done to him by evil spirits.
 - (b) He must be on guard not to yield to them.
 - (c) How evil spirits use "others" to get at him.
4. Believers need to know how to extinguish fiery darts.
5. The use of ejaculatory prayer in the defensive warfare.

The World Outlook.

A Word from the International Secretary of the Overcomer Testimony.

THE familiar words, "And hath made us to sit with Him in the heavenlies," contain a much richer significance than we have ever yet reduced to practical issues or realized: yet surely their immediate and elementary implication is that we are called to share the Throne-vision and outlook from the Throne, not only the goings of the Lord, but something of His ways, and stand in that Throne relationship as executive instruments of His purposes.

It has ever been so, and the outworking of the Eternal purpose must ever depend upon the heavenly life and position of the Divine instruments.

From that vantage ground three things will be apparent—the three things which have always been the constituents of a prophetic or apostolic ministry of vital value to the particular age: They are

- I. *The state and condition of things to be dealt with.*
- II. *The essential and central need of the situation.*
- III. *The means and method of God in meeting the need.*

For want of this life-position of the "heavenlies," the diagnosis is mistaken and false; the real nature of the case is not understood, and therefore the means, methods, and resources are all astray, with the result that "the sore of My people is not healed," but rather grows worse.

Concerning the condition of things to be dealt with, three aspects may be summarized, namely:—

(1) *A world growingly indifferent to the Gospel*, ignoring the Church of Christ, and growing more distracted, convulsed and chaotic by reason of problems and forces in political, social, industrial, national and international, racial and inter-racial affairs, and relationships, with which it cannot cope, and to which it has no key.

(2) *A Church* (we use the term in its broad—not New Testament sense, though the characterization may apply pretty much to both), *paralysed, defeated, helpless*, and without a positive message and challenge to the age, or a supply for the deepest need of the hour: Powerless to cope with the mighty forces which are swaying the world and destroying the effectiveness of its own (the Church's) witness.

(3) *A very active and largely gratified "Prince of this World" and "God of this World."* Active in introducing all manner of things contrary to the life of the heavenlies—things of the world—by which he keeps the Church from that position of vantage and power against him. Active in keeping Christians bound in the flesh and the things of the old creation life, to keep them from a life in the "Spirit," which would be his own undoing. Gratified because of the wide success of these activities, and the resultant impotence of the people of God. There is nothing more satisfactory to him than the present disappointment and sense of failure which is felt by so many of the Lord's people. All this gives him most fruitful soil for sowing his false doctrines and doctrines of demons, which are flourishing everywhere to-day. His counterfeit truth or his dressed-up error, with its elements of gratification to the uncrucified fleshly cravings for some evidence and proof to the senses, thrives because the essential basis of a life in the Spirit as set forth in Romans vi. and viii. has been either beclouded or refused. These things, with a much fuller content, are seen clearly from the Throne as comprising the PRESENT STATE, and it is because of this state in Christendom that the world is untouched and the devil has so much

to his account. This brings us to the

Essential and central need of the situation. Another thing appears—tragic, because of its causes, and hopeful because of its implications: There is a widespread and deep *spiritual* hunger. While hungry sheep look up, and are not fed by so many of the hirelings and misguided under-shepherds, the "Good Shepherd" will not fail to take cognizance and raise up a ministry which shall be made to reach them. Everywhere there may be discovered those who are eager for and responsive to a note of victory and a message of triumph. In the most unexpected and unlikely quarters they are to be found, and again, these are discovered from the Throne and *ministered to through those who are one with the Reigning Lord.* This then is the NEED, a MESSAGE and a MEANS whereby the defeated and despairing can be brought into absolute transcendence of the world, the flesh, and—behind all—the devil, to live "in the heavenly places in Christ Jesus."

If this is the state and the central need, surely it is not difficult to discern—

The method of God for such a time. He is raising up anew the testimony to Calvary's full victory, in which the old creation and the life of the flesh is effectively dealt with: in which it is made clear that by identification with Christ crucified, buried, risen, ascended and reigning, we are emancipated from the limitations of our lives as related to the first Adam. For life and for service it is neither necessary nor permissible to proceed upon the resources of our natural man, but henceforth upon the fullness of Him Who filleth all in all. Then, that by this union with Him Who "cast out" the "Prince of this World," and "stripped off principalities and powers," we are called to share His jurisdiction, and render the activities of the defeated fee ineffectual, and even to curtail those activities. This is a step in advance of being merely delivered out of the power of Satan.

This message, we repeat, is being brought back for such a time as this—the close of the dispensation; and God is gathering together through deep experience of its practical value, an increasing number of key souls—men who do know their God—who are beginning to touch the world in a way which is apostolic in its effectiveness.

And how the message works! We have recently seen it work in a wonderful way in various parts of America. Testimonies come from New York, Brooklyn, Boston, Newark, Philadelphia, Chester, Swarthmore, Germantown, etc., and in chorus they sing "IT WORKS! IT WORKS!"

To the beloved of God whom we met in all the places mentioned, and elsewhere, I would say to each personally, that they are kept before the Lord in our prayers, and we hope to communicate with them in this way through the pages of *The Overcomer*, and, as far as is possible, by personal letter, so that an active fellowship may be maintained. Believe that you are thought of individually. Pray for Throne-vision and Throne-power, and seek that the whole Body of Christ may be brought into its right position in relation to the Victorious Head in the place of His victory, and that this may be brought about by the extension of their testimony and ministry world-wide.

The Lord be with thy spirit.

T. Austin-Sparks.

New Issue of "War on the Saints" (Fourth Edition).

The Book from a Dispensational View-point.

Note: In sending forth another edition of the book "War on the Saints," many new readers of *The Overcomer* will peruse with interest the following words written in our pages upon the occasion of its publication in 1913. They will see how truly the present condition of the Church and the world was then foreseen to be approaching, and join with us in thanksgiving to God for the way that prayer has been answered in the deliverance of numbers of the children of God from the besetments of the foe, through the message then given. Also will all those who have shared in the suffering and conflict involved in the giving forth of such truth earnestly continue to pray it out to every member of the Body of Christ in the toils of the enemy. *2 Tim. ii. 26.—Ed.*

AT last! After long and sore conflict, by the good hand of God upon us sustaining in the face of countless attacks from the unseen forces of the air, we are able to place a TEXT BOOK in the hands of the children of God, on a theme, which is admittedly being pressed upon the notice of the spiritual section of the Church.

The dispensation of grace is rapidly hastening to its close. The signs foretold in the Scriptures of Truth marking the "latter days" are multiplying around us, not only in the national and social upheavals which are causing men's hearts to fail them for fear of what is coming on the earth, but in the SPIRITUAL REALM in rapidly increasing tokens that the forces of darkness are working with feverish activity in the world, and in innumerable ways among the people of God.

In a remarkable book, now out of print, on the closing days of the dispensation of grace, the writer traces from the Scriptures, the workings of Satan in the world from the time of the Flood, right on through the Ages to these days, showing that the end of the Age will find the whole inhabited earth *submerged in a tide of spirit-power from the forces of Satan, producing, practically, an atmospheric condition* similar to that which up to this time could be only found in spiritist seances, *i.e.*, a condition in which spirit-beings can manifest themselves and their workings.

That atmospheric condition can be seen to be steadily increasing, and there are indications on every hand of the preparation of the world by the powers of darkness for open recognition of the rule of Satan. Millions of deceiving spirits are actively at work among men, preparing for the climax hour when the whole deceived world will be acclaiming the fallen arch-angel Satan as its god, whilst the professing Church, according to Paul's express message from the Holy Spirit of Truth, will, on the whole, "fall away," and turn from the faith of the gospel.

Out of this condition in the world, and in the professing Church, the true Church of Christ—His mystical Body—His living Members—will be taken to join their Risen Head. A "little flock" compared to the greater number of professed Christians, and the unregenerate world. Ones and twos here and there, as "wheat" among the tares, so that only "two or three gathered in the Name" may be found. Great churches filled with professed worshippers of the Christ, but with ones and twos who are true members of His Body. "One shall be taken" and "the other left," revealing division in family life at the hour of translation.

Will this true company of believers, living members of a Living Head, escape out of the condition of the last days unscathed? Alas! No. Did the closing days of the Age with its spiritistic atmospheric condition, come upon a *matured* people, trained and taught, and able to discern and defeat the foe, an unscathed prepared Church might pass through the perilous days in safety.

But in the babyhood condition of many of the true members of the Body; their ignorance of the deeper things of God; and their still greater ignorance of the forces of darkness and their wiles at the time of the end, makes it certain that only through deep suffering and trial, will the members of the true Body of Christ be prepared to meet their descending Lord (1 Thess. iv. 15-17) . . .

"War on the Saints" will therefore be the climax working of the forces of Satan as the coming of the Lord of glory draws nigh. War by deceit and counterfeit; war by malignant attacks on the mind and body of the redeemed; war upon the true members of Christ by every conceivable scheme planned in the councils of Satan, not only of malignant hate to the Christ who conquered the prince of darkness in the wilderness, in Gethsemane and Calvary, but with the purpose of delaying the coming judgment upon him, as the millennial kingdom dawns.

The children of God need light on this War, and knowledge how to detect and escape the subtle wiles of the enemy. The Text Book entitled "War on the Saints" has been given to the Church of God for this time of need. Some of the deep subtle onslaughts of the forces of darkness on the Church of God are exposed in its pages—not in pictorial descriptions of their various workings, to cause horror and terror to the readers, but in *keen laying bare of their varied attacks on the believer*, so that he may be enabled to use the principles set forth in the Scriptures for detecting and frustrating the subtle wiles of the foe.

Will not the members of the Body of Christ now encompass the whole Church of Christ with prayer that the message thus given may reach the other members of the Body in need of it, and not only PRAY, but seek light from God how to co-work with Him in apprehending the truths in the book for themselves, and in helping others to lay hold of the light thus given?

This may be done by the use of the book as a Text Book. Questions bearing on "Passivity" (ch. iv.) and its various forms; on "Deception" from misconceptions of truth (ch. iii. etc.); on the *Counterfeits* of the workings of God and how to detect them (ch. vi.); the way of deliverance; the meaning of "ground"; the value and purpose of "refusing"; the various ways in which believers must have victory over Satan in these latter days (ch. x.); the human spirit and its various functions, together with the true walk after the Spirit, and how to co-work with the Spirit of God (ch. ix.); the aggressive war by prayer against the enemy (ch. xi.); and the true Baptism of the Spirit in its fruits in Revival (ch. xii.); might all serve as sectional subjects for thought and prayer. The various topics in the Index should be studied until fully understood, and all the references to the Scriptures be examined, to deepen the Scripture grasp of the theme.

The Notes, giving in column form the distinctions between the true workings of God, and the counterfeit workings of Satan, should be thoroughly mastered, turning to all the page references given, so that workers may be prepared by intelligent understanding of the basic principles governing these distinctions, to quickly discern the condition of those who come to them for help, and become themselves strong and clear in faith and knowledge for the coming days of still more subtle workings of the foe.

The Word of Testimony.

Set free by the Truth of God.

The testimonies printed in the last two issues of *The Overcomer* have done me so much good that I feel I would like to have you know what deliverance God has wrought for me through the Message of the Cross, that Jesus not only died for me, but that I died with Him also. May God grant this message wings so that it can fly to the uttermost parts of the earth that other discouraged souls may find release.

I was saved at the age of twelve years through accepting Christ as my Saviour, through the preaching of 'whosoever believing,' but not being taught or shepherded, made no progress in grace. Not very long afterwards I was taken to a theatre to see a 'mind-reader.' She performed some remarkable feats, and like most children would, I thought how fine if I could do the same, not knowing there were Satanic influences at her back. She sold booklets which explained how any one could have the power she had. In it was advice how to cultivate *passivity*, how to stare for a long time at a crystal until the mind became a blank, etc. I followed the advice zealously, and some of the power began to manifest itself in me. I began to tell fortunes, and could feel and tell of many events before they came, worked a planchette board, and predicted the exact day the United States would enter the War. I heard a voice with which I held conversations. It called itself 'Oranion.'

My health broke down, and I had nervous breakdown after nervous breakdown, and began to act so unlike myself that fears were entertained for my reason. I commenced to ridicule the Word and religion, made light of everything spiritual, and read books of infidelity, Buddhism, etc. Yet I never failed to get down every night and ask God to keep me, for Jesu's sake! I seemed to have two personalities and later on recognized that there were two 'self's' in me, one hating God, and one loving and clinging to Jesus. I had never heard of demon-possession in this day and age, so, of course, thought everything this other 'self' did was myself doing it.

When I was about 15, I joined a denominational Church and ceased having these manifestations for a while. At 17 years, while a teacher in a Sunday School, I found myself inwardly indulging in the most horrible blasphemies against God, but I never suffered them to pass my lips nor did I tell anyone of them. I felt continually tempted to commit suicide, but resisted, because I firmly believed suicides would go to Hell. I felt something continually telling me I was going mad. I suffered *tortures* and that is no exaggerated statement. Finally my health broke down altogether, and I was sick in bed for nearly six months, and no doctor could diagnose my case. I recovered very gradually, after everyone had given me up to die. The blasphemies, sense of a divided personality, etc., ceased, and I emerged into a feeling of liberty I had not enjoyed for years. And I never knew what was the matter with me at that time until I read your blessed book "*War on the Saints*," when it flashed across me in an instant that I had been demon-possessed. I then remembered the instance of the mind-reader, and how I had practised a *passive state of mind*. I had completely forgotten that such a thing had ever occurred. But now I could trace the whole thing step by step. It also explained to me why I was constantly passive in practical life; and many other things. I began at once to give up that ground, although I felt assured the demon had been expelled, but I would not leave the *condition* for Satan to work on. When I read of the 'spirit of infirmity' it was a new discovery, and I realized that was why, while I was in good health, I was so weak. When I began to seek deliverance my hand and arm became so weak I could only use them by the greatest effort of will. It seemed as though some power like magnetism was drawing them down toward the ground. I fought through, and now can wash, scrub, etc., without exhaustion. That book is becoming my text-book that I study constantly.

After I was delivered at the time I spoke of before, I wandered from one church to another but constantly hungered for a deeper experience. I came in touch with some tracts which showed me more fully the way of Salvation. I came to know the assurance of being born again and of being a child of the King, but still was not satisfied. I continually cried to God to guide me into green pastures. I felt there were so many

things in my life not Christlike, yet the more I strived the less Victory I had. I recognized the Bible held up a standard of life to which I had not attained. Then, when my cry was most intense, I was brought in touch with *The Overcomer*, through a Spirit-filled believer who helped me by prayer. I saw in it's pages new truth, but could not grasp it. It seemed the language of another world, and I could not understand it. I clung to God in earnest prayer that He would reveal it to me by His Spirit, and praise His dear Name, He did! I can witness that the words are true that the Holy Spirit must work it into our very being, by an inward birth, and only by personal revelation. I had it worked into my inmost nature and became rooted and grounded in the fact that I had died with Christ, and then God granted me the baptism of His Holy Spirit. It is such a new fact, so wonderful, that somehow I cannot express myself about it, and did not dare to name it as such until I read the description of the true baptism of the Spirit in '*War on the Saints*,' and recognised that this new thing in my life was indeed that very baptism promised in His Word. Now I can understand why God withheld this gift. I was not ready for it until God had first made me victorious over self and the world, nor could He trust me to be 'endued with power' when I had such wrong conceptions of the baptism, and thought the Holy Spirit spoke in a 'voice'; that the believer's personality was extinct; that God would keep if I was 'consecrated,' etc. all of which would have given Satan power to bring me into a possessed state again.

How can I ever thank God enough for the precious book, '*War on the Saints*.' I did not have funds to buy Andrew Murray's book, '*The Spirit of Christ*,' and wanted it so badly, and I found a copy, old and neglected, in our Chapel Library, where it had been donated. I do not know that I ever had a sweeter thing done me by our Heavenly Father, or one that touched me more. Verily what is impossible to man, is easily possible to God."—*An American Reader*.

Brief Replies to Correspondents.

M.C. (U.S.A.). Thank you for your letter telling me of Mrs. Rudisill's translation to glory after six years' in Hospital in Baltimore. She was a brave colleague with her husband, the late Dr. Rudisill, in the Lord's service.

C.L. & F.J.B. I remember you most tenderly and thank you for your loving words. We shall meet by and bye and rejoice together over His grace. I would write if I could. Phil. 4, 10.

MRS. M. B. P. I have weighed the contents of your letter most prayerfully. It is difficult to deal in print with the subject you mention, without extending the danger. I should not like to accept the statement made to you without actual facts and knowledge. The safest way is to preach the Cross in the Rom. vi. aspect and then these things are dealt with. They cannot be met by simply pointing them out. *Prayer* on the part of those who see the danger is by far the safest way to deal with it.

D.G.N. I am sorry but I have not space to spare. If we published *monthly* I could do more, but as our paper is a quarterly our space is limited and I have to leave out much that would be helpful.

S.P. Your "testimony" is good but not full enough to be of real help. I am so thankful to read of your deliverance.

L.J.D. I am always thankful to hear from you, and never fail in prayer that Gal. v. 1. may be true to you. I have not been able to keep as closely to my desk this Summer as usual, hence my correspondence is sadly behind. But Phil. iv. 19 is always a prayer for the many I would write if I could.

ENQUIRER for information concerning the booklet "*The Work of the Holy Spirit*," translated into Kaffir. I am sorry for delay in answering this correspondent, but I had mislaid the letters. Will the enquirer write to Miss Coombs, Lovedale, C.P., South Africa, concerning this matter.

Communications also acknowledged from:—MRS. H.J. (U.S.A.); E.L.S.; MRS. M.R.C.D. (U.S.A.); REV. A.L.L.E.; E.B. (U.S.A.); C.J.F.; C.A.C. (U.S.A.); F.G.C.; M.D.; A.H.C.; L.F.G. (Algeria); E.M.P.; W.J.P.; M.A.B.; E.D.; E.G.W.; L.K. (Australia); MRS. N.E.R. (U.S.A.); E.B.; E.M.B. (China); S.S.; E.C.; H.D.; V.G. (U.S.A.); O.J.; D.A.E.; J.F.W.; H.M.; D.S.; M.E.C.; L.A.H.; C.A.W.; S.M.; A.H.; F.F.; M.M.; F.M.R.; A.C.; E.I.H.; A.H.A.C. (Australia); E.J.W. (Brazil); MRS. S.H. (Canada); MRS. F.E.S. (Australia); S.S.; M.E.S. (Australia); J.M.C.D. (N.Z.); M.A.C. (Australia); D.A.B.; C.Y.P.; M.F.B.; W.J.P.; E.D.; J.T.; B.H.; D.M.C. (Africa); A.S.F. (Africa); M.A. (India); T.C. (S. Africa); D.P.W.; E.L. (Canada); A.H.M. (Canada); MRS. M.E.C.D. (Cal.); MRS. F.S.C. (Japan); M.S.M. (U.S.A.); MRS. C.J. (N.Y.); J.F.C.; A.Z.Y. (U.S.A.); J.E.P.D. (India); E.S.L.V.; E.M.S.; J.N.; T.C.D.H. (U.S.A.); E.C. (Africa); L.T.A. (Cal.); A.A.B. (U.S.A.); N.L. (U.S.A.); G.W.W. (China); E.M. (S. America); F.T.; M.M. (Natal); G.M.C. (N.Z.); M.E.H.P. (U.S.A.); M.L. (India); MRS. W.S.S. (China); A.G.; B.F.

Note.—Numbers of these letters are of deepest interest in the information they give concerning the work of God. The Editor greatly regrets her long silence and delay in acknowledgment, but correspondents who have read the July "*Overcomer*" will understand.

Prayer for the whole Church of Christ.

That believers may so understand the warfare and the way of victory that they become a solid phalanx against the powers of darkness, and a mighty lever in the lifting of the Church to the ascension plane of victory in readiness for the Lord's coming. Amen.

Notes from the Book Room.

The issue of the book "THE SPIRIT OF CHRIST," by the late Dr. Andrew Murray, has met with such a response, that the publishers have had to publish another edition in less than eight months after its issue last autumn. We not only rejoice in the blessing which has come, we are sure to all who have obtained a copy, but in the signal proof to the publishers that the Lord has yet a people in Great Britain who have not bowed the knee to the "Baal" of "Modernism" and who desire the pure milk of the Word as given in the writings of Dr. Andrew Murray and other Spirit-taught servants of God. We are glad, too, that the fear of the Publishers that their part of the edition would remain on their shelves, has proved to be groundless, and that the copies we ventured out upon for our own Bookroom were exhausted in less than three months after the issue. We commend to our readers again this valuable book, and ask them to join us in prayer that numbers of similar books now unobtainable because the Modernistic tone of present day literature is thought by Publishers to be the only kind in demand, may be re-published for the inspiration of the Church.

In view of the Christmas gift period which will soon be upon us, we would remind our readers of the striking book by Mrs. McDonough, which we issued as a British Edition two years ago. "God's Plan of Redemption" with its valuable "charts," presenting the Gospel of Calvary from a Biological standpoint, still peculiarly meets the need of to-day. It was remarkable, when we published it, how it "ran" so to speak, from country to country, and how it steadied thousands of true children of God who were almost reeling under the blatant statements of Modernism. *Let us not relax our literature ministry, for the need is as great as ever.*

The question of the re-issues of books going out of print, is one that is pressing upon us, in our Literature work as well as upon publishers, who look at the matter from an angle, from which we, in some degree, are happily free, i.e., that of "finance," for ours is purely a question of finance from the standpoint of resources to carry on the work of the issue of truth for the spiritual need of the hour. Do our readers realize what a *work of faith lies behind the ministry of the Overcomer literature.* "Publishers" have their "capital" for issuing their publications. *Madame Brunel* in France, *Mrs. McDonough* in Boston, U.S.A. and the Editor of *The Overcomer* in Great Britain, have each been graciously permitted of God to send forth His truth world-wide, with their "capital" for doing so, in heaven. And now we have another called out into the same faith-ministry—*Grafin von Kanitz, of Germany*, who is earning—by her paintings—the greater part of the cost of issuing the German *Overcomer*, and is hoping ere long to be able to devote her own house to the work of the issue of the message.

In regard to the literature in other languages, will our readers in Europe remember that "War on the Saints," the "Cross of Calvary," and "Soul and Spirit" (with Soul force v. Spirit force) in FRENCH, may be had from the translator, *Madame Brunel*, 8, Rue de la Haye, Metz, France; and the German *Overcomer*, "War on the Saints," and "Soul and Spirit" in GERMAN, from *Grafin von Kanitz*, Simnau bei Wodigehnen, Ostpreussen, Germany. Single copies of all these books may be had from the Bookroom at 4, Eccleston Place, S.W.1.

We are thankful in the midst of so much trial this past summer, to have been able to carry through the Press a few re-issues of books which were going out of print, but not as many as we hoped. Another edition of "Abandonment to the Spirit" (with Ministry to the Lord), The "Pathway to life in God," in larger type and new cover (having been out of print for some years), and "Life out of Death," a summary of *Madame Guyon's* Spiritual Torrents, showing the way the Spirit of God leads the soul into the "Life hid with Christ in God," are now ready. We had purposed giving the latter in our pages but the issue of the complete booklet could not be postponed for twelve months.

We regret to say that all the editions of the *Overcomer Reprints* (The Standard of the Cross, "Stand Unshaken," and "The Inner Spirit of the Cross") are again exhausted. We hope to re-issue them in the New Year. But there are still supplies obtainable of the *Via Crucis* Series, No. 5, "Spiritism and the Blotting out of Sin"; No. 6, The Two-fold Message of the Cross; at the price of 9d. per 12; 6/- per 100 post free.

We have also a new supply of the leaflet entitled "In Christ a New Creation," with a chart, and a message on the back, on "The Cross and the Living Christ." This leaflet has been greatly used of God. It is priced at nominal cost for widespread circulation. A new 4 pp. leaflet is also ready on "The Unity of the Spirit" (issued by request), price 6d. per dozen post free.

The Bound Volume for 1925 is now obtainable Price 2/- (post free 2/2).

Also the MOTTO CARD for 1926, "By the Cross He triumphed." Price 1/- per 12 (1/1 post free).

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A glimpse into Bible Psychology, together with papers on "Soul-Force" versus "Spirit-Force."

The papers on "Soul Force" versus "Spirit Force" which have been added to the Third Edition of this book bring the subject up to date for they show how the "Psychic wave" passing through the churches of to-day, carries in it grave issues in the submerging of the true spiritual life. If "God is Spirit" and they who "worship Him, must worship Him in spirit and in truth," then the present psychic wave, however "Christian" it may appear, is but carrying souls further away from God, in deep deception and ignorance of the truth.

"Le Vainqueur." (The "Overcomer.")

A 16-page paper issued occasionally, as funds permit, consisting entirely of articles from "The Overcomer" translated into French. Edited and issued free by Mr. H. Johnson, 41 Rue de l'Ermitage, Paris.

Miss Cope, 78 Boston Avenue, Southend-on-Sea, acts as Treasurer for Mr. Johnson. She will gladly send a copy of his circular or of "Le Vainqueur" upon application.

The "Word of the Cross" Bible Booklet.

This little Booklet was compiled by Mrs. Penn-Lewis, in 1908, and consists of 16 pages, 3½ by 2 inches in size, with pale blue cover. It contains in the words of Scripture the Message of Calvary in its fullest aspects, both for the sinner and the saved. It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

Permission has been given to MR. STANLEY USHER (The Word of the Cross Evangelist) to issue the English Bible Booklet at his own cost. He will supply them FREE to all who apply to him (by post only). Please address—25 High Street, Manchester, marked personal.

☛ The "Word of the Cross" Booklet may be issued in the language of any country by accredited missions or workers. Application for permission to print in foreign languages to be made to the compiler.

☛ To Readers in the U.S.A.

We are frequently asked to print the price of books in United States currency, but in the present state of the exchange this is not possible. If the account is sent in British money the Postmaster at any American P.O. will state the amount to forward, or if a dollar note is sent, books can be forwarded to the full value of exchange prevailing. *Cheques on American Banks are not negotiable in England. All should be made payable to J. Penn-Lewis. Money Orders (only) payable at Ebury Street Post Office, London.*

N.B.—Postmasters in U.S.A. may not find this Post Office in their Guides, as it has only recently been opened. The address is correct.

The Lord's Watch.

Will all who write for prayer, kindly note the following instructions for application to the "Lord's Watch."

1.—All requests for prayer to be addressed Mr. J. C. Williams, "The Lord's Watch," Paternoster House, London, E.C.

N.B.—It is important that all letters are clearly marked on the envelope "The Lord's Watch," if they are to be kept strictly confidential.

2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need.

3.—Requests should be written on a separate sheet of paper with no name or address given on the paper.

4.—With every request send a stamped envelope for acknowledgment (Missionaries on foreign service excepted).

5.—It should be clearly understood that all who ask prayer, join with the "Lord's Watch" intercessors in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lxxvi, 18. James iv, 3.)

6.—All communications will be kept in sacred confidence, but no anonymous requests can be dealt with.

Applicants to the Lord's Watch are asked to enclose from time to time a small gift toward sectarian expenses as the clerical labour has greatly increased.

Books and Booklets on the Victorious Message of Calvary.

By Mrs. PENN-LEWIS.

- The Story of Job. A Glimpse into the Mystery of Suffering. Bound in Art Vellum cloth, bronze blue title 4/- net, post free 4/6.
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- Thy Hidden Ones. Union with Christ traced in the Song of Songs (Third Edition). Art vellum cloth 3/- net, post free 3/3; Stiff paper cover 1/6, post free 1/6.
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- Spiritual Perils of To-day as seen in the Pentecostal Movement. 6d. each, post free. (Second Edition. Reduction for quantities).
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- The Work of Delivering Souls. A Clinical Handbook for Christian Workers. 6d. each, post free 7d. (out of print).
- Abandonment to the Spirit; and Ministry to the Lord. All new editions 6d. each; 7d. post free.
- The Pathway to Life in God. (Enlarged new issue).
- Much Fruit. The story of a grain of wheat.
- Life Out of Death; and Characteristics of Divine Union.
- Experimental difficulties in the Spiritual Life. A Handbook for Workers. 4d. each, post free 5d.
- Spiritual Perplexities. "The Guarding of the Mind," etc. 4d. each, post free 5d.
- Bible Readings, for use in Bible Classes, on thin paper for insertion in Bible. Assorted packets of four leaflets, Nos. I. and II., 4d. per packet, post free 4½d.
- The Gate to Life Chart Pamphlet. A ten-page pamphlet consisting of three charts with explanatory matter, showing the relation of the Cross to the Sinner, and to the Christian, and the Resurrection Side of the Cross. 4d. each, post free 4½d.

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1913, 1914, 2/6 each, p.f. 3/-; also 1923, 1924, 1925, 2/- each, p.f. 2/2.

The 1925 volume obtainable in October.

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2d. per copy, net. 2/- per 12; 2/2 post free.

The Message of the Cross in Other Lands.

The Overcomer Literature Extension Work.

SWEDEN.

We have received the third number of "Korsets Budskap"—the Swedish "Overcomer"—containing several translations from *The Overcomer*. The Editor, Mr. Gustaf Fredberg, writes concerning the issue of the little quarterly: "We are glad to tell you about the Lord's help concerning 'Korsets Budskap.' We have received many letters of thankfulness, some are reading the magazine over and over again and long for the next number to come. As to financial matters, we have from time to time got some new subscribers, but still the paper does not pay, by far, its own expenses. For the printing of the next (4th) number, we have as yet no money. Now of course it is to be sent forth the 15th October next, and will be due for payment at the printers' one month later, so we trust the Lord will provide. Humanly speaking, the undertaking to issue the paper for 1926, is impossible. But with God there are no impossibilities. We have just in press 'The Precious Blood of Christ,' as a booklet. Pray that the booklets may have a wide circulation. . . ."

"Korsets Budskap" may be had from Mr. Gustaf Fredberg, Box 3, Toreboda, Sweden. Price 1½ Swedish Krona (1/8), which may be paid through the Post Office.

FRANCE.

Madame Brunel writes of much encouragement in the response to the various translations of "Overcomer" Literature. She has a letter from Switzerland saying, "We are deeply thankful for the new edition of 'Soul and Spirit.' It answers to such a need that God blesses it, and it is asked for everywhere." From Cochin China (French China) a native had written for the French "God's Plan of Redemption," and with it was sent a few copies of "Le Vainqueur," to which the recipient replied that it was all as "treasure for his heart." Madame writes that from many quarters she receives applications for all the French literature, and grateful words of thankfulness for its help. Let us specially pray for France and for the precious ministry of this servant of the Lord.

UNITED STATES OF AMERICA.

We have not yet referred to the remarkable way in which "Overcomer" literature is penetrating the Christian Church in America. Our list for the reception of *The Overcomer* is continually increasing, whilst the message itself is being pressed home by the devoted labours of several of our brethren visiting that great continent. We are specially thankful to see also that the truth is being more widely circulated in American papers, and in some cases by special leaflets. "The Peril of Passivity" is the title of one leaflet, in which a quotation from "War on the Saints" is given, and another entitled "Serious Spiritual Perils among the Elect" contains part of the valuable paper by Pastor Lohmann, from the appendix of the "War." The "Battle for the Mind" and several papers by Rev. Gordon Watt has also appeared in the "Christ-Life" referred to in this issue of *The Overcomer*.

GERMANY.

The opposition of the forces of darkness to the message of "War on the Saints" entering Germany has been keen, but the Spirit of God is pressing it home with proofs of its power to meet the vital need of the hour. The Editor of the German "Overcomer" writes that she is receiving letters showing that some matured workers have grasped the truth, and write to her expressing their amazement at the results. One says "Quite a new life has begun for us through these writings, with which I ministered first to myself and now to others." She tells of cases of demon possession coming for help, and of the marvellous witness of God to the truth as it is wielded in reliance upon the Spirit of God. All earnestly plead for help in prayer in the new service which is being pressed upon them. Ephes. vi. 12 will undoubtedly be realized, and the need of upholding these brave German workers is great.

"Uberwinder" (The Overcomer) may be had from Graf von Kanitz, Simnau bei Wodigehnen, Ostpreussen, Germany.

MEXICO.

Rev. A. B. de Roos, who is at work in Mexico, in connection with the Latin-American Prayer Fellowship, writes: "I wanted some of your simpler messages, those for beginners, printed in Spanish, but I did not have the time nor the means to do the translating or the issue. But yesterday I gave a Missionary your booklet on "Much Fruit." He had never heard of *The Overcomer*, or anything in connection with the wonderful victory of the Cross. He said to me this morning, "That so gripped me that I am going to have it printed in Spanish." This will mean that it will be sent out to all Spanish speaking workers over Latin America. Now this Missionary knows the people, and the language as few do, and he offered to see after the translation. "This God is our God!" I never would have dreamed of asking him. "It gripped him." Now I trust you will be willing to give our dear Mexican Church the opportunity to know the way of victory through Calvary. Let us ask the Father to help in every way, that the Overcomer Testimony may be extended to the Spanish-speaking Church. . . ."

Editor of "The Overcomer."

Donations for this Literature extension work may be sent to the office of "The Overcomer," marked "China," "France," "India," "Germany," "Japan," as the case may be. All remittances should be made payable to J. Penn-Lewis (Post Office, Ebury Street, London, S.W.)