

Volume
vii.

NEW SERIES.

January
1926

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

The Overcomer

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

*“Throne Life in
Union with Christ.”*

—Page 19.

On to the Goal!

On to the goal! Press on!
Alone, yet unafraid;
He cut the path Who beckons thee,
On then, and undismayed.

On to the goal! Press on!
The Eyes that are a flame
Are watching thee: what then are men?
What matter praise or blame?

On to the goal! Press on!
Look not behind thee now,
When just ahead lies His “Well done,”
And crowns await thy brow.

On to the goal! Press on!
Blind, deaf and sometimes dumb,
Along the uphill, blood-marked road,
Hard after Christ, press on!—M.E.B.

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. VII. *New Series.* JANUARY, 1926.

Number 1.

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 3060.

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. 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: January 7 (merged in New Year Meetings), February 4, March 4.

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, January 8, February 5, March 5.

A mid-monthly Day of Conference and Prayer will also be held on Wednesdays, January 20, February 17, March 17.

WEEKLY MEETINGS.

Tuesdays, at 7 o'clock, a Weekly Conference conducted by Revs. T. Austin-Sparks and T. Madoc Jeffreys. (Merged on January 5 in the New Year Meetings.)

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.

Tea and biscuits are provided in the Canteen every week at 7-0 p.m.

Special New Year's Rally

Thursday, January 14, 1926.

Tea at 6-30 p.m., followed by a bright Meeting of Testimony and Song, and a Closing Address by Mrs. Penn-Lewis.

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 Eccleston PLACE—not "Square."

Forthcoming Conferences.

New Year's Meetings

January 5, 6, 7, 1926.

in the

Eccleston Conference (large) Hall

ECCLESTON STREET, S.W.
(off Buckingham Palace Road)

Time Table Daily.

11-30 a.m., Mrs. Penn-Lewis. 3 o'clock, Rev. Gordon Watt. 5-31 "Clinic," (Mrs. Penn-Lewis). 7 p.m., Rev. Gordon Watt, and other. Enquiries to Secretary, 4, Eccleston Place, S.W.1.

Phone: Victoria 640

Monthly Conferences.

Cardiff: Thursdays, at 11 a.m., 2-30 and 7 p.m., in the Y.M.C.A. Station Terrace. It is also hoped to arrange the usual Conference conducted by Mrs. Penn-Lewis, in the third week in March, 1926. Enquiries to Hon. Sec., Mr. A. L. Morgan, Maesyccwmer, via Cardiff

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

Leeds, Yorkshire: Lecture Room of the Leeds Central Y.M.C.A. Albion Place, Wednesdays, February 24, March 24, at 3-0, 6-0 and 7-3 p.m. Enquiries, Rev. E. Parker, 3 St. Mark's Terrace.

Southend-on-Sea: Last Saturday in month at Clarence Road Hall at 6-30 p.m.

At Leigh (in Leigh Hall College, Leigh Cliff Road) third Friday 8 p.m.

On Friday, January 8, in the Clarence Road Baptist Church, Rev. Gordon Watt will (D.V.) give Special Addresses on the Message of the Cross, at 3-15 and 8 p.m.

Enquiries concerning all Meetings to Miss Campbell, 11, Park Crescent Southend.

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

IRELAND.

Mr. W. Raven and Rev. Percy Fauch, hope to leave for Belfast on January 8, to visit the various meetings and prayer centres referred to by Rev. James Tolland, on p. 14 of this issue. They expect to give a fortnight to this work. All enquiries may be addressed to Rev. J. Tolland, Kirkpatrick Memorial Presbyterian Church (Ormiston), Belfast, Ireland

Our brethren will be thankful for special upholding in prayer.

"How to deal with Supernatural Situations on the Foreign Field."

Three Days of

Instruction Classes

Specially for Missionaries, Ministers, and Christian Workers

Will be conducted by Rev. T. Austin-Sparks

February 23, 24, 25, 1926,

In the Upper Hall, 4 Eccleston Place. Sessions each day 11-1 p.m. 3-5 p.m., 6-30-8 p.m. Further particulars from Secretary, 4 Eccleston Place, S.W.1.

PRELIMINARY NOTICE.

The Swanwick Conference

will (D.V.) take place

April 26 to May 1 (inclusive)

The charge will be as before: £2.10.0 for the period.

Will all who desire to attend, please apply early, after specially noting paragraph in Editor's Letter on page 2.

All correspondence may be addressed to the Secretary, Rev. A. Scottorn c/o 4, Eccleston PLACE, London, S.W.1. (Stamped envelope.)

THE OVERCOMER.

The Cross the Basis of Unity.

"His design was to unite."—Ephes. ii, 15. (Weymouth).

THAT He might create in Himself of the twain one new man, so making peace; and might reconcile them both in one body unto God THROUGH THE CROSS, having slain the enmity thereby . . . (Eph. ii. 15, 16, R.V.). Weymouth renders it: "His design was to unite the two sections of humanity in Himself, so as to form one new man, thus effecting peace, and to reconcile Jews and Gentiles in one body to God BY MEANS OF HIS CROSS—slaying by it their mutual enmity . . ."

The Cross as the basis of unity between man and man, as well as between man and God, is clearly set forth in this passage; and reveals the Cross as the centre from which all light and life radiate to the Church and to the world. "His design was to unite . . ." when He the God-Man, descended from the throne to become obedient unto death, even the death of the Cross; and all "mutual enmity" between every believer, and all other human beings *is slain* by "means of the Cross" in actual reality, if the children of God apprehend this message of the Cross for their own deliverance.

Let us consider the facts which drew out from the Apostle the words quoted. There were then in his mind but "two sections of humanity"; (1) The "Circumcision," bearing upon their bodies the mark which set them apart from other men as God's chosen people. To them belonged the "covenant of the promises" and the peculiar privileges of Israel; and (2) The "Uncircumcision"—the Gentiles—covering all the nations of the world outside the chosen people. But both "sections of humanity" were equally under the headship of the first Adam, and were *equally fallen in his fall*, and were equally needing a Saviour and Deliverer from sin.

The difference was mainly external, for the "circumcision" was "in the flesh, made by hands," and the Gentiles were "Gentiles in the flesh." The middle wall of partition between them was not, therefore, "inward and spiritual," but outward—even the law of commandments contained in ordinances." Into the midst of this division upon earth the Son of God came, with the design of creating in Himself a "new man" who would be neither Jew nor Gentile, but a "new creation in Christ Jesus."

The dividing line between Jew and Gentile was not so much national or individual as *religious*. The "wall of partition" lay in an outward sign—even one ordained by God—and obedience to "commandments" given by God Himself. It was, to put it in modern language, a question of conscience—a question of obedience to God's commands on the part of the Jew; and on the part of the Gentile no knowledge of, or sympathy with, what the Jew placed supreme importance upon. In the flesh, and according to the flesh, this meant irreconcilable division. But Christ's "design was to unite. . . ." And the Cross was the place and the means, by which this union was to be effected. A NEW RACE must be created under the headship of the Second Adam—the Son of God, the God-Man. A NEW CREATION must be formed in His image, which would be neither Jew nor Gentile, but "sons of God in Christ Jesus";

and on the Cross, in the Person of the Redeemer, Jew and Gentile must be crucified and die, and thus He would "create in Himself of the twain, one new man . . ." even as it is written: "If any man is IN CHRIST, he is a new creation . . ." And "it is through Him that Jews and Gentiles alike have access through One Spirit to the Father" (Ephes. ii. 18, Weymouth).

What have these words of the Apostle to do with us to-day? Just this, that now, as then, the Cross is the one place of unity, and so far as the children of God apprehend experimentally not only the death of Christ for them, as reconciling them to God, but His taking them with Him to the Cross in death, they are made a new creation, united to the Risen Lord and to all others who are joined to Him in newness of life. The "old creation," whether Jew or Gentile, must "die" to make way for a new creation "after the image of Him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all and in all" (Col. iii. 10, 11). Or, as Paul wrote to the Galatians: "Baptised INTO Christ . . . there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one IN Christ Jesus" (Gal. iii. 27, 28).

GOD'S CURE FOR DISUNION AND DIVISION IS NOT A SUPERFICIAL ONE. He is not content with the modern ideal of the "union of Christendom," which practically means no "union" at all! . . . Nothing but the Cross will bring about the unity He desires. All this is possible only "IN CHRIST JESUS." This brings us again to Rom. vi. 3, "Baptised into His death." "Baptised INTO Christ" we "put on Christ," and in Him there cannot be divisions, disunions, prejudices, partialities even over religious ordinances.

THE CROSS IS THE PLACE OF UNITY. The acceptance of the Cross in the aspect of Ephes. ii. means the manifestation of the spirit of the Cross—i.e., the spirit of the Lamb—in our attitude to others in practice. Ye who are united to the Risen Lord must love . . . LOVE! Not tolerate, or endure, but LOVE . . . The Spirit of the Cross must triumph in you in "opening not the mouth," and in the spirit of patient waiting for the working of God. There must be the faithful, patient, silent, poured-out life day by day in the spirit of the Cross, not only the inward spiritual yielding to the death of Christ, but the "bowing the head" to the providence of God in His permission of misjudgments, misrepresentations, misunderstandings, to bring into evidence the inward acceptance of the Cross of Calvary. How can we practise the spirit of the Cross if we are not placed in circumstances which call forth the Spirit of the Lamb? "HIS DESIGN WAS TO UNITE. . . ." The devil's design is to divide! The Cross is the place of union and unity. The uniting of the divided sections of humanity cost nothing less than the life of the Son of God. Let us enter into the desires of His heart. "That they all may be one," He prayed. "He came to unite"—let us make His prayer ours until we are drawn thereby into such union with Him that we love, as He loved, His Church, and are ready to fill up the afflictions of Christ for His body's sake.—J.P.-L.

The Editor's Personal Letter.

December, 1925.

1925—1926.

BELOVED FRIENDS IN GOD,

Again my first word in writing you my personal letter must be one of deep thankfulness to all who have been faithfully upholding me in prayer, in my brief visit to Denmark and Sweden, November 20th to December 7th. The time of the year for going so far North made the journey to and the sojourn in Stockholm, a real "venture of faith," but the great volume of prayer which surrounded me proved a safeguarding which nothing could break through. Every step of the way constantly showed that I was in a "miracle path," and on the voyage home from Gothenberg to Tilbury—two days on the North Sea—there were most striking evidences of the way in which the elements of nature could be controlled via the Throne of God. On the first night a terrible storm came upon the ship, and then next day, in answer to the prayer that "all that the devil had to do with it" might cease, and only the will of God be done, we were given a lovely calm voyage and sunshine for the rest of the way, with the result that I have returned to England greatly refreshed in spirit, and renewed in my physical frame.

As to the spiritual side of the work in Denmark and Sweden, it is impossible to describe in words the rich tide of blessing granted by the Lord. "More, far far more than we could ask or think," said the President of the Swedish K.M.A. (Y.W.C.A.). It was 29 years, the workers reminded me, since I had first visited Stockholm, when numbers received the message of "Gal. ii. 20," and had faithfully gone on with God in the light then received. Now came the fuller revelation of Calvary's Victory over the powers of darkness, and subjectively, the deeper knowledge of the need of the dividing of "soul and spirit," so that the believer might in truth live in the "heavenlies," and reign in life through union with the Lord. I was also able to give one afternoon entirely to answering various questions sent in by my hearers. My translator was an excellent one, or this difficult work could not have been done. The "questions" were much the same as those troubling God's children in all lands. *Romans xiv.* met various "conscience" perplexities, and *Ephesians ii.* settled much in regard to the subject of "unity." *These two chapters need constantly to be pondered over and acted upon by us all.*

Looking back over the year now closing, we cannot but see that since the remarkable Conference held at Swanwick last May, the message of *The Overcomer* has penetrated into ever widening circles of the Church of Christ, bringing into existence dangers unmet with before. The 1925 Conference undoubtedly reached the climax of the series of six Conferences, which had advanced in power and spiritual vision from year to year. The emphasis at the close in 1925 was upon the PROCLAMATION of the message, with the result that witnesses to the Word of the Cross have multiplied, and booklets are coming forth from the press from new writers, keen to make known the message they have apprehended. In this we rejoice, as Paul rejoiced, when from his prison cell he wrote to the Philippians that, although he knew that some "proclaimed Christ out of envy and contention," and some "out of good will," yet in any case "*Christ was proclaimed,*" and therefore he was content (*Phil. i. 12-19*).

But this outburst of witness-bearing to the truths of the Cross—as well as this apprehended through acceptance of the message of the Cross—makes it advisable that we should point out a danger at this juncture, of the enemy breaking in upon advancing believers with suggestions of "division" between them and other members of the Body of Christ, through "teaching" and "language," where none exists, thus nullifying the very message of the Cross which we proclaim.

The Message of the Cross, as set forth by Paul in *Ephesians ii.*, shows the Cross as the basis of unity. There "Jew" and "Gentile" were slain so that out of both should be formed a New Man—"neither Jew nor Gentile, neither slave nor freeman, neither male nor female," but "one in Christ Jesus" (*Gal. iii. 28, C.H.*) It is true that the actual life-bond between every member of the Body of Christ is the being made to "drink into one Spirit" (*1 Cor. xii. 13*), but the Cross is the basis ground upon which the new life is built. The Cross alone deals with all that hinders this "one Spirit" from flowing from member to member. We can never get away, at any stage of advance, from the need for the Cross in its dealing with all hindrances to the unhindered unity of spirit in the heavenlies.

To escape the danger of being drawn into the "flesh" in "divisions" and "parties" (*Gal. v. 21, 24*) as the members of the Body press on with God, it is necessary that all who are in sympathy with the testimony of *The Overcomer* should remember that we are united only on the one basic foundation of the Cross, and that in the heavenly sphere of the Spirit, every member of the Body of Christ is free in God to grow up into Christ under His tuition, and to give forth his quota of truth as apprehended by him, without disturbing the basic position of unity on the ground of the Cross. If this is remembered and acted upon as we

go forward into the New Year, any danger of the enemy creating "parties" through comparisons of "teachings" between those who are joined together on the simple foundation of witness to Calvary's Victory, will be frustrated. Let us remember too, that the "Overcomer Testimony" is nothing more than a spiritual fellowship between those who stand together on the ground of the Cross, with no external "bond" of any kind, in the way of "organization" or "machinery"—there is no visibly constructed "Society." The bond which unites us is a heavenly bond in the Spirit, which cannot be broken since it is of God and in God and for God alone.

It may be well perhaps to say here, in reply to some who ask why we do not include the "teaching" of "prophetic" or Dispensational truth in our pages or Conferences, that the ministry of *The Overcomer* has been strictly defined in our commission from the Head of the Church to be only that of a Testimony to the Christ of the Cross and the Cross of the Christ, in all its aspects, in these Last Days of the Dispensation when the forces of darkness are united to overthrow its message. As faithful stewards to the trust committed to us, as we move forward into the New Year, let us therefore, beloved in God, join up in spirit afresh to proclaim that Cross with no uncertain sound, and determine with the Apostle Paul to know nothing among men save "Jesus Christ and Him crucified."

The Swanwick Conference is again upon the horizon. It is fixed this next time for the last week in April (*April 26 to May 1*), so as to avoid disturbing our regular monthly Conference in Eccleston Hall, always held on the first Thursday in the month.

Concerning the 1926 Conference, we earnestly ask for the prayers and sympathetic understanding of all who have hitherto attended, in the difficulties facing us in respect to the limited accommodation at Swanwick. We foresee that the crowded condition of the 1925 Conference, if repeated in 1926, is likely to prove a hindrance, should strategic workers be shut out, as many were in 1925. It seems therefore necessary, for the sake of the world-issues of the Message entrusted to us, that I should point out here that the Conference is specially called for "MINISTERS OF THE GOSPEL and CHRISTIAN WORKERS," and that those who are not responsible "Christian Workers" should lovingly give place to others who are, and "Bible Class Teachers" should not bring their "members" to "get blessing," which they should be having in their own Class at home!

On the other hand I earnestly hope that this word of loving reminder of the purpose of the Conference will not hold back any who clearly feel the Lord has a purpose in their coming. As we have already intimation of overseas leaders purposing to attend, and from many who were with us last year, our Secretary asks that all who apply should do so as early as possible, so that their names may be placed on a "waiting list," should accommodation become in great demand later on.

Finally, let me thank once more all who continue to sustain by their gifts the issue of *The Overcomer*. The 11,000 copies printed for July and October have been fully in demand, and we shall have to increase the number for January. I may add that the conflict around its preparation continues very keen, and I need definite prayer-assistance for every issue; especially I notice the "warfare" intensified when the "Spiritual Perils" of these days are dealt with, such as Spiritism in Christian guise, in the present number. I am conscious too of increasing difficulty in giving the most vital truths of the "warfare against the Powers of Darkness." I notice that all other aspects of truth may be handled in peace, but let the "Cross" or the Precious Blood, or "*Warfare*" be the theme, and the conflict is intense. I mention this for help in prayer, beloved friends, that you may know that you must pray into our pages the help you need.

Then, too, I must not forget to remind you of the Thankoffering Fund, without which I should not be able to have the secretarial help so necessary for the increasing labour of the work, and you will not omit to keep before you in prayer the special "Ministers' Guest Fund" for Swanwick, which has meant so much in its fruitage to the Church of God in these days of Apostacy. And last of all, let me say I rely upon you for unceasing prayer that I may continue to fulfil to the very uttermost the Ministry entrusted to me, without becoming "weary" in bearing so long the burden and heat of the day. Surely God must have a purpose in sparing my life when so many others are laying their armour down and entering upon the heavenly rest. (*Acts xx., 24*).

In deep bonds of love in Christ,

I am your grateful fellow-partaker of Grace,

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.)

Please note the address is Eccleston PLACE—not "Square."

Throne Life in Union with Christ.

"Seated with Him in the heavens . . ." Ephes. ii. 6 (C.H.)

The following article is a first instalment of papers which we hope to give in our pages during 1926, consisting of extracts from a voluminous typed MS. sent us by some of our readers in another land, being the copy, we understand, of a book now out of print. Should any of our readers know this writer, we would be glad of information.—Ed.

THE phrase, "Throne-life," means, of course, life upon a throne; and implies a position of advantage over enemies. Does a Scriptural view authorize the belief that such a victorious position is provided for the Christian over his spiritual enemies.

I. What is Throne-Life?

All of the salvation God has provided for mankind centres in Christ, and all of the salvation we realize in experience centres in our apprehension of Christ.

Again: All of the historical development of provided salvation centres in the *successive epochs* of Christ's mission, in our behalf; that is, in His incarnation, death, resurrection, ascension, and second coming. And all of our spiritual development in realized salvation centres in our apprehension of the significance of these epochs, as securing to us the fulness of the salvation provided. . . .

Whilst our growth in grace, dependent upon our apprehension of the significance of these epochs, is applicable, in a measure, to all of them, it especially applies to three of the epochs, viz.: *our Lord's death, resurrection and ascension*. For it is along the line of these three events that the Holy Ghost, in response to our enlightened faith, conveys to us a realisation of communion with Christ as our substitute and security. . . .

The Believer's Apprehension of Christ's Death.

And first, as to the crucifixion of our Lord. Both of two believers may apprehend that Christ bore our sins, and rejoice in a consciousness of pardon and peace. But besides, one of them, looking deeper, sees that Christ also bore our sinfulness, became on the cross the Substitute for our corrupt nature, so that in His death our condemned "old man" was executed, and met his full deserts, and is henceforth to be reckoned "dead indeed," and buried in the grave of Christ. Consequently the joyful sense of release from bondage experienced by this believer will far exceed that which is experienced by the other. For, while both rejoice to see themselves freed from the *condemnation* of sin, one of them exults, in addition, to find himself freed from the *dominion* of sin.

The Believer's Apprehension of Christ's Resurrection.

Moreover, since the death and resurrection of Christ are complementary doctrines, the difference in the comprehension of these believers concerning the power of the *death* of Christ, will, of necessity, lead to a corresponding difference in their apprehension of the power of His *resurrection*; and, as a final result, to a proportionate difference in their conscious spiritual experience.

As to Christ's resurrection, the first believer would have comparatively vague ideas of its special significance, as being equivalent to the Divine signature and seal attached to the fact of redemption fully secured (Rom. i. 4, 25). He might realize, indeed, and possibly with great clearness, that he had been born again, and was now united in love and faith by the operation of the Spirit of God, to his risen Lord; but yet he would come far short of the fulness of

assurance enjoyed by the other believer as to justification of life, and as to fellowship with the Risen One in resurrection experience; for the latter believer more clearly conceives of Christ as his substitute and continually accepted representative in resurrection. He sees not only that as Christ was once delivered for his offences, so now He is raised again for his justification; but he sees also that, as he himself was crucified and buried in the crucifixion and burial of Christ, as to his "old man," "this body of death," so now, likewise, he is risen again, on the occasion of his faith, and through the operation of the Spirit of God, and is henceforth divinely identified with the resurrection of Christ, as alive unto God from the dead evermore. . . .

But a still further degree of apprehension and experience concerning the death and resurrection of Christ may be realized by a third believer, who will discern in the resurrection of Christ's physical body, not only the pledge and likeness of his own future glorified body, but also the privilege now made available to his faith, in view of his present identification with Christ's glorified body (Eph. 5:30; 1 Cor. 6:15, 19), of realising in the midst of infirmity, of disease, or wearisome Christian service, a *Divine renewal of his physical strength*. He discovers that through the agency of the Holy Spirit, already indwelling, the life of Christ may become operative not only in his "inner man" but also in his "outer man," in the very "mortal flesh" of his "mortal body" (2 Cor. 4:10, 11), in that physical body which is said to be already "dead because of sin"; that is, because on account of the fall, it is still under the curse of death, and not yet a revived and glorified body. This believer, thus realising, rejoices on the needful occasion, in the conscious quickening of his physical life, as an earnest of his future glorified body, through the operation of the already indwelling Spirit of Him that raised up Christ from the dead (Rom. 8:10, 11). . . .

The Believer's Apprehension of Christ's Exaltation.

Lastly, as to our Lord's ascension and exaltation at the right hand of the Majesty on high, the same law holds good, as to spiritual experience being proportioned to apprehension. . . . A more detailed examination of the various rights and privileges accruing to Christian experience, from a clear conception of our Lord's present position, is reserved for succeeding chapters.

The believer who apprehends that Christ is now at the right hand of the Father on his behalf, will rejoice greatly, indeed; but how will his joy exceed if he sees also that HE HIMSELF IS THERE, TOO, IN CHRIST! To recognize Christ as now our exalted and glorious Intercessor, our all-availing and ever-prevailing Advocate, is cause for exultation, truly; but to discover ourselves seated there in the heavenly places *with Him*, because *in Him*, His session there being divinely acknowledged as ours, the Head and all the members of the Body being in God's thought, and by our authorised faith, *associated in triumphing over principalities and powers*, this view of Christ's enthronement, must, of necessity, increase our joy. Moreover, it will furnish practical ground for finding in the hour of temptation, not simply the way of escape always provided whereby we may fly from the presence of the Tempter, but, besides, the way of active *resistance*, whereby the *Tempter flees from us*, and we come off more than conquerors through Him that loved us!

On every such happy occasion, when the believer's enlightened faith successfully claims his *associated position* and privileges with Christ, there is an instance of what may be termed throne-experience. And when the believer's apprehension of his association with Christ in heavenly places becomes vivid and habitual, and his experience grows correspondingly victorious, he realizes what we mean by "throne life."

II. The Pathway to Throne-Life.

Let us turn to the comparison between the literal Israel and the spiritual Israel, or the Church, whether viewed as an organic whole, or as to its individual believers, to discern in the three corresponding stages of their career, temptations analogous to those which assail the body, soul, and spirit [of the believer in his progress to Throne-Life].

1. The first typical stage . . . is found in the abode of the children of Israel in EGYPT. It was an experience of a comparatively gross order of enjoyments and sufferings. They indulged the lusts of the flesh, and underwent perils of the flesh. Their appetites relished the flesh-pots, melons, cucumbers, leeks and garlic; while their hands wearied and their backs smarted under the lash of Pharaoh's task-masters. Though they found, while they were still in Egypt, assured escape from Egyptian doom, under the blood of the Passover, yet they knew not, till later, the further need of escape from Egyptian fellowship, under the guidance of the cloudy pillar, and through the depths of the sea. It was essentially but an initial, and, so to speak, an outward and physical stage.

2. The second typical stage . . . is connected with the wandering of the children of Israel in the WILDERNESS. Though they were no longer in Egypt, *Egypt was evidently still in them*. Freed from Egypt, they at once fell in love with Egypt. Escaped from bondage to Pharaoh, they willingly entered into bondage to the likeness of Pharaoh in themselves, and went on groaning under the self-imposed dominion of self. Everything became Egyptianized, even their ostensible worship of Jehovah. They sighed for the olden flesh-posts, the melons, cucumbers, leeks and garlic, and loathed the manna. In the name of the God that brought them out of Egypt—and thereby they intended Jehovah—they fell down before the golden calf; and then, after the manner of the idolaters of Egypt, celebrated a so-called "feast of the Lord." We read that "the people sat down to eat and drink, and rose up to play, dancing before their idol. And so they went on, promising and failing, murmuring and repenting; and all this under the protests of a righteous law, and the acknowledged presence of Jehovah! So to speak, they were "orthodox" in creed and sentiment, but faulty in practice. They knew much of the letter of the law, but little of its spirit. It was the war of desires intermingling with the fickleness of the will, under the alternating sway of flesh and spirit. It was the *soul-stage* of temptation, and of fruitfulness in "the lust of the eyes," that is in soulish desires. . . .

It would seem that this stage is essential to the possession of a profound self-knowledge; and that every Christian is, in *some measure*, a partaker of it; but that it is divinely permitted as only transitional, and *need be but brief*. So Providence wills it; even, as in the type, the children of Israel, after but a short tutoring under the law, and only a light acquaintance with the perils of the wilderness, came to the borders of the promised land. But just as they could not enter in because of unbelief, so now, many a

consciously flesh-burdened disciple, at the very heaven-appointed hour for entrance upon the soul-rest that remaineth to him here, seems to come short of it through unbelief. And, perchance, after he once turns back, like them to wander to and fro again, his aimless journey continues until his carcass falls in the wilderness, so that he never realizes, until his dying hour, what a possible blessedness he has missed! But, blessed be God! all Christians are not thus recreant. There are some who, like Caleb and Joshua, remain faithful, undismayed by reports which falsify the promises; and who, having eaten for themselves of the grapes of Eschol, never thereafter are satisfied till they obtain a possession in the goodly land.

3. The third and final typical stage of temptation, answering to the *conflict of the human spirit*, and the outcome of which, in the case of failure, is "the pride of life," is connected with the *abode of the Israelites in the promised land*. Though at first they were reverential, obedient, united and victorious, the process of degeneracy in time set in; and thereupon disobedience, idolatry, sectionalism and servitude became the prominent features. The Canaanites, whom they had been commanded to exterminate, proved, through their own sluggishness, too much for them, and "would dwell in the land," moreover, these nations overcame them morally, securing alliances, social and political, whereby they openly supplanted the worship of Jehovah with the various forms of Canaanitish idolatry. The early trend towards individualism culminated in the days of the Judges, when we read, that "every man did that which was right in his own eyes." And, though this process of national disintegration was stayed in the reigns of Saul, David and Solomon, it broke out again more signally than ever, immediately afterwards and rent the nation in twain. Finally the moral and political decay exceeded the power of any other Divine remedy than that of total deportation and captivity beyond the Euphrates. That is to say the forewarning of Moses, in Lev. 18:28, was fulfilled; the land spued out the Israelites, as it had the nations before them, for the same abominations.

The Perils in the Heavens.

The corresponding anti-typical stage, as it pertains to the individual believer, answers to the Christian's consciousness of his position in the heavenly places in Christ Jesus, where there are both the highest privileges to enjoy and the *deadliest perils to encounter*. For, when this promised land of experience has been once entered upon by those who have reached the faith-rest from fleshly conflict and control, so that they are comparatively at leisure from themselves, and absorbed with a single desire to do and endure for Christ, then there comes an altogether new and vivid consciousness of the power of God to endure and sustain on the one hand, and, on the other, of the *reality of the warfare to be waged*. For now they realize, as never before, how they are pitted, face to face, against principalities and powers; "against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (R.V.); against the spiritual Canaanites who have forfeited their first estate, and must now be despoiled of their habitations and worldly supremacy. It is then the believer finds, that though in fee simple, the whole realm of heavenly experience, in communion with Christ, is his from the first, yet that the law of enjoyment is according to advancement. In the *fullest* sense of possession, only every place upon which the sole of his foot rests is his. And, alas! too often, these Canaanitish reprobates, through their subtlety and prowess, seduce or

drive the disciple from his steadfastness ; putting to rout his sturdiest endeavours to proceed, and pitifully shaming his attempts, in the name of his great Captain, to lead captivity captive, to spoil principalities and powers, and make a show of them openly. The adventuring believer, now, for the first time, full estimates the difference between *escaping* from Satan's power, and *overcoming* his power. He learns, that while we may with comparative ease fly from the territory of Egyptian fellowship—the scene of open and apparent worldly assault, where we do not belong, and have no right to remain—and while we may with comparative speed reach the end of our pilgrimage through the Sinaitic experience—where the assaults are more inward, mystifying, and galling—yet that it is altogether another matter to UNDERTAKE AGGRESSIVE WARFARE AGAINST SATAN AND INVADE HIS HIGHEST CHOSEN DOMINIONS OF WORLDLY SUPREMACY, where we have all right, blood-bought right, heaven-commissioned right, to be and abide, but where the tactics of the enemy, thus suddenly thrown back upon the defensive, and met face to face, are wholly unknown ! What greater provocation could Satan and his host receive, to put forth their greater strength, and to test their wisest cunning against the venturesome believer ?

The Tactics of the Enemy.

Ah ! Satan is well aware that if the believer be now allowed to retain the full and harmonious use of all his consecrated powers, indwelt by his single-eyed purpose to glorify God, then he and his will be worsted, driven and dispossessed. Hence, he now lends all his energies, and concentrates all his wisdom, in cunning ways to distract the thoughts of the believer, and, so to say, *individualise and sectionalise* his interests and affections. For by such means he hopes to secure for himself occasions for expedient compromises and partial toleration, and if possible, for alliance and affiliation. By thus entrenching himself, he obtains a vantage ground for bolder exploits, the success of which will deprive the believer of heavenly communions, and expose him to Divine chastisement.

But Satan also knows that to facilitate his scheme, he can no longer deal with this believer as with a novice, and win his heart by holding up some tinselled worldly bauble, nor yet secure his will by openly stirring up anew the allayed war of self with self, in his willing and not willing to sin. The Adversary is mindful that then he would be at once recognised and repulsed, by having the shield of faith thrust in his face by one whose purpose is fixed to side with God, and whose spiritual senses have become exercised to discern between good and evil when placed side by side. Satan aims, therefore, more than ever, to mask himself, and cover his steps, obliterating every print of the cloven foot ; if haply, the disciple may be led to forget, or even doubt, the possibility of his presence.

Satan endeavours now to *reach the will through the conscience* and the conscience through the reason, and the reason through the presentation of partial knowledge and semi-truthful suggestions. Conscience, now awake and alert, must be tricked into *rendering erroneous decisions upon questions of right and wrong*, by being misinformed concerning the preliminary question of what is true or false in the given cases. The heart must be brought to harbour sin *by the head's entertaining error*. Satan dares not attempt to carry either head or heart by storm. He is aware he needs to be very adroit in order to succeed. He makes many a circuitous journey through the realm of the believers' *imagination* : coming roundabout to the heart by way of the head, and roundabout to the head by way of the heart.

Therefore, temptations now appear in the lustre of angels of light, sheeny with apparent wisdom and purity ; and assuming a Scriptural garb, and mien, and phraseology . . .

Accordingly now, in the case of the believer, there occurs, on Satan's part, a great parade of pseudo-spirituality, in the line of mimic virtue, justice, and gentleness, intermingled with much fair reasoning. Reason and conscience are to be cajoled and outwitted by a mass of sophistical, fine-spun distinctions. Casuistical suggestions as to what is expedient as well as lawful, are introduced with perplexing frequency. Hence, Satan's chosen province for dealing with the believer in the heavenlies, is not the depravity of the flesh, but, by way of annoyance, any natural infirmity, incapacity, or limitations, hereditary peculiarity, or proclivity, such as may be morally indifferent until abnormally intensified and misdirected by the wiles of the Adversary. Thus, occasions for Satanic assault are found in the believer's predisposition to be politic, cautious, hopeful, benevolent or independent. *By allying himself with the action of any of these characteristics*, the Tempter often stimulates the believer into an outbreak of overweening conceit and pride which results in a fall.

Or, again, in the proneness of the believer to caution, pains-taking, despondency, self-depreciation, or conscientiousness, the Adversary finds opportunity to weight the believer with such a morbid and crushing sense of his own insignificance and inability, that the nerves of faith become paralysed for any defence against the intrusion of that most subtle of all phases of pride—almost the only kind that is unsuspectingly welcomed in the cloister of devotion—the *sanctimonious grace-pride of humility* ! Or, finally, if the believer is, by nature, over-credulous and superstitious, then he may possibly be duped into fanaticism.

Prayer in the Heavenlies.

But the Adversary has other arts, held in reserve, to secure souls more circumspect ; whereby he daunts their fervour of devotion and hushes their aspirations in prayer ; for PRAYER IN THE HEAVENLIES HE ESPECIALLY DREADS. For there, the atmosphere of prayer enveloping the suppliant, is not simply the delight of communion, or the joy of attainment, but oftener it is the prevalence of intercession, a mountain-top atmosphere like that breathed in by Moses, when he pleads successfully for the rebellious Israelites, or like that which sustained our Lord while He waited on the Father till the fourth watch of the night, ere He descended and walked out upon the sea to save His storm-tossed disciples. Hence, where Satan cannot otherwise defeat prevailing prayer in the heavenlies, he often succeeds in extracting its core of purpose and faith by *adopting and simulating* the prayer. For he willingly *permits the importunity that lacks definiteness and confidence*. Therefore he endeavours to confuse and supplant the thoughts of the suppliant by substituting his own ; and often so adroitly, and with such a show of sanctity, as to succeed in urging on the soul to *pray into the void of Satanic suggestions*, until at length the wings of desire, beating aimlessly about, droop in flight from sheer exhaustion.

Within the possible range of such hellish arts, is to be found an explanation for much otherwise unaccountable failure in the various directions of Christian service. Among instances in point, may be noted *the plucking of much unripe fruit in evangelistic labour*, the dwarfed purposes of charity, the conflicting counsels of equally zealous Christians, and the *fatal defeats in the hours of united prayer*.

—To be continued.

The Place of the WILL in Prayer* (II.)

"It is God which worketh in you . . . to will . . ."—Phil. ii, 13.

Chart No. V.

The fifth phase of the aeonic conflict is ushered in with the Ascension of the Resurrected Christ as the Head of the Church. He has already broken the bounds of death in His identification with our humanity. This is the wondrous glory of the Resurrection. It is not merely the re-animation of the body of clay, but the *transformation* of that body into a Body of Glory, which shall for evermore be the shrine (*naos*) of Deity, the habitation of God through the Spirit (Eph. ii. 22). Henceforth, "in Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). God in Christ breaks back through to His Throne having accomplished all things, taking a perfect Humanity into the heart of Deity.

But He is given to be the Head of the Body, His Church, which in turn is to be His fulness.

We are introduced now to the conflict through His Church. The question may well arise, "Why further conflict if the Victory is won?" Ah, what God has already done Himself in His own Person in the likeness of sinful flesh, He now proposes to work out in an elect Body, made up of redeemed sinners, the erstwhile captives of Satan, but now called saints, baptized by His Spirit into His Body. This is the glorious purpose and destiny of the Church.

He will work out the triumph of Calvary in us individually, for He has pre-destinated every one of those whom He has called, to be conformed to the image of His Son; but He is also going to accomplish the same triumph in us corporately or collectively by the breaking through of His entire Body in one great final Victory of Resurrection and Translation, the Rapture of the Church. This will be the manifestation of the sons of God for which the entire creation waits with the keenest expectation.

Accordingly there is a very specific working-out of the conflict in this church age. It is the age of the calling-out and completion of the church, which is the Body of the Christ of God, and the gospel must be proclaimed among all the nations as a witness, that all may hear the call to this "so-great" salvation.

But the age is also "*this present evil age.*" More specifically it is the age of the anti-Christ. The Apostle John says, "it is the last time"—literally "Hour" (1 John ii. 18). It is the last phase of the aeonic conflict. Upon us the "ends of the ages are arrived" (1 Cor. xi. 11). Henceforth all the activities of the devil are directed against the fruition of Calvary's Victory. His strategy is to counter the doctrine of the Christ of God, to oppose by every diabolical device the work of the Christ of God in the Church which is His Body. Therefore his supreme effort is directed against the co-ordination of that Body, against the consummation of the Body: and thus against the *functioning of the members of that Body through Calvary's Victory appropriated by them individually and collectively.* In a sentence he is "against" the Consummation of the Christ: ANTI-CHRIST! For well he knows that when that Body is co-ordinated and completed, his time will be but brief. The last phase of his association with fallen humanity will then develop swiftly. While he seeks ever to come *into* humanity the gratification of that Satanic lust will be his doom, and when the "man of sin" shall be revealed and tribulation will

* Summary of address by Rev. T. Maddoc Jeffreys, at Weekly Conference in Eccleston Hall.

ensue because "the devil is come down having great wrath," it is but the eve of that final and inevitable judgment. (2nd Thess. ii. 8.)

Charts VI. and VII. apply to the future, and speak for themselves. We will pass on to Chart VIII., as it illustrates the theme in relation to the conflict of the Church. (Ephes. vi. 12.)

Chart VIII.

Chart VIII. represents "the mystery of His WILL" (Ephes. i. 9 and 10).

We are told that this WILL is now revealed to us, the saints. The age-long purpose is unveiled. We see, first, that there is a Directive WILL of God, *in* and *from* the beginning; and, secondly, a Permissive WILL of God *from* the beginning. These two aspects of ONE WILL met and triumphed over the usurping and opposing *will* of Satan at Calvary. These two aspects of the Divine WILL are not contrary the one to the other, for the Permissive WILL by the foreknowledge of God (a factor in the Divine Mind we always need to take in account), proceeds *out of* the Directive WILL, and does but serve to bring all things back into the current of that WILL. The instrument for this purpose is the Cross; and it will be seen how the identification of the saints, the Church, individually and corporately, with the WILL of God through the Cross, raises them *by the operation of the Spirit* into the realm of the Directive WILL "in the Heavens," so that they may function for God, as members of Christ's Body, in that WILL here upon earth.

Let us recognise clearly what the WILL of God is. We have spelled it throughout with capital letters, because it is something that stands infinitely above our human conceptions of *will*: it is not a mere mechanical hinge upon which events turn: it is not, so to say, automatic. It is the WILL of a fixed, unchangeable Purpose as proceeding from eternity to eternity. It issues out of the Eternal Being of God, for it is "according to His good pleasure which He purposed in Himself." It eternally IS. It was in the beginning: it shall be so, the same, in the end that has no ending. What more can we say? It is identical with the LOGOS. It is the Divine Life, Intelligence, Wisdom, Counsel, Joy—the Life-Movement of God Himself proceeding unto the Consummation of the Eternal Love. It is the Passion of God: in "it"—if indeed we may use the term "it" about that which is the Divine Life itself in action—the Lamb was slain from the foundation of the world; and in it we were "chosen in Him before the foundation of the world." The predestination of the Church is in the WILL of God and for the WILL of God. Predestination is not *all* the WILL of God: it functions in the Eternal Purpose, and brings the Church into that relation to God in which He can through it work out His ultimate ends. The Church is *for* God.

Paul briefly but sufficiently declares what this WILL is "that in the dispensation of the fulness of times He *might-gather-together-in-one* all things in the Christ, both which are in heaven and which are on earth, even in Him." This is the WILL. Through Calvary that WILL is already accomplished in heaven, and the function of the Church is to pray, "Thy WILL be done upon earth, as that WILL IS in heaven." This is the task of prevailing prayer, viz. — to bring about the WILL of God, "hastening the coming

THE WILL OF GOD. (II.)

7

THE WILL OF GOD

2ND ADVENT OF THE SON OF GOD ^{REV.17} COVERED WITH THE DIVINE WILL NOW DONE ON EARTH (MATT.VI.10)

THE EARTH COVERED WITH THE GLORY OF GOD

SATAN AND HIS HOSTS CAST INTO THE ABYSS. →

6

THE WILL OF GOD

THE RAPTURE OF THE CHURCH WHICH IS (TRISS.IV.16-17) AFTER HIS BODY

THE SPIRIT OF GOD ACTS WITHOUT THROUGH THE SCRIPTURES & THE JEWISH REMNANT.

WRATH

ANTI-CHRIST

TRIBULATION PERIOD.

SATAN AND HIS HOSTS CAST INTO THE ABYSS. →

5

GLORIFIED SON OF MAN, SON OF GOD, (IN THE BLESSING OF GOD) (COL.11-9)

THE WILL OF GOD

THE DESCENT OF THE SPIRIT BY WHOM IS EFFECTED THE ASCENT OF ALL BELIEVERS TO BE WITH CHRIST IN THE HEAVENLIES

THE WILL OF GOD THROUGH ACCEPTANCE OF THE CROSS. SATAN'S PRINCIPALITIES & POWERS (THE GOD OF THIS AGE) THE CONTRARY WILL.

THE CHURCH AGE.

SATAN AND HIS HOSTS CAST INTO THE ABYSS. →

8

THE MYSTERY OF HIS WILL (EPH.1 9 & 10.)

THE NEW HEAVENSES THE NEW EARTH. (ISAIAH LXI:1-6) (REV. XXI-1)

THE DISPENSATION OF THE FULLNESS OF TIMES. (EPH.1.10)

THE CHURCH IN THE HEAVENLIES IN THE DIRECTIVE WILL OF GOD (EPH.1.3) (ROM:XI.2) PRAYING IN THE HOLY GHOST (JUDE.20)

THE HOLY SPIRIT THROUGH THE CROSS RAISING BELIEVERS INTO THE DIRECTIVE WILL OF GOD IN THEIR PRAYING (JOHN.V.7&16) (JOHN.V.14&15)

NOT THROUGH THE CROSS RAISING OF HIS MEMBERS INTO THE DIRECTIVE WILL.

THE SATANIC WILL CONTRARY (THE COURSE OF THIS WORLD, THE PRINCE OF THE POWER OF THE AIR.) (EPH.II.2)

MAN'S WILL IMPOTENT (ROM VII-18)

WISDOM LOVE FOREKNOWLEDGE

THE LAMBS SLAIN FROM THE FOUNDATION OF THE WORLD (1 PETER.1.20) (REV.XIII.8)

SATAN → CAST-OUT

of the Day of God." This is the ministry to which our Lord as Head of the Church appoints us, and herein is the fruit that *remains*, abiding, eternal fruit—"that whatsoever ye shall ask the Father in My Name, He may give it you." This is "praying in the Holy Ghost": "praying in every season in the Spirit," and unto this very end, guarding our hearts, maintaining ourselves in the Love of God, by persevering supplication for all saints. (Eph. vi. 18.)

It is of this supreme praying that Paul also says, "We know not how to pray as we ought: but the Spirit Himself maketh intercession *in* us and *with* us . . . and He that searcheth the hearts knoweth what is in the mind of the Spirit, because He maketh intercession *in* and *with* the saints according to the WILL of God." (Rom. viii. 26, 27.)

How are we to know experimentally this good, and perfect, and acceptable WILL of God? *Through identification with Calvary* in all its triumph and purpose. There the WILL of God was wrought out finally and completely. "It is accomplished." But we must assent to that victory in our hearts. We must identify our will with that WILL of the Cross. This did our Blessed Lord. We too must die: die with Him by faith's reckoning, and always yielded to the operation of His death. What then? Blessed be God, like as Christ was raised by the glory of the Father, so are we by Him Who has become a Life-giving Spirit to His Body. By the Holy Spirit we walk in the newness of His Heavenly Life: we are identified with Him Who lives on the Throne.

He lives in us and through us—the Christ of God. He prays *through us*. Yes, *through us*, for we are living members of His Body through whom He desires to function here

on earth. No wonder Paul says, "I beseech you." In the light of all the manifold doctrine of the Person and Passion of the Son of God, revealed in his epistle, we are not surprised at the stress and urgency of this request. It is the call of the Spirit to our own hearts. "I beseech you brethren by the tender mercies of God that ye present your bodies a living sacrifice, holy, well pleasing to God, which is your intelligent service. And be not fashioned according to this Age, but be ye transfigured by the renewing of your mind, that ye may prove what is that good and well-pleasing and perfect WILL of God."

It is thus that we enter into the realm of the "whatsoever." Our Lord took His first disciples to the "upper room," where as His "friends" He told them plainly of the Father. An important phase of this talk was the emphasis placed upon prayer of an astounding range and character. "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son" (John xiv. 13). This is the first of these remarkable promises to His Church, but it will be seen that they are based upon an identity of interests; they are to His "friends"—His "brethren." He unveils the law that governs such praying when He says "If ye abide in Me, and My sayings abide in you, ye shall ask what ye *will*, and it shall be done unto you" (John xv. 7). When our *will* is identified with the Divine WILL through Calvary, then the Divine WILL is expressed by the Spirit through human desire, and we ask what *we will*. Oh this is what the Father desires: in this the Son of God shall see of the travail of His soul and be satisfied—when His saints the members of His Body, are so surrendered to Himself that through them He may breathe the Passion of God the Father's WILL.

"In Him."

About your inquiry anent the walk and work of faith: Have you ever taken your rightful position—"In Him"?

"He was made sin that we might be made the righteousness—the right-doing-ness—of God *in Him*." 2 Cor. v. 21.

" . . . walk in Him, rooted and builded up *in Him*." Col. ii. 6.

"*In Him* dwelleth all the fulness of the Godhead bodily, and *in Him* ye are made full . . ." ver. 9-10.

"I can do all things *in Him* that strengtheneth me." Phil. iv. 13.

"Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the Vine, so neither can ye except ye abide in Me. I am the Vine, ye are the branches: He that abideth in Me and I in him, the same beareth much fruit." John xv. 4-5.

"Abide in Me . . . ask . . . it shall be done." ver. 7.

Thus we shall become "a man in Christ" (2 Cor. xii. 2) and the life we live, the thoughts we think, the words we speak, the dealings with others, the acts we do, the works we engage in, will all be Christ's life flowing into, and through, us by our union with Him—being grafted in Him as a vine-branch—and showing the same life, love and power.

How this puts aside all self-assertion, pride, and selfishness! How it overrides all desire save to do His bidding! But how (though seeming failure at the moment) it promotes the glory and kingdom of God, and the victory of the Man of Calvary Who, by His sacrifice, His sin-bearing, His gift of the Holy Spirit—broods with a loving, longing heart over the world of men to welcome them back to God.

Much more could be said, but you can amplify it in your study, and in pondering over the wonderful gift of God, discover how fully He has made provision for all need, in bestowing upon us "His unspeakable Gift."

Let this be my contribution to your Birthday reminders, with all prayer for its helpfulness and blessing to you.

* Extract from a letter written to a friend abroad by the late William Penn-Lewis, on Feb. 22, 1925.

Gleanings from the Greek Testament.

"If then I am a wrong doer . . . I refuse not to die; but if none of those things is true . . . no man can give me up to them." Acts xxv, 11.

The word rendered "refuse" is very much our expression "ask off," and is translated "excuse" in Luke 14, 18. We may say of all trials—obstacles—difficulties—If this is from God, I do not "ask off"—I accept it: but if it is not from God, but from Satan, no man can give me up unto it! I refuse it in the name of the Lord Jesus and by virtue of His Victory on Calvary, and I trust the Holy Spirit to make it plain to me what attitude to maintain.

"The Strength which God supplieth." 1 Peter iv, 11.

The word translated "supply" in the New Testament is an interesting word in the Greek—*Choregeo*, and means (1) To be the leader of a chorus (2) To furnish the Chorus at one's own expense—to procure and supply all things necessary to fit out the Chorus.

The ancient Greek Chorus was a large body and required a very considerable expenditure to fit it out and train it.

God undertakes our training at His own expense, that we may now and hereafter around the throne, be able to join in the Song of the Lamb:

"This shall turn to my salvation through your supplication, and the supply of the Spirit of Jesus Christ." Phil. i, 19.

The word "supply" is the noun of the verb mentioned above, meaning by the prefixing of a preposition—*epi*—which has the force of "increase" or "repetition" when added to a verb.

So even the preaching of Christ through wrong motives could be transformed into blessing and the Glory of God, if the *Philippian Christians did their part* of increasing prayer; as God the Holy Ghost would do His in increasing measure and power, and, in repeated blows upon the enemy's position, cause the devil to over-reach himself, and bring Glory to God through all that was happening to, and around, Paul.

"Tell it out among the heathen that the Lord reigneth from the TREE. . . ." Psalm xcvi, 10.

This is in the Latin version of the Old Testament (The Vulgate) Jerome, who wrote the Vulgate, accused the Jews of leaving out the last three words when they translated the Hebrew into the Greek (Septuagint). They are not in the Septuagint. Evidently Jerome had a copy of the Hebrew that had these words in.

Douglas Wood.

Spiritual Perils of To-day.

How evil spirits masquerade in Christian guise.

As the days go by and the Last Hour of the Dispensation hastens to its close, with every characteristic of that terrible time foreshadowed in the Scriptures of Truth, becoming more and more defined, many theories we have held as Christians are overthrown and proved to be untenable.

One theory in connection with the evil supernatural powers, in particular, has been strongly held, that evil spirits will not preach the Cross nor mention the Blood of Christ, nor His work as Mediator, and His wondrous death at Calvary. But as the forces of darkness pressing in upon the world increase their hold upon men, they are becoming bolder and bolder in their daring use of the very truths of the Gospel, which will eventually prove to be their doom. Because of this it is necessary now to call the attention of God's children to the peril of what is called "Christian" Spiritualism, and to make very clear the only way in which even the elect can escape becoming entangled in the meshes of the Deceiver.

There lies before me as I write, a budget of letters written automatically by the hand of one who was brought up from childhood in the Society of Friends—these letters purporting to be from a girlhood's friend, and the parents of the recipient, who had passed, as they express it, "to the other side."

But first we must ask how it all came about? What was the *spiritual history* of the one who had this experience? The story is briefly this. As a member of the Society of Friends, she was brought up in an Evangelical atmosphere, and imbibed, she says, the special way "Friends" had in looking at religious truth, and especially the *guidance of the Holy Spirit*.^{*} Eventually my correspondent became very keen in expressing these views, and then she attended some Summer Schools, where doubts were expressed as to the correctness of the Bible, with the result that she began to look upon true Evangelicalism as something to be avoided, and indeed combatted in the Name of Christ.

Later on, as her sight was beginning to fail, this Christian worker was pressed to see a Spiritist Medium privately—she says she *would not have gone to a seance*. The Medium asked her to try spirit-writing, and reasoning that no "human deception" could be in this, she did so, and by this means "got in touch," as she expresses it, with a very dear friend, and with her parents, who had passed away many years before.

Then comes the perplexing statement, that, *through these "letters,"* written by spirits, she was brought to see "her condition as a sinner," and "her only salvation in our Lord Jesus Christ Who had died in her stead." She says that when she yielded, the "peace of reconciliation" filled her soul, her Bible opened up to her, and she *realized afresh the old truths from which she had wandered*. The "glow" of it all faded in about six months, and her life had not since borne the hoped-for fruit, *nor was the Bible and prayer any longer an inspiration to her*, but she could say that the faith and knowledge of Christ's redemption remains.

It was for this reason that my correspondent—a reader of *The Overcomer*—wrote to me, and sent me the budget of letters which, *she thinks*, led her back to Christ, even though she strongly feels that "Spiritualism" is not a right

^{*} i.e., the "silence" and stillness of waiting to be "moved by the Spirit."

thing, and she dares not speak of her experience, for she dreads others trying it.

But the matter is of such grave importance to the whole Church of God at the present critical time, that, as my correspondent also sent me the letters for [the purpose of warning others—the only reservation being the withholding of her name—it seems necessary to examine the facts, so as to obtain further light upon the dread scourge of the spirits of Satan now pouring in as a flood upon the world.

First, as to the bedrock mischief done at the said "Summer Schools," where the ground was prepared for the after-deception of evil spirits. We have here revealed the primary objective of the powers of darkness in their campaign of "Modernism," i.e., *the overthrow of faith in the Bible as the very Word of God*. Where this bulwark against Satan is thrown down, there is nothing in the nature of fallen man, intellectually or otherwise, to stand against him. And *vice versa*, let the children of God learn the lesson that the written Word, in the power of the Holy Spirit, is the only weapon for attack and defence against the foe, and the only means of obtaining protection from the spirits of evil, by its revelation of testimony to the Blood of the Lamb (Rev. xii. 11) as the overcoming power.

Secondly, as to the next wrong step in the consulting of a Spiritist Medium over a physical disability. *Why?* What was the Medium expected to do? If unwilling to go to a "seance," why go to a "Medium"? Here came the first result of overthrown faith in the Word of God, which strongly forbids all seeking of intercourse with the dead (Isa. viii. 19, 20), and those who have "familiar spirits" (Deut. xviii. 10, 11), and forewarns of the influx of deceiving spirits in these very days (1 Tim. iv. 1). Truly the demons believe and tremble, for they know that where the Word of God is believed and obeyed, they are powerless, and where that Word ceases to be trusted as *the very Word of God*, they are free to work as they will in the deception of the soul.

This step of consulting a Spiritist Medium, and the carrying out of her suggestion to "try spirit-writing," which she "found quite easy," resulted in the opening of my correspondent's inner life to the deceiving spirits of Satan. For fear of "human deception" in the Scriptures, she lays herself open to deception in the realm of the spirits of the air. Without any knowledge of how to test the spirits, and any serious enquiry into the safety or otherwise of such a course, she throws over the testimony of multitudes to the proved results of faith in the Word of God, and accepts the lying spirits of Satan in their personification of dead relatives, and friends, through merely an experience of their power to move her hand in writing, *what she already knew to be in the Scriptures*. Truly the Scripture speaketh aright in saying that "strong delusion" is the inevitable anti-climax of turning away from truth (2 Thess. ii. 11, 12).

Now thirdly, as to the "letters" and their contents. The hand-writing of the first letter was similar to that of a child in its first attempt at writing. Words running one into the other across the page, and without coherent meaning. The only decipherable sentences being "My dear little one"—"every evening ask God to guard you from all harm during the night"—"myself, myself, myself," and so on. This was supposed to be from a girlhood's friend and the

repetition of the word "myself" was doubtless the friend, seeking to say it was herself attempting to communicate with her. The third letter was clearer and more coherent, and purported to come from the mother, who said, "I am thy Mother . . ." and wrote of her "watching the lives" of her children with the greatest "interest and affection."

Then comes the friend again, whom we will call "O," and in *Letter iv.* she says about the other side, "Many have had glimpses of Christ but they do not see Him always." In *Letter v.* we read, "May I take your hand in mine and kiss it now? May I come and give you a hug and love you for a while . . . it will not hurt you, but you will see me standing by you in a few minutes . . .", but as we read on we find that some hindrance on the part of the recipient prevented the fulfilment of the wishes of "O" in the matter of manifestation. The causes of the hindrance we shall see later on.

Letter vi. is indited by another old friend, but *Letter vii.* again is from "O," and she writes to say that:—

"—is dead, and he has come over here and is under my charge. Many times we have saved him before but he would not listen. You will have to go and help and console [the relations]. This is a foretaste of what your work is to be. You are to help many a sorrowing parent to find consolation in the knowledge that their children are with us in this upper plane. You must be willing to attend to our promptings and take up the pen when we wish to speak to you . . ."

In *Letter viii.* "O" speaks again of her desire to visualize herself to her friend on earth, but still there was some hindrance. The letter is full of protestations of love. "You will not be afraid when you see me," "O" says. "When you are going to get into bed I shall stand at your side and touch you with my hand, and I shall give you a kiss. I long to help you. It is difficult for us to do so on this side unless you are willing on your side . . ."

In *Letter ix.* "O" says:—

"You have not yet said your prayers this morning. You must never omit this. It is most important that you should draw near to God moment by moment, that He may strengthen and bless you and make you fit for His service . . ."

Letter x. is short, but *Letter xi.* speaks again of "appearing" to her friend "to-night." Several times she refers to the necessity of the earth-friend "making a noise" whilst she is there.* Here she adds that "this is most important."

Letter xii. consists of several pages of matter written on both sides. The communications are increasing in volume. *Letter xii.* commences as if it was "O" writing, and she says, "I want to visualize to you, but I cannot do it unless you are willing. Last night you prayed that if it was right I might appear to you. This was not the right thing, as I should not come if it were not the right thing. Why did you do this? Did you doubt me at all that I was only wanting to do right with you? Do you not understand that it is only because I love you so much that I want to do it, and you must not think there is anything wrong in it. . ."

Suddenly the dictating spirit changes, and it appears to be the father writing. Evidently "O" is having trouble to get her earth-friend free of doubt, and so "father" steps in and says:—

"O" will be here presently and will then show herself to you. I am hoping to show myself to thee shortly . . . I want thee to know I am thy father, and that I am watching near thee at night time when thou art sleeping . . . I like to know thou art learning about Spiritualism. There is a great deal in it, and thou never need be afraid it will draw thee

* Does this explain why meetings in which evil supernatural powers are at work, become so "noisy" and clamorous?

away from Christ. It will only make Him more real and living to thee . . . I assure thee it is right . . . Wilt thou tell — I want her to come . . . in thy room, and together you may use the planchette . . . When 'O' returns she will appear to thee . . . Let her take thy hand and kiss thee as she wants to do, and do not shrink at all . . ."

"O" now comes, and she writes:—

"No, I cannot appear to you. I am too restricted by your repeating those lines . . . you must not say any hymn, but just ask me to come, and I will come . . . No, I cannot. I shall be able to do it sometime when you have more trust in us on this side. You are still afraid that it is not right, because I told you not to repeat a hymn . . . do believe in me, that I would not injure you or bring dishonour to Christ. He is my joy and my Saviour, and I love Him above all else . . . I am longing to show myself to you, but I cannot till you trust me . . ."

In *Letter xii.* comes the first doctrinal lie of the communicating spirits. "O" describes to her earth-friend all about the "other side" when she had "passed over." She tells how she had to go to "find Jesus our Lord." Wandering on with others on the same quest she was told that "everyone comes to Heaven when they die, so that they can HAVE ANOTHER CHANCE of listening to the call of their Lord." At last she reaches "a great white throne," and that was where she saw the Lord, Who "spoke to me and told me I was forgiven . . ."

Letter xiii. continues the story of what "O" found "on the other side," and again she reverts to the great desire she had to show herself to her earth-friend. "It will be quite impossible for any spirit to impersonate me, as you seem to be afraid," she says. "I will appear to you and kiss you and hold you"—then again comes the disappointment, "I could not after all . . . but I long to give you a good hug and kiss your eyes . . ."

Letter xv. is full of reasonings against the earth-friend's fear of "spiritualism." It is a "very simple and natural thing," writes "O," but "You are not so receptive [to-night]. Sometimes you find it difficult to be PASSIVE . . . Then you have not prayed about it before beginning, and this is very essential . . . everything depends on our being in a prayerful condition." "O" goes on to say, "I just long to serve [the Lord] better and better, and to advance His Kingdom on earth as well as in Heaven . . ."

Letter xvi. is from the father, who urges his daughter to try the planchette, as it would be much easier for him to communicate with her. He too begins now to urge a special "work" which lies before her and repeats "there is a great deal more truth in Spiritualism" than she had thought. There was so much he wanted to say, but there was "some hindrance stopping communication . . ."

Letter xviii. is again from "O," and she asks:—

"How is it that you have never wanted me to come and kiss you . . . You are not as loving as you used to be to me, and I cannot understand it . . . You are not quite sure about me . . . you are finding it difficult to be PASSIVE . . ."

In *Letter xix.* "O" writes again, revealing how difficult she finds her earth-friend in her uneasiness over the communications. "O" has evidently failed to overcome her fears, and now she must try stronger and more unanswerable arguments. Here we come upon the amazing revelation that the deceiving spirits can indeed appear, like their Master, Satan, as "angels of light." No Convention speaker could more earnestly press upon a hesitating Christian the duty of full surrender to Christ, than "O" does to this friend who shrinks back from the manifestations she desires to give her.

Let us quote the language of "O," remembering that it is indited by a "spirit" moving the hand of a professing Chris-

tian who has consented to this means of communication. "O" writes :—

"I know you are anxious not to do anything that is in any way a blow to our loving Lord and Saviour Jesus Christ, but believe me . . . you are really honouring Him when you believe what we tell you . . . You are very unbelieving and it is very hard to convince you. Just now when you prayed you still were not sure whether it were right I should appear to you, and as long as this is so I cannot do it . . . No, I do not wish you to have a blind faith, but I want you to believe we really are the people we profess to be, and not imposters . . . No evil spirit would be allowed to have anything to do with you while we are keeping guard over you . . ."

"I want to tell you about your work but I cannot until you are convinced this is all real and true . . . You are so full of what you have heard of the wrong side of spiritualism that you cannot see this side of it. But the two are quite distinct from each other . . ."

"I did visualize but you did not see me . . . You must learn to concentrate your thoughts . . . I want you to be a true ambassador for Christ . . . You have not known His power in you . . . You have tried to do His will and serve Him, but in your own strength, not His . . . The only power worth anything comes from Him and He alone can enable you to overcome all your sinfulness and laziness . . . Christ has not been the first in your life . . . you have not been willing to be a fool for His sake . . . Give me the pleasure of knowing that you have decided to accept His service before your own . . ."

"I have never realized until now how very full you were of yourself and your own wishes and desires. Will you not give them up that Christ alone may reign in your heart? If I were you I would just go to Him again and ask Him to take you just as you are, and to fill you with Himself . . ."

Again the "father" comes in, and he follows in the same strain.

"There can be no life without it is rooted in Christ, and He must permeate everything that is of any value on earth or in heaven . . . I was so full of the inherent goodness of man that I could not see it was valueless apart from Him.* But HE IS IN EVERYONE if they will only let Him have His way with them . . . When I came here I was so wrapped up with myself . . . that it was a long time before I could see Him, and could not get to Him at all . . . Then he goes on, "Thou must be endowed with power from on high before thou canst do anything profitably . . . thou hast refused to believe that conversion is necessary . . . Trust in Jesus as the one all-availing Mediator between God and man. He is the one to whom we must look for our salvation from all our sins and mistakes, and take Him for thy Saviour for time and eternity . . ."

"Go upstairs now," says the father, and "tell Him that thou accepts His rule in thee, not in thine own strength but His . . ."

Doubtless this Letter xix, is the one which led my correspondent back, as she thinks, to the truths from which she had wandered. The true meaning of it all we will touch upon later, only giving a few more brief extracts from later letters throwing further light upon the doctrinal teaching of the communicating spirits.

In Letter xx. "O" writes, "We are not in Heaven but in Hades, waiting for our resurrection bodies." But in Letter xii. "O" professed to give a description of "Heaven," and how everyone went to "Heaven" and would there have a "second chance" to accept the Christ they had rejected on earth. Now she goes on to teach her earth-friend more fully, and to enlarge upon the only theme which would get her to "believe" in the truthfulness of the spirit-communications. "O" says, "When you thought you had a vision of God's everlasting love . . . it was merely what you yourself fancied—it was not revealed to you at all . . ."

Again she writes :—

"You would not see the necessity of being born again. You are only

* "Valueless," let us note, not "fallen."

half-born now . . . You have got hold of the Divine Seed in the wrong way, not as George Fox and his friends saw it, and as so many of those in the Society see it, as a living power in the heart of each man, put there by our Master Himself, which will grow if allowed to."* Then she goes on, "Keep on repeating 'God be merciful to me, a sinner.' He Who has begun the good work will finish it . . . Our Lord has sealed you on your forehead . . . do not say anything until you have received the baptism of the Spirit . . ."

Again the "father" writes :—

"You must learn to trust only in Christ Himself . . . You have been a long time believing in me too, but believe me, I am always with you . . . We are so thankful thou hast truly accepted Christ as thy Saviour and Mediator between God and men . . . thou hast indeed received the gift of the Holy Spirit . . . It has been difficult for thee to come humbly . . . to the feet of Christ Whom thou hast pierced . . ."

Now "O" writes again, and with a new note. She says, "You have had one glimpse of the devil and you were frightened . . . You must have a protection from him or he would have you altogether in his clutches . . . he is very real and terrible and always trying to get men into his power . . . Thank God, he has not got you quite. But you must still be very watchful and careful or you may, after all, get back again into his clutches . . ."

In Letter xxii. "O" writes that her earth-friend appears to be "very confused" and does not know what to do, "she evidently finds it hard to distinguish the true light that lighteth every man that cometh into the world." Then comes a significant word. Her earth-friend may speak to others now of the spirit-writing, but she should remember it was "very unusual, and not often used in a good way"!

Later she says, "Do not minimise your sinfulness . . . our Father has put it on one side, and accepted you in His Well-Beloved Son . . . You are doing the right thing in studying your Bible . . . Keep quiet some days longer, until you receive the Baptism of the Holy Ghost."

Letters xxiii. to xxvi. are much in this strain. There is no need of further extracts, only to remark that toward the end of the budget of letters—they close at No. xxix.—we find the communicating spirits going back on much they said at the beginning. In Letter xxvi. "O" admits, "You have been quite right in being afraid." "I have been much disappointed not to be able to show myself . . . but perhaps it is better." "I do not think your father will write any more . . . they are beginning to see it is injurious and might be a very dangerous thing . . ."

But here comes a bit of doctrinal teaching again, "[Concerning] Hades, it is so plain in the Greek Scriptures and is wrongly translated. It is quite different to the problem of eternal punishment . . . with you 'eternal' means one thing, with [God] it means something much more tremendous than you have any idea of. You have an idea about 'Ages' being meant, but it is one of the fancies that men have made up . . . Then "O" says, "Good-night. I shall be watching beside you as you sleep. God has told us to keep all evil spirits from molesting you. One tried last night; did you know? . . ."

Finally, father, mother, "O" and another friend, all write farewell letters! They are "not allowed," they say, to continue. But in the "father's" last letter, he now says his daughter's "work" is to make known the news of "Christ's

*This is not Scriptural regeneration, through the death on Calvary, but the "New Theology" of a few years ago, and the "Modernism" of the present hour. "Christ" in every man, to be developed. George Fox believed in regeneration, and the "inner light" to him was the Holy Spirit given to those truly born again.

love and death for mankind," and that this is "really the basis for all Christian work." He speaks, too, of her "conquering through the Blood of the Lamb," and points out how the thought of sacrifice can be traced all through the Old Testament as well as the New.

* * *

Now we must ask what it all means, and face out the question why without any doubt all these spirit-writings were the work of evil spirits—although the recipient of them says that she has, *through these letters*, been brought back to the truths she had wandered from, as she had known them in early days.

First we must point out the evidences of evil spirit origin; what their objective was; and why they did not succeed in that objective.

1 John iv. 1-4 is the basic passage of Scripture in which we find stated the fact that DOCTRINE is the supreme test of the source, or origin, of supernatural communications. The false "prophet" is to be tested by his "doctrine," not by his power of utterance. Again in 1 Tim iv. 1, we find that the flood-tide of deceiving spirits which would sweep into the world in the last days would be especially *teaching* spirits. DOCTRINE, THEREFORE, IS ALL-IMPORTANT. As one has said, Satan will proclaim a mass of truth to float one lie.

There is more than one "lie" or "error" discernable in the budget of letters from which we quote. The "second chance," especially, in Letter xii. and the "Christ in every man" of Letter xix! These two doctrines of demons are wholly contrary to the teaching of the Word of God, and are sufficient to nullify all the true "gospel" preached by these communicating spirits.

But can evil spirits speak of "Christ as Mediator"; of Christ's "death for all mankind," and conquest "through the Blood of the Lamb"? Surely yes, for they know these truths are in the Scriptures. *What is to hinder their referring to them if they serve their plans?* There is, however, one striking omission of a vital aspect of the Gospel which is all-important. In the 29 letters under consideration there is not one mention of the "Cross" as meaning the identification of the sinner with the Lord in His death, for this removes from the spirits the ground for their working. Let a believer truly "reckon" according to Rom. vi., and evil supernatural manifestations cease.* *This has been proved:*

But, again, is it possible that evil spirits masquerading as "friend" and "parent," can even urge their victim to "trust in the Lord," to "surrender fully to Him," and apparently show every concern and care for the spiritual well-being of the one they are deceiving?

Again, Yes, when that one *can only thus be won to accept the communicating spirits as true manifestations of the departed*—an absolutely forbidden thing "according to the Scriptures." (Lev. xix. 31; xx. 6, 27.)

Let us consider the matter again, and note that all the early writings of these spirits said little about Scripture truth, and much about the great desire of "O" to "show herself" to the one she was seeking to get well taught in Spiritualism. But the language she used, and the keen desire for response rather indicates the attempt of a fallen angel to obtain control, and it was not until all efforts to get this had failed, that the spirits changed their tactics, and turned to the purely religious side, to obtain at least one result, and that was to withdraw from their victim *leaving the faith firmly established that it was not evil*

* See "The Cross and the Blood" (No. 17 Inner Life Series):

spirits she had been communicating with.

But what was their objective in the whole scheme? Undoubtedly to obtain an instrument for the reaching of others—a true "Medium," able to receive "appearances," and to lead others into the snare.

The reason why they failed is of the greatest importance to emphasize. "Fear" and an uneasy "conscience" was manifestly a block to their endeavour to obtain a passive instrument, but again and again "O" mentioned the *will* and *faith* as necessary for their workings. "You are not *willing*," the spirit complained, and "You do not *trust* me. The "fear" too, on the part of the victim, was the *fear of doing wrong*, so the conscience was evidently at work, in its refusal to be silenced throughout.

This point of the *will* and *faith*, as being the deciding factor in the whole matter, is most striking. It proves that since God cannot, speaking reverently, get His way with us apart from our consent, neither can Satan and his minions.

Then some may ask, what about the experience of the worker, in her return to the Evangelical truth from which she had wandered, and was apparently brought back to through the writings of the spirits. "Truth" is *truth*, always, and it is evident that their quotations of Scripture truth did no more than arouse into action the "evangelical truths" embedded in the mind from early years and only rendered dormant by the apostasy spirits at work in the "Summer Schools" referred to.*

Finally, the great lesson of this story, to all children of God, is the warning

"Touch not the unclean thing."

Let them under no persuasion go near a "seance," or "Medium," nor suffer their hands to be used in automatic writing, or in the touching of Planchette, nor for one moment admit even a desire for the "touch of the vanished hand" of those who have passed away—Yes, and even more let them resolutely refuse all thoughts about the "communion of saints" as in any degree meaning the "presence" of their departed loved ones, or their attempting to "comfort" them or "guide them" in this world's affair.

The Holy Spirit alone administers the comfort of God and is charged with the care and protection of the believer by revealing the Risen and Ascended Lord as sufficient for his every need. The loved departed one is "with Christ, and *not wandering about looking for Him*, nor taking the place of the Spirit of God in "watching over" the welfare of those left behind in this world. Let the Lord's redeemed ones take heed to obey the Word and keep far away from all occult and Spiritist teachings and contacts.

"And when they shall say unto you, Seek unto them that have familiar spirits: . . . should not a people seek unto their God? . . . To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." (Isa. viii. 19-20) J.P.L.

* Since writing this paper I have had conversation with a Christian lady, who, now set free from the snare of Spiritism, told me that she had had a great deal for spirit-writing, and that the spirits had given her a vast amount of information on matters *known only to herself*. She had asked the spirit inditing the writing how it had obtained this knowledge, and the reply was, "From your own 'sub-conscious' mind"! This throws light upon the story of this paper. The Christian Worker in question was in her *inner being* full of the truths she had learned in early years, and the communicating spirits just drew out of her these dormant truths, and sought to use them to obtain full control of her, after which time they would have turned upon her, and showed their diabolic character.

On the Watch Tower for Prayer.

"Go, set a watchman; let him declare what he seeth.—Isa. xxxi, 6.

ARE we Scripturally right in praying "against" the various world-movements which we see have their origin in the schemes of the Satanic Prince of this world, is often the question which keeps many praying believers from effectively blocking by prayer these schemes of the enemy. For example, the "Industrial" situation in August last, which looked like developing into a most perilous condition in spite of days and days of prayer. We do not recollect, in all our Prayer-Battles, any such prolonged resistance of the powers of darkness ever before. There were challenging attitudes to the Lord upon the Throne by some of the "prayer-warriors," which made the response of victory an absolute necessity in the matter of faith if they were ever to declare again that "Satan" was a "defeated foe." Some of our readers will know what we mean! e.g., How can we "proclaim" that John xii. 31 meant the overthrow of the prince of the world, if upon that word we ask for the witness of the Spirit of God—and it is not given. But it WAS GIVEN! At the eleventh hour the victory of Calvary was vindicated, and the danger of complete industrial stoppage avoided.

From this standpoint—the response of the Lord to the appeal of His praying ones—the Scriptural rightness of prayer against Satanic world-movements is clear—but to some this is not enough, they need more from the Word of God. It was with joy therefore that we read in a Missionary Magazine,* a similar experience of answered prayer on the same Industrial trouble, over which we had been besieging the throne. The following extract from this Magazine will be read with thankfulness by our readers.

A Token Straight from Heaven.

"On Thursday evening we met under the shadow and gloom of the pending Coal Strike. The evening papers had given up any hope of a settlement. The employers and miners' representatives could find no way of reconciling their apparent rights. As our meeting began we were conscious of a solemnity and even oppression. What was the use of discussing world-wide evangelisation, when Britain . . . was about to be plunged into strife and chaos? Mr. Barclay rose to say that instead of beginning the meeting as usual, the Rev. C. Fisher of Harborne, Birmingham, would speak briefly, and then we would devote time to prayer that God would do what man had found impossible.

In tense silence Mr. Fisher rose and spoke to us as follows:—

"At any rate three times in Scripture there are records of a real crisis and catastrophe being postponed, not altogether put away, but postponed. Some of us here have had a vision of the wonderful possibility of world-wide evangelisation. . . . I believe that there may be coming in God's plan and purpose such a revival of spiritual religion as will broaden the base, and provide the men for this great effort to proclaim Jesus Christ and His salvation in all the world, prior to the great catastrophe, for which the whole of civilisation is heading up. I do not think that catastrophe will be averted. It may be postponed. It is because I have a strong conviction that God may be leading us to pray for that, and to concentrate on world-wide evangelisation during the time of the postponement, that I bring before you these three instances from God's Word when a catastrophe was postponed.

The first in 1 Kings, 21. 29, when God's judgment on Ahab and his house was postponed. The second in 2 Kings 22. 18-20, when judgment on Judah was postponed. And thirdly in Jonah 3. 4-10, when Nineveh was spared for a season. As they prayed for and received a postponement, so let us pray.

Not because our land does not deserve chastisement, God knows that we do—our churches are faithless; Modernism and Anglo-Catholicism are becoming rampant; our land is given up to idle pleasure and gross indulgence; there are many symptoms of great moral decay, but a POSTPONEMENT for the sake of world-wide evangelisation, that the gospel may be proclaimed, that the vision we have had here and elsewhere may become a reality. Not because of any selfishness that we want to escape these things which are coming on the earth, but for the glory of our Saviour's Name, and that His redemption may be told forth in these days, when the message has come as never before since Pentecost, when men's hearts and eyes are being opened to see what God's plan and purpose is: for this reason shall we intercede with God, that He will stop this industrial crisis? . . . No one knows what may be involved, if this crisis comes. Shall we lay hold on God for His Son's sake, and for the sake of the unevangelised peoples of the world, that He will intervene and cause to be POSTPONED this great crisis, which will sooner

* The World-wide Evangelization Crusade Monthly. 19 Highland Road, Norwood, London.

or later lead up to the Armageddon.

Mr. Fisher had spoken to us, now it was time to speak to God, and to cry unto Him for deliverance—and so for several solemn minutes, led by Mr. Fisher, we poured out our hearts to God, our Refuge and Strength, our very present Help in trouble. . . .

At breakfast next morning, a paper was read amidst a breathless silence—"Coal Strike Postponed. Settlement reached in last five minutes."

Surely, even if we had no Scripture promise to encourage us, here is a token straight from our Father that it is His 'good pleasure to give us the kingdom.' . . .

"Hallelujah! So be it."

"Postponed"! A "Respite"! These were the very words used by the praying ones at Eccleston Hall! Yes, the catastrophe for which the whole of "civilisation" is heading up, will come! But this answer of God to His people's prayers, shows that a "respite" may be more than once given if they find in their hearts thus to pray. But now the respite has been granted we are in bounden duty pledged to buy up the time thus given. None can use the time lightly or slackly. The "danger" let us remember, is only "postponed." Let us close our ranks and prepare for that upward call which is surely the nearer to us all, through our solemn partaking in the prayer-battles which are characterizing the closing of the Age.

A striking appeal for prayer has come to hand from a Russian Minister in U.S.A. on the subject of protective prayer upon the lives of servants of God who are in strategic positions in the warfare service of these days. He writes:—"A strange thing is going on in Russia. So many of our good and greatly needed spiritual workers have perished during the Revolution. That all seemed 'natural' (although not quite). But since that time we have lost several very able and consecrated workers. Here is one example of how it happens. A few months ago I received a letter describing the revival of the soul of the leader of God's forces in Caucasus. Just a few days ago another letter reached me saying that that man was dead. He was not 'killed'—enjoyed good health—a man about forty. His church was revived and the whole section of the country felt the spiritual uplift, and now there is hardly anybody to take his place. Please surround by prayer especially those workers who have been touched by the Spirit of God."

Let us remember that Satan is a murderer (John viii. 44), and the "lord of death" (Heb. ii. 14), and he will not suffer any of God's witnesses to live if by any means he can remove them (see Rev. xi. 7). Their lives must be guarded by prayer, using the weapon of Heb. ii. 14, that "through death" Christ destroyed him that has the power of death. We are learning sorely these days that all the weapons of victory through Calvary must be actively wielded to frustrate the foe.

Another vital point for prayer at this time is that all the plans and purposes of the powers of darkness to cause disunion between the living members of the Body of Christ, may be frustrated, such prayer being accompanied by keen determination on the part of those who thus pray to do all in their power personally to maintain the unity of the Spirit. It is probably known now that there is a "Temple of Satan" in London, where a cross is deliberately placed on the step at the entrance, for all to walk over. First hand information has come to us that (1) the main objective of the place is to hinder the Lord's Return, and (2) it is said that spirits of evil are definitely told off to attack members of the Body of Christ, and to separate them from others wherever possible. Let us defeat this scheme by prayer.

"I dare not be defeated."

1. I dare not be defeated,
With Calvary in view
Where Jesus conquered Satan,
Where all our foes He slew:
Come, Lord, and give the vision
To nerve me for the fight,
Make me an overcomer
Clothed with Thy Spirit's might.
2. I dare not be defeated
Since Christ, my conquering King,
Has called me to the battle
Which He will surely win.
Come, Lord, and give me courage,
Thy conquering Spirit give,
Make me an overcomer
In power within me live.
3. I dare not be defeated,
When Jesus leads me on,
To press through hellish regions
To share with Him His Throne:
Come, Lord, and give Thy soldiers
The power to wield the sword,
Make me an overcomer
Through Thine Inerrant Word.
4. I dare not be defeated,
Just at the set of sun,
When Jesus waits to whisper,
"Well done, beloved, well done":
Come, Lord, bend from the Glory
On me Thy Spirit cast,
Make me an overcomer
A victor to the last.

M. E. B. (China)

The World Outlook.

The Message of the Cross in Other Lands.

Revival in the Reformed French Church.

Is such a thing possible?

This is the title of a message sent from France based on the following facts, sent us by Mr. H. Johnson, Editor of *Le Vainqueur*. He writes:—

"Four or five young pastors, who a very few years ago, possessed nothing of theological equipment going beyond the creed of Ernest Renan, their *classis apostle*, are making just now, a clarion call to believers throughout this land, to rally to the standard of the Holy Scriptures and to Calvary's Cross.

For the beginning of the story it is necessary to go back to the year 1922. An unknown, untried pastor, was appointed to the small mountain village of LA MOTTE-CHALENCON; considered to be the hardest post in the Department (County) of La Drome.

There were seven or eight ruined buildings, 'Temples' (or Churches) situated in the different scattered villages comprising this vast parish, in an area of perhaps 25 square miles, but the Temples had become mere relics, associated with an extinct faith.

During the first six months, the new-comer was unknown outside of his own domain, but one day tidings came through that hitherto unheard of things were happening at La Motte. The whole village was being stirred, the Temple crowded, and that souls were being converted to God.

The word was passed round and the colleagues decided to make a surprise visit to see this new thing. They found a company of people rejoicing with a joy which they, the pastors, had no experience of and overflowing in prayer and praise. The laity were giving testimony to that which the Lord Jesus had done for them. The evidence was irresistible. *The visitors* were convinced, and they too sought and proved for themselves, that Christ, and Him crucified remains still the power of God unto Salvation.

The result was that the blessing spread abroad. At Dieulefit, Valdrome, Vinsobres and in other places, the churches which hitherto had only "a name to live," were regenerated, directed to the labour of prayer, and the aggressive service of Christ.

The pastors having each a motor-cycle or car, banded themselves into a brigade for intensive evangelistic effort, both indoors and in the open air, working together in one or another of their parishes. All this has gone on during the past three years. New victories are being won. The movement is certainly growing and strengthening.

A Convention is now to be held from the 14th to 20th of September (D.V.), which will be the third of its kind since 1923. The theme announced is 'The Victorious Life.' This Convention is, I believe, absolutely unique in the History of the Reformed Church of France."

To this Conference, Rev. T. Austin-Sparks went as the Lord's Messenger, and Mr. Johnson now writes as follows:—

The Dieulefit Convention.

It is out of a heart overflowing with praise to God that I am writing to you concerning the Dieulefit Convention. The name of the town, Dieu-le-fit (signifying *God did it*), was indeed an appropriate setting for such work, as it has been our privilege to witness.

"The victorious life, and how to live it," the theme of the Convention, was marvellously demonstrated before a representative gathering of Evangelical Pastors and Christian Workers drawn from all parts of the South of France. Some forty-five pastors and nine students for the Ministry, were present, about two hundred persons came for the whole or part of the meetings of the Convention.

From the first address given by Mr. Austin-Sparks, I knew that he had won through to victory. The Convention Committee realised at once that our brother was a messenger sent of God. Mr. Austin-Sparks began his series with 2 Cor. 2:14 (*Conybeare's translation*), and Rev. 12:11. He portrayed the Christian attached as a slave to the triumphal car of the Victor, being led along in His train, in order to celebrate His conquest. That word gripped, and held the Conference right away through. It was repeated again and again. Then light was poured in

upon the subject of the Body of Christ, after that followed the theme of warfare against Satanic forces, and lastly Flesh v. Spirit were revealed from the Word, together with the Royal way of the Cross leading from defeat to victory.

After the second message the pastors asked for further light upon the warfare against Satan, and how to overcome in the spiritual prayer battle. Mr. Austin-Sparks had three special meetings with them. Man after man received the Heavenly vision. One pastor said to me, "I am simply suffocated, so overwhelmingly precious is this message. I cannot speak of it." Another of the Missionary Brigade said, "I am too full, too full even for prayer and praise. Others were made hungry with that hunger and thirst which obtains the blessing of El Shaddai.

On Saturday the time was all too limited to get in the torrent of praise and testimony. On Sunday the climax was attained, and a wondrous seal of God was given to the whole Convention. In the morning at a Communion Service, more than two hundred and fifty persons took part, and in the afternoon the place was crowded even to the galleries, and after an appeal for conversion, more than one hundred decisions for Christ were registered. Many, on their knees in tears before the congregation, signed the cards.

When Mr. Sparks was about to leave on Friday night, the Pastors of the Missionary Brigade gathered around him with one accord, their eyes filled to overflowing with tears of joy and thankfulness. Calvary has been established in a new way in many a heart. The Lamb in the midst of the Throne was feeding His people.

Madame Brunel was also present and writes: "The message on the Body of Christ was a luminous one, which found ready entrance to the Pastors' hearts, and many beside. One Pastor said, 'Why, that is *healthy and sane and safe and sound*.'"

The Message in Ireland.

Rev. James Tolland of *Belfast* writes of remarkable response and blessing on the Message of the Cross in Northern Ireland. He says, "God is opening doors for the message in a wonderful way, and I have addressed many meetings on the Overcoming Life. One was in a country church where I had an audience of about 400; many seeking further help at the close. In another town a prayer group was formed a year ago, and when I went recently I had a good audience, some of whom had walked three or four miles to the meetings. Here again many waited for conversation. In my own church we have a monthly meeting attended by Christians of all denominations. I have also been asked to write on this theme in a widely read secular newspaper, and through this the truth is made known"

From *Dublin* too, the report comes of very rich blessing at the Convention held in September, when the Revs. Gordon Watt and Austin-Sparks, with Mr. Percy Beard, were the Lord's messengers.

Denmark and Sweden.

We regret we are unable to give space to a full record of the brief visit of the Editor to these Northern lands, except to say that in *Copenhagen* and *Stockholm* the Lord gave His people a remarkable openness to the truth. In *Copenhagen*, in only two afternoon meetings and two private evening gatherings of workers, the work done was very deep and intensive. In *Stockholm* the response was so keen that a Pastor rose and asked for two more meetings, saying that the truth ministered was just what God's people needed. For a full two hours on four afternoons, the Editor was speaking (by interpretation) in an atmosphere surcharged with the power of God. The brokenness of spirit and tearful response to the message was something never to be forgotten.

"For myself—God forbid that I should glory in anything save in the Cross of Christ. On that Cross I have been crucified to the world, and the world has been crucified to me. Henceforth we are dead each to the other. In Christ Jesus old things have passed away; circumcision is not, and uncircumcision is not. All external distinctions have vanished. The new spiritual creation is all in all.—Gal. vi, 14, 15. (*Lightfoot*).

From Our Readers.

Light in Darkness.

I desire to add my testimony to that of others for the great help *The Overcomer* articles and books have been to me. More than a year ago I realized I was going through an experience that was different from anything I had ever heard of or imagined. I did not know where to turn for help. No one seemed to understand, and everybody I spoke to for help looked at me as if my mind was unbalanced. I determined to diagnose my case, with God's help, and He certainly put the things I needed right into my hands.

At the first God suddenly seemed to forsake me—prayer was impossible, darkness (so intense I cannot describe it) settled over me. I thought I was lost. I could not get my breath at times, a great lump seemed on my chest, could not sleep at night, and when I did, awful dreams—in fact, mind or life seemed sure to go. I felt I was hanging by a bare thread. I could not read anything—the Bible was impossible. Oh the agony! Only Ps. 22 can describe it. Nothing gave me relief until I got hold of *The Overcomer*. "The Battle for the Mind," "The Cross and the Blood," "Overcoming the Accuser," especially "Spiritual Perplexities" and "Experimental Difficulties in the Spiritual Life"—threw light on my case. I could sit and read these for hours—they were like healing balm. Then I was given "War on the Saints," but was too nervous at first to read much of it; just a few paragraphs at a time, but I just longed for it. I knew Satan was fighting to keep me from it, so I kept at it until almost finished.

Oh what an eye-opener! I am now reading a second time, and realize how many around me need the knowledge it contains.

Then the article in the January *Overcomer* reached me, "Souls of Men." It almost took my breath to think someone knew exactly my experience. I could not have explained my own feelings better. How I long to help others! How I realize my responsibility. Please pray that I will not fail. Here so few realize even the existence of demons, and they work on unmolested.

My physical health has been almost wrecked, and I realize now that this has been going on since childhood. No strength for the daily demands of life and apparently no cause—so the "dis-possessing time" may be long and tedious. I pray that no compromise will be made as I press on into freedom—A Reader.

The "listening-in" of the enemy.

A correspondent writes:—

A Missionary friend asks why it is that if news of converts in India is written home, those converts immediately seem to come under fierce attacks of the enemy? This leads to the question, Is it safe to write about future work and hopes? Can Satan read the written word as he hears the unguarded spoken word? In the case of writing some prayer requests, there seems such a storm raised at once, that I have been afraid lately to write anything about people I have come across—two concrete cases have gone from bad to worse since I asked for prayer

REPLY: The statement made by the Missionary friend shows clearly the way the supernatural forces of darkness are pressing in to the atmosphere, and enveloping the earth planet in increasing power. "Woe to the inhabitants of the earth," said the voice in heaven recorded in Rev. 12:10, "for the devil is come down unto you, having great wrath because he knoweth that he hath but a short time." The "war in heaven" of verse 7 was the cause of this. Defeated at Calvary (John 12:31), in Rev. 12 we read of his outcasting from the "heavens" into the earth.

It may be that the prayers of the past decade may have had some part in this, and that the earthward trend of Satan and his angels is intensifying as we draw nearer the climatic moment of the Lord's return. At least it is clear that it is now necessary that the Lord's children recognize the true causes of the present condition of things in the professing Church and the world, and learn to walk more carefully and prayerfully in dependence upon the Holy Spirit in every step they take.

To briefly reply to the questions asked we may say—

(1) It seems necessary that friends at home who pray and give to the work abroad should know of the "converts" won, but such "news" sent home should always be especially guarded from the aerial foes by prayer for its protection through the Blood of Christ, and the "converts" mentioned should especially be placed under the same Divine protection of the Blood of the Lamb (Rev. 12:11).

(2) No, it is not safe to write about, or even to speak about, "future work and hopes," without first asking for the same Divine protection from the interference of the enemy.

A speaker at Eccleston Hall recently gave a very striking instance in his experience, of the need of this. He said that a company of workers had met and prayerfully planned an aggressive move in the Lord's service, which it was felt should be kept in confidence until it matured.

By some means the details became known and every step proposed fell through. The leaders thought that possibly the consulting group was too large, and so they met again—only three in number, and again prayerfully planned a forward move. And again the details became known and every step proposed was frustrated. The three met again, utterly nonplussed in the matter. Then it occurred to them that the aerial foes had "listened in" to all that had been discussed, and that they were the cause of the trouble. Thereupon the three went to prayer and claimed before they spoke, the complete cleansing of the atmosphere of the room from the presence of the enemy, and the protection of the precious Blood upon themselves and the work they were about to confer about, as well as the direct guidance of the Holy Spirit into all the will of God. The result was that every step proposed, and every plan decided upon, went through into full fruition.

The lesson of it all is, more careful co-working with God in prayerful looking to Him for His leading in every word and action, and more reliance upon the Blood of Christ every moment for protection from the foe, as well as to cleanse all past blunders, or giving the enemy occasion to hinder the work of God. Let us not forget that Rom viii. 23 is always true. The Lord knows how to overrule our mistakes.

(3) In the case of "writing" also, all that I have said equally applies. To "ask for prayer" is not enough. Those to be prayed for will be especially attacked unless the requests and the persons themselves are placed under the precious Blood.

It all simply means that Rev. 12:11 is the one supreme weapon for victory at every point in the warfare of the last days.

Brief Replies to Correspondents.

F.W.T. (U.S.A.)—I was deeply touched by your kind letter, and especially your prayer that "there may be no wavering" on my part through all the testings of this past year, but a going forward steadily to fulfil the ministry entrusted to me. Your words have greatly helped me. Thank you.

K.M.—I am sorry we could not get a word at Liverpool. Re your question, Rev. iii. 7, 8, is spoken by the Christ in the glory and the words are true of Him now. He who "calls" must open the door. The "call" may be only a test of willingness. Our part is to be willing. Better "commit" (Psalm xxxvii, 5, 7) and "rest." Prayer too is even greater service and this way is always open (Heb. x. 19).

S.R.S. (U.S.A.)—John xv, 26, 27, is the Lord's Word to all His children. We are His witnesses, also He is to be the Worker in us. He will equip and guide His witnesses. "Modernism" as a last Hour departure from the faith, must be "witnessed" against, but not in the energy of the flesh. God must teach you. Gal. ii. 20 and Rom. vi. 6, is the only ground upon which the "flesh" is dealt with. You need to learn this and that it is giving Satan ground to "break you" if you "attack" his works with natural weapons. See Ephes. vi. 12. "Not flesh and blood, but . . . wicked spirits . . ." Better get to the Cross and "reckon" before you go further, or you will break down.

W.J.B. (U.S.A.)—So glad to hear from you. The Lord make Rom. vi. 6, Gal. ii. 20 a real position to you in your "warfare." Ephes. vi. 12, 1 John iv. 4. L.C.—The verses you give on the subject of separation from those who are "children of disobedience" all need to be read in the light of their context. Each is quite distinctive from the other. The subject is too large to deal with in a note. The first important point is concerning the believer himself, as to the source of his actions—"flesh" or "spirit," e.g., when Paul "delivered to Satan" a believer who had sinned, the Apostle acted in co-operation with the Spirit of God, and with a spirit of love to the sinners (see 2 Cor. ii. 5-8). Ephes. v. 6 & 7 bids the child of not partake of the sins of others. 2 Cor. vi. 14-18 forbids the "yoking" of believers with unbelievers for how can "two walk together" if not agreed. 2 Tim. 8, 6 bids the believer "turn away" from those who "resist the truth" (v. 8), and Rom. xvi. 17 bids him "shun" those deliberately (see verses 18), "cause division" lest he becomes imbibed with the same spirit. All this is very clear in description of the condition of those from whom it is necessary to separate, but there is the other side depicted in Rom. xii. 20, 21. "If thine enemy hunger, feed him . . ." "Separations" are not to be the result of any personal injury or feeling. If the other resists God and persists in sinning against Him, separation is inevitable, but when it is personal enmity against the Christian, the latter is to "overcome evil with good," and do what is absolutely opposed to the flesh, and that is minister to his need.

E.R.G. (China)—Your reference to present day "fashions" as being followed by some of the women missionaries is very grievous. How the Chinese and Japanese must be shocked at those who profess the Name of Christ thus acting. In every department of life the influence and control of the God of this age is becoming more and more manifest. The amazing thing is that God's own people do not see it, and Christian fathers do not rule their households according to 1 Tim. iii. 4, so as to keep their young daughters from conforming to the Satanic "fashions" of the day. Those who protest are called "old-fashioned." But Rom. xii. 1 is God's own word, and surely binding upon Christian households to-day as always, both in Britain and China.

Communications also acknowledged with assurance of all being attended to, from:—G.J.; S.A.P.; A.C.; J.W.W.; A.S.H. (China); P.T.; J.P.H.; G.S.; E.M.P.; M.S.M.; W.D.F.; M.M.G.; M.M.; A.E.L.; J.S.D.; M. de C.; F.R. and G.C.; Mrs. F.B.E. (U.S.A.); L.K. (Australia); E.G.W. (B.C.); M.A.M.; K.B.; B.C.S.; E.L.B.; N.B.; J.C.R.; A.G.R.; M.R.G.; E.T.; E.H.T.; M.A.B. (U.S.A.); G.H.; F.S.J.; R.R.W.; D.T.; M.V.S. (Canada); A.L.C. (U.S.A.); I.R.S.; A.L.T.; A.M.P.; J.J.C. (Belgium); M.S.N.S.; K.B.; E.L.S.; R.E.B.; C.A.C.; G.J.P.; J.A.L.; F.S.J.; E.E.M.; A.M.P.; M. DE C.; A.E.B.; F.B. (U.S.A.); Mrs. J.; C.G.; L.M.C.; E.W.D.; F.P.; E.R.N.; J.W.; S.C. (N.Z.); T.W.; W.J.P.; Mrs. E.B.V. (U.S.A.); W.H. (S. Africa); W.F.A. (China); J.S.R. (U.S.A.); F.J.; H.P.V. (Italy); J.B. (Korea); M.C. (Rhodesia); Mrs. M.M.C. (U.S.A.); M.E.J.; L.D.; M.E.B. (China); E.J.B.

The Editor also acknowledges with thanks the various Booklets, Magazines, and papers sent, as well as M.S. thought useful for the *Overcomer*. But our issue being only quarterly makes it impossible to insert matter on general themes, as well as necessary to omit "reviews," etc., of the same character.

Notes from the Book-room.

We are deeply thankful to God for the way He is using the *Overcomer* in these awful days. The testimonies to the truth in its pages encourages us to press on in the ministry committed to us.

The book on "Soul and Spirit" with the papers on "Soul Force v. Spirit Force" seems meeting a vital need. Madame Brunel sends the following extract from a letter she had received from a Pastor regarding the French edition. He said, "I have read very carefully the book you kindly sent me. It seems rather 'cloudy' but after the chapter 'Christ cannot do anything of Himself' I got the light, and I understand."

A Minister from America writes regarding *The Overcomer*, "I do not wish to flatter you with vain words, but I had an opportunity to borrow two copies of *The Overcomer*, and I do wish to say that I have never seen the equal of it in print . . . I have spent some years in psychology, etc., and I am taken with your way of putting it, and to see that anyone sees that the time is now ripe to sound the alarm. I am in Bible Class work, and will be a sponsor for your little journal. It will truly require a full three months to go through a copy. I have read one of them through four times, but have not yet grasped it all. The world needs what you are giving in these pages. Yes, and the Church needs it too . . ."

We have re-issued another 5,000 copies of the leaflet, "In Christ—a new Creation," specially given us by our printer at machine cost, for free distribution. Some thousands have already been circulated. One was enclosed to a correspondent recently and she wrote, "I cannot find words to express my thanks for the leaflet. I had not recognized my position in Christ before. Truly the Spirit of God has declared it unto me. I see my position now described in Ephes. 2:19 because I know by faith Gal. 2:20. It is the beginning of a New Life to me. I see now this is the secret the Holy Spirit is waiting to reveal to the children of God, Christ in you. As soon as I had grasped it by faith, my desire was that all the children of God might know this. The Lord bid me send a copy to all the children of God that I know need this message. I am sending out 54 copies and am praying very definitely over each copy. As I prayed to be taught how to pray, I was surprised at how many details there were to be prayed over. It took me three hours to pray over those I have already prepared . . . I see it is the key to the whole situation. 'Christ in you the Hope of Glory' . . ."

Will our readers diligently pass on this leaflet to counter the errors of to-day, sweeping in, alas, like a flood.

A request reaches the Bookroom from oversea readers from time to time, for a recent photograph of the Editor of *The Overcomer*, but it is not until now that we are able to say that such a photograph is obtainable. Occasioned by Passport regulations for the journey to Sweden, some extra copies have been printed, and these can be supplied in postcard form at 9d. each, post free. (U.S.A., 20 cents.).

A new four-page leaflet on "The Unity of the Spirit (No. 4 "Overcomer Reprints"), a Message to All believers," has just been issued, price 8d. per 12, post free.

The Bound Volume for 1925 is now obtainable, Price 2/- (post free 2/3).

Also the MOTTO CARD for 1926, "By the Cross He triumphed." Price 1/- per 12 (1/1 post free).

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.

"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, Rosedane, Birchwood Drive, Leigh-on-Sea, acts as Treasurer for Mr. Johnson. She will gladly send a copy of his circular or of "Le Vainqueur" upon application.

Some Testimonies.

"Kindly put down my name on your mailing list for *The Overcomer*. A copy of the January 1925 number came into my hands lately and renewed my interest. I feel impressed to give you a list of names to whom I wish you would send sample copies. . . . I was much impressed by that utterance of the demon reported on p. 13 of the January issue: '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 am becoming increasingly impressed with the awfulness of the ever-increasing activity of the demon world, and am appalled when I think of the ignorance of the vast body of believers upon this vital subject. May God continue to bless your ministry."—A Pastor in U.S.A.

"I do thank the Lord for your testimony, both in *The Overcomer* and in *War on the Saints*, which has been a great help and blessing to me. It has opened my eyes to some truth I did not know or understand before. Once, a few years ago, I was delivered from a terrible bondage brought on by submitting to a suggestion which I believed was from the Lord, but through reading your book I found it was a counterfeit of the devil. At the time when roused by your book, and seeing instead of peace and communion with God it had led me into darkness, I asked the Lord straight out if it was from Him or the devil, and at once it was as if the whole air was full of demons, invisible but not the less real, and a spiritual fight followed, with a perfect victory and deliverance, for which I do praise the Lord. And not less for the lessons I learned through it in always putting every suggestion to the test, and proving the spirits, whether they are of God or not.

Living in these latter days, when the devil has a terrible power over the minds and lives of many people and over Christians too, your message is surely a God-sent message in the right time. Out here in heathen lands we see more of his works openly among the heathen, but to ourselves God's servants, he comes still as the angel of light."—A Missionary in Africa.

"A few months ago we wrote asking for prayer for our dear Mother's deliverance from an overwhelming onslaught from the Powers of Darkness, after which her mind and spirit were gradually liberated. Our Mother was 84 years of age, and a true child of God. The enemy assailed her faith at every point, but she got complete victory 'through the Blood of the Lamb.' Time after time, as the Accuser attacked her with his lies and doubts and every conceivable accusation, together with her we wielded the Calvary Victory, which brought peace, confidence and joy. Her sweet face lighted up as she said, 'It's Victory,' a few moments before she fell asleep in Jesus."—Some Readers of *The Overcomer*.

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 lvi, 18. James iv, 3.)

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

We are asked to say that Mr. J. C. Williams will be sailing for America on January 2nd and expects to be away for some months. The Lord's Watch will be in abeyance during his absence.—Ed.]

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FRANCE.

The Dieulefit Conference has served as a strategic opportunity for the dissemination of the message of the Cross in print. Mr. Johnson prepared a 2,000 special edition of *Le Vainqueur* (the French "Overcomer"), in which was given an unabridged translation, of the Report of the 1925 Swanwick Conference. Mr. Johnson's Editorial Message will be read with interest by our English readers. It was as follows:—

Editorial Note in "Le Vainqueur."

This present issue is almost entirely a report of the "Overcomer" Conference at Swanwick, May 4-9, 1925. Our readers will judge for themselves as to the progress made in the forward march of the people of God. The untrammelled expression of the glorious message of the Cross, not acquired by a mental effort but by revelation—a manifestation of the inflow and overflow of new life through the human spirit. The experience of union with the Ascended Lord. Hallelujah! It could be truly said that there was no "staleness" at the Swanwick Conference: no league with the Hivite (Josh. ix.), no old sacks (ineffective repentance), no old wine skins, rent and bound up (empty phraseology), no worn out shoes (useless as a preparation for the Christian walk and warfare), no old garments (self-righteousness), no mouldy bread (dead orthodoxy). Old things were banished "under the curse," "All things" were NEW . . . and all of God.

The Conference was very evidently immersed in the atmosphere of the Spirit of God from beginning to end. There was an open heaven, and vision as from the Throne. Holiness to the Lord made music, whilst real victory over the powers of darkness inspired the songs of praise.

"Thanks be unto God Who giveth us the victory through our Lord Jesus Christ." "Thanks be unto God, Who always causeth us to triumph in Christ."

The expressed desire of the Conference was that the Holy Spirit might lift the whole Body of Christ right to the Throne of God. Beloved in Christ, let us unitedly add our Amen to that prayer.

I earnestly ask also that our readers will pray much for the circulation of this special number of *Le Vainqueur*; that the message may be widely read and the truth known experimentally. Will distributors kindly apply for extra copies of *Le Vainqueur* at our Paris address.—H. Johnson. (See page 16 this issue of "Overcomer.")

GERMANY.

The Editor of the German "Overcomer" writes: "With great joy I have prepared the first issue of next year's 'Overcomer.' Praise be to God that one year is behind us. Three hundred readers are won without counting those who get it without asking for it." How the truth is reaching those who are in dire need of it, is evidenced by letters which are continually coming to hand. An extract from one from a young Christian Worker is given, to show how the Spirit of God is at work through the light given. He writes (in German):—

"Praise be to God day and night, that through His grace the book 'War on the Saints' came into my hands. . . . Every word on 'possession' was for me. Many, many supernatural experiences have I had. Oh, how dreadfully have I been deceived. . . . The Holy Spirit gave me light upon my whole state, which is so dreadfully confused that I shudder. I had become infallible, and had such a view about myself that I placed myself above all others. I could write a book about it. I thought that I was called for something special. If this book had not come into my hands I would have ended in an asylum, in darkness, nothing but darkness. I had become entirely passive, heard noises in my head, and am such a double personality. . . . Now all my problems are solved. It was with me, as the book says, 'he mounts higher and higher, pushed by the enemy.' I have got a brilliant eloquence, all are astonished when I speak, but there is no power behind it. . . . Admired everywhere, the devil pushed me higher and higher. Without knowing it I got more passive always. . . . In the night I have terrible mental pictures, dreams, all sorts of things are presented to me, in spite of prayer and calling for the power of the Blood. My nerves are getting worse and worse, indecision and perplexity show themselves more and more. Every day I am expected to preach the Word, with such feelings in my inside. . . . This book brought light into the problems of my life. May God reward you in eternity. I long to get out of the dullness, lethargy, and undue excitement, back into the normal life. Greetings to all who, through the grace of God, have written this book, from a poor poor brother in the Lord, but deceived and bound by Satan. . . ."

Will our readers continue to pray much for all such victims of the counterfeits of Satan and for those who are bravely seeking to help the bound ones?

SOUTH AFRICA.

"I have posted to you the first part of the booklet 'Work of the Holy Spirit,' translated into Xosa by Rev. J. H. Saga, in connection with the Y.W.C.A. The Roodepoort Mission Press has brought out an edition of 4,000 for free distribution, and we hope much from it. I hope the second part will not be long delayed. I heard from Enquirer in *The Overcomer*, and sent some to her. Though she wanted Zulu, the difference is not great. I am grateful for having been used as the instigator in this matter. . . ."—(A Missionary).

Donations for this Literature extension work may be sent to the office of "The Overcomer," marked "China," "France," "India," "Germany," "Japan," "Sweden," as the case may be. All remittances should be made payable to J. Penn-Lewis Money Orders ONLY to Post Office, Ebury Street, London, S.W.), 4 Eccleston PLACE, S.W. 1.

Volume
vii.

April
1926

NEW SERIES.

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

The Overcomer

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

*Throne Life in
Union with Christ.*

—Page 19.

"And 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. ii, 15 (Weymouth).

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. VII. *New Series.* APRIL, 1926. 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 3060.

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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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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: April 1, May 6, June 3.

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: April 2 (Good Friday), May 7, June 4.

A mid-monthly Day of Conference and Prayer will also be held on Wednesdays, April 14, May 19, June 16.

WEEKLY MEETINGS.

Tuesdays, at 7 o'clock, a Weekly Conference conducted by Revs. T. Austin-Sparks and T. Madoc Jeffreys.

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.

Tea and biscuits are provided in the Canteen every week at 7-0 p.m.

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.

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DO NOT PASS THIS COPY of "The Overcomer" on to another, until you have thoroughly, and prayerfully, read it.

Turn all you read into prayer.—Ephes. vi., 18.

The Seventh Overcomer Conference at "Swanwick,"

will D.V. be held

APRIL 26th to MAY 1st (inclusive), 1926.

Theme: "Jesus Christ and Him Crucified."

An Appeal for Prayer to God's People.

Through the abounding grace of our Lord Jesus Christ, I am again permitted to issue an invitation to Ministers of the Gospel and Christian Workers, to assemble at Swanwick for a Seventh Conference for the prayerful consideration of sacred theme of our Lord's death at Calvary, and His Resurrection, Ascension and exaltation to the right hand of the Majesty on High.

The purpose of the Conference may be briefly summarized as follows:—

1.—To strengthen Christian Ministers and workers in the faith of the Gospel of the Cross in this hour of great apostasy.

2.—To unfold from the Word of God the Atoning Work of Christ as the to all experimental victory over the world, the flesh, and the devil.

3.—To seek from the Ascended Lord a revelation of the Cross such as granted to the Apostle Paul (Gal. i. 16) enabling him to determine to know nothing but "Jesus Christ, and Him crucified."

4.—To confer together as God-appointed and God-equipped witnesses to Christ of the Cross and the Cross of the Christ, how to proclaim the Message the whole Church of Christ in preparation for the coming of the Lord.

Beloved in God. This Conference will meet in a time of grave peril. It is a "famine" of the Word of God. Already the dark clouds of the coming reign of the Antichrist are overshadowing us. The "offence of the Cross" becoming acute. Those who are determined to preach the Cross will realize. Cross they preach as never before. It seems increasingly clear that there be a "Passion" of the Church in which she will be brought into the likeness her Lord in His Heavenly Name and character of the "Lamb slain" in midst of the Throne. May we be amongst those who endure unto the end this testing hour.

Among some 70 Clergy and Ministers who have signified their intention coming, I might mention the Revs. A. E. Calver (*Burton-on-Trent*), H. W. (London), J. W. Brown (London), J. Ellison (Leicester), Geo. Harper (London), Arthur Harries (S. Wales), J. Pearson Harrison (London), T. Madoc Jeff (London), A. J. Kellam (Bristol), Ed. Parker (Leeds), C. Ernest Procter (L. pool), R. M. Richards (Cardiff), T. Austin-Sparks (London), A. Murray TI (Plymouth), and Douglas Wood (Matlock).

Capt. Cooper, D.S.M. (Leeds), Capt. J. C. Metcalfe (London), Capt. W. (Dublin), together with Messrs. W. Raven (*Creighton*), C. H. Usher (*Bright Mrs. H. T. Chilvers (London)*), and Miss Leathes (London), are also expected to be present, as well as some of the Lord's servants from Germany, France, Italy, and America, who are specially crossing the ocean to share in the work which will be given in this Conference to our full-hearted faith in the Atoning Work of our Lord.

In the Name of our Ascended Lord we most earnestly appeal to the Lord's Intercessors to pray for us. Already there are indications of the Lord's purposing to make the Conference of strategic value to His sorely distressed Church. The full accommodation at The Hayes is already taken up, with such a number remaining on the "waiting list" that we feel constrained to hold a second Conference, immediately following the one for which I ask your prayers. It is still room in the latter for any who desire to attend.

Earnestly counting upon your faithful co-operation at the Throne.

Jessie Penn-Lewis, Conve.

A Prayer Conference

Conducted by Mrs. Penn-Lewis,

Will (D.V.) be held at The Hayes, Swanwick,

May 1 to 5, 1926.

The cost will be £2.0.0 for the Four days (not inclusive of Rail Fare). Railway Vouchers will be obtainable. Full particulars for and all applications should be sent to, The Secretary, Rev. A. Scott 89 Kempe Road, London, N.W. 6. (Stamped envelope.)

Circulars of both Conference from the Secretary.

Monthly Conferences.

Cardiff: Thursdays, May 13 and June 10, at 11 a.m., 2-30 and 7 p.m. in the Y.M.C.A., Station Terrace.

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

Leeds, Yorkshire: Lecture Room of the Leeds Central Y.M.C. Albion Place, Wednesday, June 23, at 3-0, 6-0 and 7-30. Enquire Rev. E. Parker, 3 St. Mark's Terrace.

Southend-on-Sea: Last Saturday in month at Clarence Road H at 6-30 p.m. At Leigh (in Leigh Hall College, Leigh Cliff Road) / Friday, 8-0 p.m. Enquiries to Miss Campbell, 11, Park Crescent Southend.

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

THE OVERCOMER.

The Closure of the Age and the Prayers of the Saints.

"I, Daniel, understood . . . the number of the years . . . and I set my face . . . to seek by prayer . . ."—Dan. ix. 2.

"She came oft unto Him, saying, Avenge me of mine Adversary . . . Shall not God avenge His own elect which cry to Him day and night . . ."—Luke xviii. 3-8.

"A Lamb standing . . . and when He had taken the book, the four living creatures and the four and twenty elders fall down before the Lamb, having . . . golden bowls full of incense, which are the prayers of the saints . . ."—Rev. v. 6-8.

"And another angel came and stood over the altar, having a golden censer . . . incense [added] unto the prayers of all the saints . . . and the smoke of the incense, with the prayers of the saints, went up before God . . . fire . . . cast upon the earth, and there followed . . . earthquake . . ."—Rev. viii. 3-5.

SOME years ago we urged in our pages that the praying children of God should pray Dispensational prayers, crying to God to hasten the closure of the age, and to bring to pass the preparation of the Church for ascension to be with the Lord in glory. The state of the world to-day, hastening with break-neck speed to its doom, with men's hearts failing them for fear of what they see is coming, is surely a very strong indication that more than ever should "Dispensational Prayers" be prayed as the climatic Hour approaches for the Translation of the Church to reign with Him, Who is even now King of Kings and Lord of lords.

As an example of what we mean by "Dispensational Prayer" we point to Daniel who set himself to pray for a whole nation as soon as he understood the hour of the clock of the times he lived in; and the Lord Himself in the parable of the importunate widow—the picture of the church—urged the need for *day and night prayer* in connection with His Second Coming (Luke xviii. 7).

The verses from the Book of Revelation, given above, also lifts the veil, and shows the prayers of the saints and their connection with the judgments on earth. In Rev. v. 6-8, the glorified saints, *already translated*, are seen to be in heaven. The Lamb has taken into His hand the sealed book, preparatory to the opening of the seals, with their stupendous results *on earth*. It is at this juncture that the glorified saints* fall down before Him, and hold up to Him the bowls full of the *accumulated prayers of the saints of all ages*. The hour has come for them all to be answered: The Lamb, having around Him His co-rulers, "accounted worthy to escape the things which are coming on the earth," now is entering upon the carrying out of the judgments upon the world, preceding His taking of the rulership of the revolted earth. It was given to Him by His Father from the foundation of the world; it was won by Him at Calvary's Cross, and now, with His "joint heirs" around Him, the work of judgment on earth is to begin, according to the prayers of the saints.

In Rev. viii. 3-5, the "prayers of the saints," we see again, are connected with the sacrifice on Calvary (the altar), and ascend to God on the basis of the Cross, both the Blood of the Cross and the saints, crying with one voice (cf. Heb. xii. 24, Rev. ix. 13) for the deliverance of the world from sin and the Great Usurper—Satan. The judgments on

* Described as "elders" (the "Church of the First Born"), for they sing: "Thou wast slain and HAST REDEEMED US TO GOD BY THY BLOOD" (see Rev. v. 8, 9, and Dr. Seiss on the Apocalypse).

earth which follow are then seen to be *the outcome of and directly connected with the "prayers of the saints."*

The groups of passages quoted therefore show clearly that the CLOSURE OF THE AGE needs the co-working with God of the "saints" in prayer—saints who are the "Daniel's" of to-day, burdened for the Church of Christ, as he was burdened for his nation, and who find, as he did, that God's answer to their prayers stretches out beyond their thoughts for the Church, to the universal sphere of a world.

Surely this is what the "world vision" is given for to-day to those who apprehend their union with Christ in "Throne-life." Their spiritual service is transferred, primarily, from the "earthlies" to the "Heavenlies." Those who ascended the hill with Moses took no part in the battle with "flesh and blood" in the plains. In the case of Daniel it was the angel messenger from God who met the "Prince of Grecia" and overthrew him. Daniel's part was *three weeks of prayer!* (Dan. x.). In the unveiling of the war in the heavenlies in Ephesians the whole Body of Christ is called upon to "overthrow them all" (ch. vi. 13, C. & H.) in the heavenly sphere, and to stand in the place of victory *praying* for "all the Saints," for *all* must be held in corporate union against the foe (Ephes. vi. 10-20) by the prayers of all the members of the Body. In Rev. xii. the veil is again lifted and Michael and his angels are seen to make war with the Dragon and his hosts, this time "they tried to hold their ground *and did not flee*" (v. 7 and 8, Darby footnote). But in vain. The Saints on earth joined in the battle by a fearless Testimony to the Blood of the Lamb, and a pouring forth of their lives unto death. The Usurper was cast out, together with his "principalities and powers," *from the heavens*.

The "prayers of the Saints" seem therefore closely connected with the Closure of the Age. Is it not for this purpose that the "World-Vision" is being given to those who have had the revelation of the Cross, and gladly assented to all its demands? The sovereignty of the Ascended Lord depicted in Rev. xi. 15, is surely not far off being *proclaimed in the heavens*. The consequences on earth will be terrible. The "devil has come down having great rage. Knowing that his time is short." The "endurance and patience of the Saints" will be tested to the utmost, even though they realize "Throne-life" in spirit. Nevertheless, let us pray as Daniel prayed, knowing that if we endure to the end we are on the eve of the call upward to actually share the Throne of Him Who is King of Kings and Lord of Lords.—J.P.L.

The Editor's Personal Letter

March, 1926.

BELOVED FRIENDS IN GOD,

THREE months of the new year have nearly passed, and we are facing again our Yearly Conference at Swanwick. This will be the *seventh* which I have convened as Editor of *The Overcomer*, and it bids fair to become the most important of the series which I have been privileged to hold in connection with our paper, some 70 Clergy and Ministers having signified their intention of coming, besides many strategic workers in the Church of God.

This shows how increasingly the message which we have proclaimed is being recognized as meeting the need of the Hour, especially the deeper aspects of the Cross, with the resultant apprehending of our union with the Reigning Lord upon His Father's Throne, and the position of Victory in and through Him over the hierarchy of Satan and his evil hosts.

In view of this we may be sure that our adversary the devil has not failed to exercise all his wiles and devices to break up beforehand the oneness of the testimony which he foresees will be given at Swanwick to the overthrow of many of his plans.

Our readers will remember the word of warning which I gave in my January letter, concerning the danger of division breaking in among members of the Body of Christ over the question of the teaching of the various aspects of the spiritual life which lie on the Resurrection side of the Cross. This danger has not entirely disappeared. It may be well therefore in view of the gathering at Swanwick, that I again emphasize the basis of our fellowship, and define the scope of our testimony, as embodied in the words

The Message of the Cross.

Not only in its substitutionary aspect, but of the identification of the sinner with the Saviour as set forth in Rom. vi., and of the necessity for the *continuity* of the Cross in "making to die the doings of the body" (Rom. viii. 13. *margin* A.V.), for the walking after the Spirit in practical life, and for the "manifestation of the life of Jesus in our mortal flesh" (2 Cor. iv. 10-12).

As the outworking of the Cross here outlined covers the whole stretch of our life on earth for its realization in ever-deepening-measure, all that springs out of that progressive death-fellowship, in the spiritual experience of the believer on the "life side" of the Cross, cannot be so easily summarized. And this because no individual believer can apprehend, or manifest in his own person, all the aspects of the wondrous life he is led into in union with the Ascended Lord. Therefore it is only as the Body of Christ reaches the stature of full growth that it will corporately arrive at "the unity of the *faith*" (Ephes. iv. 12, 13), although all along, through many diversities and difficulties, it can know and keep the "unity of the *Spirit* in the bond of peace" (Ephes. iv. 3).

If all who are being led through the deeper knowledge of the Cross into an increasing apprehension of life in the heavenly sphere, were to remember these spiritual facts the danger of division among members of the Body would pass away. Each member would then recognize that he was but a small part of a great whole, able only to contribute his quota to others in the Body, and then only to those called and prepared of God to apprehend, it may be, that special aspect of truth.

Another danger which has in it the elements of division if not discerned and guarded against, is that of expecting all believers who have apprehended in any degree the Message of the Cross, to become at once fully matured in life and conduct, and representative in person of all the "truth" we have set forth in our pages! The unreasonableness of this is obvious, and yet the danger exists. It is only "imperfection that complains of imperfection" has been wisely remarked, and Dr. Andrew Murray writes: "It needs *little grace to know where we differ* from other Christians, to contend for our views, or to judge their errors in doctrine or conduct. But *this indeed is grace—where amid conduct that tries or grieves us, we always give the unity of the Spirit the first place, and have faith in the power of love to maintain the living union amid outward separation . . .*"

This power of love to maintain the living union with all who are truly members of the Body of Christ, should be fully proved at Swanwick! Some who come will be but babes in the deeper life of the Cross, mani-

festating in some degree the "yet carnal" characteristics described by the Apostle Paul, but all who are "strong" and are truly among the "spiritual" (Rom. xvi. C.H. footnote) will prove their great maturity by the manifestation of the love of God in all its exquisite beauty of character and conduct as described in 1 Cor. xiii.

Let us, beloved fellow members of the Body of Christ, as we assemble at Swanwick, seek to prove to the "principalities and powers in the heavenlies" (Ephes. iii. 10) that we who are joined together in one bond of life IN CHRIST, are able to maintain *in the Spirit* a oneness which were we to meet on earthly ground would not be possible *nationally, denominationally, or individually*, as far as tastes or temperaments are concerned.

"Unity in diversity," not *uniformity in language or vision*, must be our aim whilst standing together on the one foundation of the Atoning Death of our Crucified, Risen and Ascended Lord. This is all the more necessary to remember in our Conference, because we do not gather in any wise as members of an *organized* Community or "Testimony." We are essentially a *spiritual* fellowship with no external tie of any kind to bind us together. This explains the unique character of the Conference in having no "platform" of recognized speakers, any believer present being free to give forth a message as the Lord may lead, provided it is in harmony with the theme and purpose of our gathering together in the Lord. We, however, hope to have with us as the Lord's messengers some who have joined us for many years, and others whom the Lord is using in a special way in the proclamation of the message. We shall miss Rev. Gordon Watt, who is unable to come as he is speaking at Liverpool Convention, and Mr. J. C. Williams of the N.E.I.G.M., who will be still away in America. Rev. J. Rhys Davies has returned here but I deeply grieve to say is quite laid aside after a serious operation. As Chairman of the Ministers' Prayer Bond he will be greatly missed.

Now a word as to the accommodation. This has already been fore-booked up with so many remaining on the "waiting list," that we must, if at all possible, we should have a second Conference to immediately follow the first one. This we hope to hold from Saturday, May 1 to the following Wednesday, May 5, London friends thus returning to London in time for the regular Monthly Conference at Eccleston on May 6. The carrying out of this plan of course depends upon *an* to *prayer* for the dispersal of the Industrial trouble threatened for early days of May. The fact that we were unable to obtain The Hall for the second week in May, and our having to accept the earlier date April 26 to May 1, seemed permitted of God for the united gathering on the Throne at such a crisis, and on this ground gives us hope that *Second Conference will be held*. Will the praying ones rally to prayer-help in this matter. The Second Conference is already more than half filled with registered guests. As a *Prayer* Conference, it will be of great value to all our visitors from other lands, for it will give for more personal fellowship and consultation over problems of so necessary in these perilous days. *But it all depends upon Pr* Shall it be held or shall it be *hindered*? Will you help us by *pray*

In conclusion, I thank all again who have sent in their gifts towards issuing of *The Overcomer*. They will note from many parts of the present issue how fruitful is this ministry. I gratefully acknowledge a generous response to the needs of the Swanwick Ministers' Guest List and the thoughtful remembrance of the Thankoffering Secretarial List.

There is much I would like to say to you on many things, especially as to the "Spiritual Perils" aspect of the matter in our pages, so I am writing gratefully for help they are unable to get in other quarters. First we have to face "Swanwick" and I beg of you the strongest help you can give me in asking for special equipment in spirit, so *body* for the strenuous twelve days of continuous Conference demanding abounding grace from our Risen Lord.

Yours in grateful love in Christ,

Jessie Penn-Lewis

All Letters should be addressed to me at 4 Eccleston Place, London, S.W. Stamped envelope should be enclosed if a reply is required. (I don't send stamps abroad excepted.)

Please note the address is Eccleston PLACE—not "Square."

Throne Life in Union with Christ. (ii.)

The Power in Throne-Life.

Note.—In reply to the introductory note to the first of this series of extracts from a book now out of print, a correspondent in America writes that it was written by the Rev. George B. Peck, who was associated with the Christian and Missionary Alliance in its early days. One kind reader in South Africa, who sent us a typed copy of the book, had mentioned the name of the writer, but apparently had no further information.—Ed.

BEFORE directly considering the entering upon of Throne-power, a word concerning its associated privileges may be allowable.

I.—The Associated Privileges of Throne-Power.

The privileges attaching to throne-life include in their scope all the spiritual blessedness provided for the believer. We are told in Ephes. i. 3 that we are "blessed with all spiritual blessings in heavenly places in Christ." This emphatic statement is evidently based on the Divine conception of our identification with Christ in His exaltation.

Our present blessedness is said to be *spiritual*, in that it is revealed and communicated by the Holy Spirit, and is adapted to and realized by the inner spiritual man, "the hidden man of the heart," and is apart from natural endowments or carnal gratification. Involved in the fact of our endowment of all spiritual blessedness, is the possibility of enjoying spiritual *graces* and exercising spiritual gifts, as they are communicated through the Holy Ghost from the hand of our exalted Lord. . . .

We would not, therefore, as we proceed to centre attention on the privilege of throne-power, and the importance of apprehending it, be understood as lessening the need of the throne-graces which should gather as a halo about it. When the Seer of Patmos was permitted to gaze at the Throne, he saw it not in its naked power, but draped, as it were, in a rainbow, the symbol of mercy.

II.—The Locality of Throne-Power.

Throne-power, as one of our exalted spiritual blessings, has a two-fold location. It is located in *the heavenly places* but only there in *Christ*. The phrase "Heavenly places" or literally "Heavenlies," is found in Scripture only in the epistle to the Ephesians, and there but five times, viz. : i. 3, 20 : ii. : vi., 3 : x. and vi. : 12 margin. The combined definitions, furnished by a comparison of these passages, are to be noted, if we would obtain a correct view of the character, and extended range, of the "heavenlies."

From the first two texts we learn that the throne of the Father, as the present seat of Christ, is included in the sphere of the heavenly places.

Taking together the first and third passages, we find that the same position is assigned to us, as already *enthroned residents*, and that it is the locality of our spiritual blessings, as purposed by our Father, or realized through our communion with Christ. So truly is our "citizenship in heaven" (Phil. iii., 20, R.V.).

From the fourth and fifth passages we discern that multitudes of angelic spirits, both good and evil, of varied ranks and orders, indwell, or have access to the heavenly places, all of whom are observant of our spiritual experience; *the evil ones being permitted to oppose our progress, compelling us to engage in a fight of faith*. This view seems at first utterly disheartening, and incompatible with the spiritual blessedness assigned to us in the heavenlies; for who of us may hope for success in contending with these superior and malignant beings?

But from the second passage, in connection with its context, we perceive that Christ's seat of authority in the heavenlies is infinitely supreme, "far above" all the combined wisdom and might of these warring principalities and powers, and *that He exercises His authority over them all in our behalf, as the occasion may require*. From this consideration, it is seen that our throne-privileges are located, not simply in the heavenly places, where also are to be found the evil angels whose malice would, if possible, impede our enjoyment of these privileges; but it is seen that our privileges have a further and *higher location* in Jesus Christ, and so are securely beyond reach of evil. Blessed be God. Our assigned habitation is in the *highest region* of the heavenly places, beyond the permitted range of evil spirits, and to this faith should therefore boldly, gladly soar.

III.—The Nature and Measure of Throne-Power.

Our power in throne-life corresponds, in character and extent, with Christ's present power as the glorified God-Man, since our throne-power is simply Christ's power pledged to be exercised in our behalf as we are seated with Him in the heavenlies. It is in point, therefore, to inquire as to the nature and measure of Christ's present power. It is plain from the Scriptures, that it is *Almighty power in the attitude of self-restraint*. The full scope of its manifestation is held in abeyance while yet Christ is seated on His Father's throne. Any present manifestation is only an earnest of what shall appear when He shall sit upon His own throne, as He will do all through the Millennial dispensation. . . . When He arose from the dead, He could say: "All power is given unto Me in heaven and in earth." Possessed of such might, He is now the Head over all things to the Church, reckoned as His body, and in process of growth; and He exercises His power providentially in our behalf. Meanwhile, He is expecting the appointed hour for His fuller coronation, when His enemies shall be *visibly* made His footstool (Heb. i, 13 : x, 12, 13).

Moreover, as He associates us with His *present* glory, so He promises to share the *fuller* glory of that crowning day with the faithful among His people. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. iii. : 21). "To him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of My Father" (Rev. ii. : 26, 27). "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" (1 Cor. vi. : 2, 3). At the beginning of, and during the Millennium, THE CHRIST—the anointed Priest-King, the coming "Perfect Man," unto whose full stature we are now growing, as members in the body of which Jesus is the head—this "Christ" (1 Cor. xii. 2) Jesus the Head, and the Church His Body—visibly united, shall be the manifested Ruler of all things. Now, as yet, the unity of this Perfect Man is *spiritual only*; mystical, though actual and vital. Now, our life is hidden with Christ in God. But when Christ, who is our life shall appear, being no longer hidden away from the world's view in God, then shall we also appear with Him, "in glory" (Col. iii. : 3, 4). And we know, too, that when we shall be thus openly manifested as "the sons of God," in the likeness of *The Son*, that even nature itself will rejoice,

becoming emancipated from its present groaning and travailing in pain under the curse inflicted for our sake (Rom. 8 :1-22).

Thus, both the throne that shall be His, and the throne He now occupies, our Lord shares with us. On His future throne we shall be *personally* with Him ; on His present throne we are with Him *representatively*, in God's purpose and thought ; *generically* as we are born of Him ; and *spiritually*, in conscious communion with Him, through His indwelling Spirit.

Reciprocally and essentially, though now but invisibly, Christ is the fulness of the Church (Eph. 3 : 19), and the Church is the fulness of Christ (Eph. 1 : 23). Now while as yet the power of the Head for His body, and through His body, is only an earnest of its full and free scope by and by, now, nevertheless, the pledge of its present exercise is well-nigh limitless to the faith of the Church. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "All things whatsoever ye shall ask in prayer believing, ye shall receive." "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven."

Such exceeding great and precious promises, at the lavishness of which our faith is so wont to stagger, find their basis for possibility and confirmation in the assurance given in Eph. 1 : 19-23, that the degree of the Divine power which wrought in Christ when He was raised from the dead, the lowest depth of man's estate, and which then exalted Him to the height of Omnipotence, was exercised towards Him *as the Head of the Church*, and is therefore the exact measure of the Divine power now in exercise *through Him*, towards us.

Moreover, this infinite basis for possibility and confirmation is additionally revealed in the fact that the Holy Ghost, who indwelt Christ as the overcoming energy in the days of His temptation in the flesh, and who was the effectual cause of His present exaltation, thereafter descended from the throne-height to indwell the Church, and to enable us to overcome in His Name. The Holy Spirit is thus the vital seal of our present identification with Christ, and now indwells and energises us as Christ's *enthroned Spirit*.

IV.—The Occasions of Throne-Power.

The occasions calling for our *exercise of throne-power* are the continual and critical onsets of the principalities, the powers, the world-rulers of darkness, and the spiritual hosts of wickedness, who have access to the heavenly places . . . Their aim centres in the effort to entice us into forgetting our entitled positions of strength and glory above them. They seek to draw us down from the serene throne-heights to the lower range of the heavenly places to which they have access, and where they may wrestle against us at an advantage. Therefore it is, that the apostle Paul enjoins us in Ephes. vi. to be "strong in the Lord, and in the power of His might" and to take on the whole armour of God ; having our loins girt about with truth, wearing the breast-plate of righteousness, and the helmet of salvation, being shod with the preparation of the gospel of peace, carrying the shield of faith, and wielding the sword of the Spirit. But all this armour will avail us nothing in the fierce subtlety of the conflict, unless we heed the admonition which heads the exhortation, to be "strong in the Lord, and in the power of His might" ; that is, *unless we directly exercise our throne-power*. Otherwise,

however admirably adapted our weapons may be to need, through our doctrinal and experimental knowledge of them, yet, at some point of attack or defence, we shall find ourselves sadly worsted . . .

Two causes of failure in this warfare have been illustrated frequently in Christian experience : *ignorance* of the enemy and *contempt* for the enemy. Peter became sadly familiar with both causes ; and so it is his pen that warns us : "sober, be vigilant because your adversary, the devil, a roaring lion, walketh about, seeking whom he may devour whom resist, steadfast in the faith." Paul, in like manner felt the need of continuing to be wary of the foe ; for thus he writes to the Corinthians : "Lest Satan should get advantage of us ; for we are not ignorant of his devices."

Ignorance is not synonymous with security ; neither is defence to be found in ignoring an enemy's strength and despising the hour of onset. And so they are to be judged unwise and foolhardy who conceive that they are spiritually advanced to have need to watch and pray lest they enter into temptation. Indeed, the fiercest demonic attacks backed by the most cunning subtlety, are kept in reserve by Satan for the most spiritually minded. As it strikes us as a successful exhibition of one of the most dangerous forms of Satanic attack, when some of the most enlightened and spiritual believers venture to say they have gotten beyond the bounds of temptation, or, at least, of liability of yielding. What is all such conceit but evidence that their vision has become blinded by the phosphorescent radiance of Satan when robed as an angel of light ? The Adversary has simply discarded the garb and speech which they had grown familiar ; that is all ! He is the same hateful, lying foe as ever ; and now to be more guarded against. *The very summit of his skill is attained when he succeeds in making himself despised or forgotten*. Some of the deadliest vagaries and errors in theory and practice which have made havoc in the Church of the past, and find the effects of which Christianity still suffers, originate in the speculations and ventures of those who were sincere and spiritual, but who were misled by the Adversary through plausible devices. And some of the saddest wrecks adrift on the tides of religious experience to-day are erroneous and fanatical teachers and disciples whose motives are unimpeachable.

But it may be that our peril does not come from either ignorance of the enemy or contempt for him, but from a sort of passivity of contentment in view of our heavenly position with Christ above the foe. But we need to recognise not only our *position* in the heavenlies with Christ, also the necessity for our faith to *actually co-operate* with Christ, while there, in the hour of Satanic conflict. Though the onset of the enemy is Christ's *opportunity* to deliver us, the co-operation of our faith is His *occasion* to deliver us. Our intercession, since His intercession is energized by ours, avails through His intercession. Our head looks for alliance with the members of the Body ; our efficiency seeks their co-efficiency.

And all this we see typically illustrated in the Scripture where Aaron and Hur ascended the hill with Moses during the battle with the Amalekites, as a picture of believers in the heavenlies with Christ, above the warring principalities and powers. Observe that it was not a sufficient cause for victory that the three were together in the height, but that they needed to be concerned, as one united head and body upholding the rod, the emblem of omnipotent power. Only as the rod was raised could Israel prevail ; and as the hands of Aaron and Hur supported those of Moses,

did the rod remain uplifted. The rod symbolised power ; and the rod upraised, power in exercise. And when Aaron and Hur supported the weary arms of Moses, their arms became virtually his arms, through which he effected his purpose to uphold the rod. Aaron and Hur then became, so to say, members of Moses' body, of his flesh and of his bones.

And, so is Christ's power exercised in our extremity, as our faith is exercised in assuming, not only our place in the presence of Christ in the heavenlies, but also our office of co-efficiency there as members of His body. No finite power can resist the uplifted rod in the hands of our enthroned Christ ; and as our believing hands clasp His hands, that rod will remain uplifted in our behalf. And then, in the mighty results, we gain a foretaste of the "powers of the age to come," and earnest of the time when the Head and body shall be manifestly united, and when such events as are now marvellous and extraordinary, shall be natural and common-place.

Observe how very marked is the dispensational significance of the scene of Moses with Aaron and Hur upon the hill, as setting forth the difference between the present relation of Christ to the Church as His body, and the relation which He will hold in the age to come. In the

attitude of Moses, for awhile upholding the rod alone, and then becoming weary and letting it down, we have pictured as it were, the official isolation of the God-man, as the glorified Head apart from the Body ; and the consequent limitations, so to say, disadvantages in administration to which He is at present subject, and the yearning need He now experiences for the co-operative sympathy and faith of His people. Then, finally in the united response of Aaron and Hur to the necessity of Moses, when they laid hold of his hands and upraised them, we have set forth the power of the agreed faith of believers in successfully anticipating the privileges of the age to come, by securing a spiritual earnest of the future union to be exhibited between the glorified Head and body, and of their combined sovereignty over, and judgment upon, principalities and powers for evermore. In the light, therefore, of this sublime picture of the province and power of faith in coming "to the help of the Lord against the mighty" (Judg. 5 : 23), and in proving that "he that is joined unto the Lord is one spirit" (1 Cor. 6 : 17), how shall we longer marvel that such exceeding great and precious promises are pledged to the power of faith, or continue to stagger at them through unbelief ?

To be continued.

Christ
Gospel

The Gospel of the Sovereignty of Christ.*

"And this gospel of the sovereignty shall be preached in all the inhabited earth for a testimony to the nations ; and then shall the end come" (Matt. xxiv. 14).

"Fear not little flock ; for it is your Father's good pleasure to give you the Kingdom" (Luke xii. 32).

YESTERDAY we saw that Calvary was a Kosmic triumph, and therefore unto the world-rulers of the darkness of the Kosmos, the witness of Calvary must be established, to make an *unbroken sweep of the Satanic spiritual hierarchy impossible*. We saw that through Calvary the Kosmic rulers of this darkness have had their authority broken, and that through the witness carried into their dominion the brokenness of their dominion is to be openly set forth. We saw also that the conflict and triumph of the Cross is primarily a spiritual thing, and that this gospel of the sovereignty is to be proclaimed for a witness in the whole inhabited earth.

Now let us turn to the book of Daniel. "Until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the Kingdom" (Dan. vii. 22), and verse 27, "and the Kingdom and dominion . . . shall be given to the people of the saints of the Most High, Whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him."

The second application of Calvary's work and testimony

* Notes of Address by the Rev. T. Austin-Sparks at the Southern Conference of the Overcomer held in London, November, 1925. (Not revised by the speaker.)

"Gospel" = "Glad Tidings."

"Kingdom" = a. The fact of royal reign or dominion. b. The sphere of such. c. The immediate and ultimate consequences of such.

All these are inherent in the word "Kingdom."

"Preached" = Proclaimed, heralded. There are five Greek words translated "preach." The one used here means to announce that someone has taken the power or ascended the Throne.

"World" = Inhabited, or habitable earth.

"Witness" = Testimony. "Marturion" (Gk.) means both a testimony and a proof. "To set the evidence" (Weymouth).—T.A.S.

in all nations is to make very clear, by a witness and a testimony in every nation in the whole inhabited earth, that Calvary recovers the dominion and the sovereignty for the race which lost it in Adam through sin. The sovereignty is now for the race new-created in Christ. As we are "sons" in the Son—and we have no son-ship apart from the Son, Who has taken us into His Sonship, and given us the jurisdiction of sons, "for to as many as received Him, to them gave he 'jurisdiction' to become the sons of God"—so we are also priests in Him as the High Priest. Aaron on the one hand, and his sons, and on the other, Christ the High Priest and His sons. We are therefore, IN CHRIST, made priests unto God. So also we are made kings in the King—He is King, and we are kings in Him. IN CHRIST, we read, we have been made kings and priests. "It is your Father's good pleasure to give you the Kingdom," the sovereignty. "I appoint unto you a Kingdom, even as My Father gave Me a Kingdom" (there was at least one Greek in that company).

The race in Adam was intended to be God's instrument for the expression of His sovereignty in this world, but that sovereignty was lost because it was ceded to the devil. The sovereignty of God had been challenged in the heavens before it was challenged in the Garden of Eden. The challenge in the heavens had meant ignominious disaster to the one who made the challenge, and the same thing must transpire here, or the universal sovereignty of God in Christ is broken. Calvary is the scene, in time, of what took place in eternity before the world was. Therefore when the Master rises from His Calvary conquest, His first words to His church when He gets them together are : "All the jurisdiction (the authority, *exousia*), has been given to Me, in heaven and on earth." Why in heaven ? Because it was there that His authority was first challenged, and now, by the Cross, His authority in the heavens has been ratified and His sovereignty there secured. So the devil's work in two universes was mightily touched at Calvary.

Now God's purpose was that the sovereignty of the heavens was to be administered in the earth, and to pervade the earth in the race which God created in Adam, whom He made, we read, to have dominion. But this was lost in this world, because ceded by Adam to the Usurper, so that the dominion of the whole earth fell into the hands of the enemy. Satan therefore was not wrong when he said to Christ, when he was showing to Him all the kingdoms of the world, "All these will I give Thee." They were his by right of conquest, but there was to be a conquest at Calvary which would rob him of his judicial ground of sovereignty, and restore the sovereignty to a NEW RACE, in the new-born, resurrected Christ of God. . . .

"For not unto angels hath He subjected the world to come . . . but one in a certain place testifieth saying, 'What is man that Thou art mindful of him, or the son of man that Thou regardest him? Thou hast put all things under his feet, and given him to have dominion . . .'" The term "son of man" does not there refer to Jesus Christ. "But as yet we do not see all things put under him"—under man—the son of man—"But we see Jesus crowned with glory and honour because of the suffering of death." He is the pledge in the heavens of what is to be done finally, beyond the reach of doubt, in the working out of God's purposes in Christ's spiritual Body—His spiritual Church. The Ascended Son of God in the heavens is the pledge there, and His Body is to be the pledge here in the inhabited earth, of His coming world dominion in His Body.

It is said that for a little while man is made lower than the angels (Ps. viii.), referring to the race in Adam. Why? In order that, by a conquest through a probation, he might rise above the angels. The probation was the probation during which the highest created angelic being met the representative man in the Garden, and the intention was that through the conflict and by the conquest, the race in Adam might rise into a position, IN THE SON OF GOD, above all kingdoms and above all ages. "Which things the angels desire to look into," says the Scripture, indicating that there are secrets, truths and revelations which are hidden from the angels. We are yet on probation, and our probation at this present time is to meet Lucifer in conflict, and to work out in his earth kingdom the conquest of Calvary, in order that we might rise to that appointed position far above all principalities and powers and rule and authority, IN JESUS CHRIST. How are we making use of our probation? "Make your calling and election sure." Our "calling" is to rise in the sovereignty of the Sovereign Son of God, above all the angels, establishing our transcendancy IN CHRIST over the powers of the fallen angels.

That is the world-vision from the Cross and the Throne. But whilst it is wonderfully inspiring to get these vast ranges of truth, we must get down to the practical meaning of them. We need to come down to action, as the result of vision, and in some way put our foot upon the inhabited earth and establish the sovereignty there. So we must turn now to the other side, of what we are intended to be in our relationship to Christ. With Him crucified, buried, risen, ascended and reigning, we are each of us a witness in the spiritual realm to the meaning of Calvary. Thus, wherever we may be, the sovereignty of Satan and his right of reigning is not only challenged, but *broken by our witness*. But we are also intended to be, here on the earth, a witness to the fact that this earth is ours in the long run, and not the devil's. That this world is given to the saints of the Most High. The kingdoms are theirs, in Him, for as the Father appointed Him a kingdom, He also has appointed

them a kingdom. What do we understand to be a kingdom of God in this age? Not a temporal kingdom brought about through the world getting better and better. My vision is that by reason of my having come experimentally into the victory of Calvary, I am put down some bit of earth here to be a living testimony to the fact that the "earth is the Lord's," and that the devil has no right to hold unbroken sway there!

* * *

Now let me ask you, have you established the dominion in your part of the inhabited earth? The test is, not how much you know about the victory of Calvary, or how much you can talk or theorize about the victory of Calvary, how far you can project your mind into the coming, but how much of that coming life have you brought to bear upon your life here? Where you are on the inhabited earth, there you are to be a living witness to the sovereignty of Christ, and there the sovereignty has to be established. That is what we are called for. "Dare to say in Jesus Name, Satan's no right here!" His right was taken from him at Calvary, and in the power of that triumph I stand here to make him know it. Have you established dominion in your bit of the inhabited earth? Is the sovereignty proved there? You are going back from that Conference to a good many spots on the earth, and business you have on hand is to prove Calvary there as the scene of the reclamation of the sovereignty of the inhabited earth for the saints of the Most High. As the children of God, the royal priesthood, wherever we are, there ought to shine out, in the power and glory of that triumph, something of the meaning of Calvary's victory.

The Body of Christ in all its members as a world instrument, in every part of the inhabited earth, must know that victory, and be helped into that victory. There are very very many members of the Body of Christ in this world to-day who know little of that victory, and in what locality, district, homes, churches, personal lives, the enemy has the dominion. That means that the testimony of victory through Calvary must be sent out in a stream of life to all those members of the Body.

If the Body of Christ really recognized the possibility of corporate action in prayer and testimony, the inhabited earth would know all about it, and the rulers of the inhabited earth, which is in the power of Satan, would know all about it. There are little groups of believers in different parts of the United States, lonely Pastors scattered over France, and many in our own country and elsewhere knowing all too much of the dominion of the enemy, and all too little of the right of triumph in Christ, reigning life by the One Man, Christ Jesus. My heart goes out to them. Oh to be able to minister to them of this victorious life. Oh that God would in some way come down into our midst, and give us this world vision in such a practical form that there should be released men who can go out into the world in the power of testimony and experience, minister to the browbeaten members of the Body of Christ everywhere. The saints of the Most High are harassed and oppressed, driven and broken, and many of them being forced to give up, and withdraw from territory which God put them in order to establish the dominion. They are not holding their ground. Oh that God would give you a vision of the Body in its world membership in every part of the inhabited earth, and its need of the testimony of Calvary's victory. Then shall the end come, and the kingdoms at last shall be delivered up unto Him, and He shall reign with Him for ever and ever.

The Passion of the Church.*

"Joint heirs with Christ; IF SO BE that we suffer with Him."—Rom. viii, 17.

THE "If" in this verse is significant, and of vital importance. "IF we suffer, we shall also reign with Him" the Apostle writes to Timothy (2 Tim. ii. 12). In Rom. v. 17 we read that we may "reign in life" now by the receiving of "abundance of grace" and the "gift of righteousness," but to reign with Christ in glory is plainly said to require a co-suffering with Him in such a measure that, apart from His atoning work, such suffering may be described, as one has said, as an "extension of His Passion" through the members of His Body. Was it not this that Paul referred to when he wrote that he was filling up "what is yet lacking of the sufferings of Christ" in his flesh "on behalf of His Body which is the Church" (Col. i. 24, C.H.), and in 2 Cor. i. 5, "the sufferings of Christ have come upon me above measure"?

Is not this the key to the appalling anguish and suffering which has come upon multitudes of the saints of God in Russia and other lands? And is it not the key to the lives of many believers in our own land at this time, for it does not need actual martyrdom of the body, such as many have known in Russia, to become true martyrs for Christ in the present hour. "Since I was converted," said a believer recently, "my own daughter passes me by in the street," and but few, very few, who are seeking to be true to Christ, but are suffering reproach, and many unspeakable trials in their family life.

We have talked so blithely of the "victory," and the "reigning life," but it is dawning upon many that the "victory" may be only recognizable from the God-ward standpoint, oftentimes appearing on the man-ward side as rank defeat according to Rev. xiii. 7. That is, the "Throne Life" which is breaking upon the vision of the advancing saints as their privilege in union with Christ in His exaltation, is in its earthward aspect *the reigning from a tree*.† It is in *spirit* only that we now share the Throne-life of our Lord, and the "reigning" is in the *invisible realm*, over His and our spiritual foes. But on earth it will increasingly be that all those who thus reign in spirit will be "reckoned as sheep for the slaughter" (Rom. viii. 36, Darby), to "more than conquer" in all through their Reigning Lord.

Thus will come about in these closing days of the Dispensation, what may be described as the "Passion of the Church." It was through her Lord's Passion that He ascended to the Throne (Heb. ii. 9), and it is through the extension of that "Passion" that every member of the Body of Christ, which is to reign with Him, will be prepared to share His Throne.

That this is the teaching of the Scriptures is strikingly shown by the fact that 39 times in the N.T. the word translated "sufferings" is the Greek word *pascho*, rendered "Passion" in Acts i. 8. Let us note a few passages where the word *pascho*, or passion, is used, first in

I. The "Passion" of the Lord Himself.

"With desire I have desired to eat this passover with you before I suffer" (*pascho*). Luke xxii. 15.

"Ought not Christ to suffer" (*pascho*). Luke xxiv. 26, 46.

* Notes of address by the Editor at Conference in London, March, 1926.

† *Fill it out among the heathen that the Lord reigneth from a tree.*—Ps. xcvi. 10. (Latin version of the O.T.)

See also Matt. xvi. 21; xvii. 12; Mark viii. 31; ix. 12; Luke ix. 22; xvii. 25; Heb. ii. 18; v. 8; xii. 26; xiii. 12; 1 Pet. ii. 19, 20, 21, 23; iii. 18; iv. 1; v. 10.

II. The Passion of the members of Christ.

Paul: "I will show him how great things he must suffer (*pascho*). Acts ix. 16.

The Thessalonian believers: "For which ye also suffer (*pascho*). 2 Thess. i. 5. (See 1 Thess. ii. 14).

The Corinthians: "We also suffer (*pascho*) . . . 2 Cor. i. 6.

The Phillipians: "To you it is given . . . to suffer (*pascho*). Phil. i. 29.

The Body of Christ: "Whether one member suffer (*pascho*), all the members suffer (*sun-pascho*, co-passion) . . . 1 Cor. xii. 26.

How vividly this co-suffering with Christ, which every member of His Body must share to co-reign with Him, thus comes out when we see that the word used to describe the Lord's "Passion" is the one used for the sufferings of the Church. This truly is an extension of His Passion which must be brought about throughout His entire Body, "corporate,"—not only as an instrument of His power,—but "corporate" in "filling up the afflictions of Christ" for His Body, so that corporately, as well as individually, through each member life may pass out to others.

III. The "Passion" of Christ in the believer's life.

"Endure grief, suffering (*pascho*) wrongfully." 1 Pet. ii. 19.

"Do well and suffer (*pascho*) for it . . . take it patiently" 1 Pet. ii. 20.

"When He suffered (*pascho*) He threatened not . . ." 1 Pet. ii. 23.

"Suffer (*pascho*) for righteousness sake." 1 Pet. iii. 14.

Suffering wrongfully, suffering patiently, suffering silently. Suffering for righteousness sake. Was not this what Christ did on Calvary? Peter does not hesitate to use the word "passion" as applicable to the Lord's own children who "suffer" as He did, wrongfully; "doing well" and suffering for it. Even thus are the members of the Body brought into corporate life with their Risen Head. The "extension of the Passion" of Christ is absolutely necessary for the whole Body of Christ, if it is to actually share the Throne. "Joint-heirs . . . IF SO BE we suffer with Him." If we are not to be deceived into stretching out for what we do not actually possess, this understanding of the earth-aspect of the "Throne-life" is necessary.

In "Light for the Last Days," Dr. Grattan Guinness says, "At the end, apostacy will take the perverted form of this truth (millennial reigning with Christ), *assuming in the fallen life of Adam* what belongs only to partakers of the Divine nature . . ."

Let us take heed then, as we read of "Throne Life," and see our union with our Reigning Lord in His exaltation to the Throne, that we do not *assume in the fallen life of Adam* what only belongs to the Divine Nature—a Nature which is dependent for its outworking in the believer upon the deep baptism of the fallen life of nature into death—so deep that it is *continually* kept from mingling with the heavenly life which is being imparted to us from the Throne.

ABOUT 20 years ago, on a summer holiday, I came across a book by one of the name of Leadbeater, presumably the colleague of Mrs. Besant, the Theosophic leader. I felt that it was a dangerous book and did not begin to read it without prayer. It derided the idea of the existence of the Devil, representing him in the popular manner as a creature with horns and hoofs, but it described a Being exactly like Satan as depicted in the Bible. This Being was one of great might. He was in opposition to God, and was seeking an incarnation. When he had obtained it he would be satisfied and no longer opposed to God. There were hosts of spirits who, in league with him, were seeking to possess the bodies of men to work in them all manner of sin.

As I read this I saw that it was naught else but a description of the Power of Darkness, its activities, and its coming manifestation in the Man of Sin, but, of course, written from its own side and fraught with untruth. It spoke of two powers opposed to one another, and the question arose in my mind—What differentiated them? Why should not the Devil get the best of God? There was nothing in this teaching to show why he should not be able to. So profoundly disturbing was this question that I felt as if my reason was threatened. At last I got relief by seeing that the Devil was only a creature and not God unto whom "all power belongeth." I had suffered from the Satanic lie, "I am God." I did not finish the book! I had done with it, but it had revealed to me the fact that Theosophy was, indeed, "the deep things of Satan."

Ever since this experience I have been acutely alive to Theosophic teaching. It is the teaching of that System of Evil whose Head is Satan himself, and it unveils to us those principalities and powers, those world rulers of this darkness, those spiritual hosts of wickedness in the Heavenly Places which are described to us in the Scriptures.

A valuable little pamphlet was published in 1913, entitled "The Theosophy of Mrs. Besant," written by the Rev. E. W. Thompson and endorsed by the Madras Missionary Conference.

Mr. Thompson says: "A prominent feature of this Theosophy is its hierarchy of divine or angelic beings. God is little more than a metaphysical substance, a philosophical first cause, and the purpose of the Universe is committed to Mighty Spiritual Powers and Intelligences which direct all the processes of nature and stand behind all the movements of history." An almost formidable description of a manifestation of these powers is quoted by Mr. Thompson. It was at the presentation of certificates to members of the Order of the Star in the East by its Head—Krishnamurti—in December, 1911. "As the simple ceremony began," wrote Mrs. Besant in "The Theosophist," "suddenly, the whole atmosphere changed, and great vibrations thrilled through the hall . . ."; and in "The Link" she wrote: "A great coronet of brilliant shimmering blue appeared a foot or so above the young head, and from this descended, funnelwise, bright streams of blue light, till they touched the dark hair, entering and flooding the head; the Lord Maitreya was there embodying himself in his chosen. Within the coronet gleamed the crimson of the symbol of the Master Jesus, the 'Rosy Cross,' and high in air well-nigh from the roof, blazed down the dazzling, flashing star, which all Initiates know. Around, guarding the building

within, making as it were a living wall, hung the great Devas (Divine Beings), a quadrangle of coruscating light and colour, glorious encircling ranks of beauty and of joy. It is doubtful if others saw this; indeed, a leading theosophist who was present, stated that there was nothing extraordinary in the meeting, but this description is interesting as illustrating how deceptive elements of light and beauty are associated with Theosophy. And so a wisdom and knowledge. "The theosophic occultist ready to furnish a complete account of all beings from God Himself down to the least of His creatures. He will describe with equal ease the making of an atom or the creation of a Universe. He sees what dwells within the mystic soul of man, and can relate with exactness how his body, mind and soul are fashioned and wrought together." So says Mr. Thompson, and adds that the theosophist, by means of abnormal powers, can see into the past and read the characters of all men.

That men do possess wonderful powers is true but while they have their use they have, also, their abuse. Theosophy offers to man the development of occult powers and the gift of wisdom and knowledge, but it is at the expense of faith and obedience, and this can only result in deception and disaster. The theosophist, by the very terms of his Society, professes to seek truth above all else, but he will not believe the truth of God's Word, nor obey it. By his very name he declares that he would know Divine Wisdom, and yet he rejects the Wisdom of God in the Gospel. Like Eve he disbelieves God and disobeys Him in the very act of taking of that which is desirable to make him wise, and, like Eve, he loses what he thinks he will gain.

Theosophy also professes the highest moral ideals. The Universal Brotherhood of Humanity is its watchword; but to what purpose is such a Brotherhood without God? There can be no true righteousness and love, and all unite action will be either futile or evil. The children of the Devil are members of a common family as well as the children of God.

In its statement the Theosophical Society says that "I restore the world to the Science of the Spirit . . ." We do, indeed, need that Science if it is of the Spirit of God but it concludes the sentence by saying, "teaching man to know the Spirit as himself, and the mind and the body as his servants." But the Scriptures say: "the Lord is the Spirit." This reveals the true character of Theosophy. In it man sets himself up as God.

And what does Theosophy say about the Lord Jesus Christ? Its language is deceptive. In a pamphlet entitled, "He is coming," it is said, "Nearly two thousand years ago Christ came to teach the world, to show men how to find the way from the life that ends with death to the life everlasting . . ." and much more that is true but there is no reference to His sacrifice for sin, and He is spoken of only as a teacher and not as a Saviour. Furthermore, it is said that men "blinded by ignorance put His body to death." Behind that statement lies the doctrine that Jesus was only a man, that the Christ was not Jesus, but only used Him to obtain an incarnation, and that Jesus and not the Christ died. This is an old heresy of that Gnosticism of which Theosophy is a resuscitation. Furthermore, even the Christ is identified not with one the

Theosophists call King, but with one of the three mighty beings under him, a World Teacher, called Bodhisattva. Mrs. Besant says that at the head of all the ranks of superhuman beings stands a "Nameless One . . . for none can understand His Name or comprehend His Being." She calls him the "King of the World" and "the Supreme Authority in heaven and earth." She seems to treat him as God, and, while giving the Christ a lower place, uses of him the titles Christians give to God and Christ. One is driven to the conclusion that her "King of the World," like the "Invisible King" of Mr. Wells, is Satan himself. This misapplication of terms is a very subtle form of deceit and is much practised in Theosophy.

But what makes Theosophy of such peculiar interest to Christians is its assertion that Christ is coming shortly. We have seen that by Christ it does not mean Jesus, nor God, nor, even, its King of the World, but a reincarnation of a World Teacher, who, it claims, appeared in Sri Krishma and Jesus, and of whom it speaks as if he will be our Lord Jesus Christ. This "Christ" is to be incarnated in Krisnamurti, a young Hindoo. A short history of the Theosophic Society will throw light on this strange doctrine. It was founded in 1875 by Madam Blavatsky. On her death Colonel Alcott became president and for a time occultism went out of favour and the Society stood principally for the practice of universal brotherhood and the study of comparative religion. But on the death of the Colonel Mrs. Besant restored the Society to its original character. Mr. Leadbeater has been closely associated with her. In 1906 he saw fit to resign his membership of the Society under very grave charges made by some of its members and which rendered him liable to criminal prosecution, but he was given permission to re-enter the Society in 1908. A Secretary in the Society had two boys who attracted his attention. In one, Krishnamurti, he professed to discover marks of spiritual greatness. Under the title "Rents in the Veil of Time," he published a series of sketches of the lives of this boy in his supposed previous incarnations, going back to about B.C. 21000. Mrs. Besant obtained the guardianship of these boys. In 1910 Krishnamurti was initiated and a year later, a little book, "At the feet of the Master," was published with his name as author. It was claimed that he was inspired by a Mahatma said to have been once incarnated as Pythagoras. A Society called the Order of the Rising Sun, afterwards reconstituted as the Order of the Star in the East, was then formed in connection with this boy, only 15 years old.

In 1910 Mrs. Besant visited England and spoke of the coming of a great World Teacher in such terms that many thought she was referring to the second coming of Christ, and branches of the Order were formed even in Christian Churches, but, afterwards, and following on what occurred in the meeting already described, she declared that the body of Krishnamurti was that "chosen by the Hierarchy for the using of the Lord."

The movement in respect to Krishnamurti is rapidly developing. In the "Theosophist" for last November, there is an account of the Star Congress at Ommen, last August. From that magazine we learn that the "Liberal Catholic Church," of which Mr. Leadbeater is a Bishop, has been established on a solid foundation in Holland, for a house and grounds have been presented to Mrs. Besant for the "work of the Masters." The place has been chosen as the European Centre for the World Religion, the World Union and the Revival of the Mysteries, the two other

Centres being Adyar (India) and Sydney, N.S.W.

Mrs. Besant's messages since 1913 are given. They abound in misapplied Scriptural quotations. "Your Elder Brother draws near," she says. . . . Worship Him in all beings . . . Then shall your eyes one day behold the King in His Beauty, the highest manifestation of God on earth, and you shall grow into Man made perfect, Man Divine." That is the lie of the serpent—"Ye shall be as God." It is the travesty of the truth that the Church of Christ shall attain "unto a full-grown man, unto the measure of the fulness of the stature of Christ." Our eyes shall see the King in His beauty but it will be Jesus the Lord.

From the articles in this number of "The Theosophist" we learn from Mrs. Besant, who asserts that she is delivering a message from the "King," that "the Christ" is shortly to appear. He will choose 12 Apostles "as before," indeed, they are already chosen but only 7 can be named—they are Mrs. Besant herself, Charles Leadbeater, and five others, including an Indian girl, Rukmini Arundale, who is to largely take up Mrs. Besant's work in India.

We are further told that there is to be a *World Universal Church* including all Faiths, for they are all said to be the same. Furthermore there is to be founded a great Theosophical *World-University*, which is to be guided and controlled by superhuman beings. This University stands for a neglected element in the activities of the Power of Darkness, *an interference with education*, an effort to influence man's mind in what has been generally looked upon as neutral territory, the acquisition of knowledge. Does not this element account for much that we find in our schools and colleges to-day, where even the Natural Sciences, let alone Theology, are becoming dominated by Anti-Christian thought? *Satan is out to control the minds of men* as well as their bodies. This is what Mrs. Besant says of this Coming University—"The religious spirit will enter into every subject, into mathematics, into science, into logic, into philosophy, into geography, into history, into drawing, into art, into the physical exercises, into everything of the curriculum." This "religious spirit" is that of the Anti-Christ.

There is a *World Plan*, the work of the "King." The League of Nations is given as an instance of what forms a part of it. We can thank the true God that He, also, has His Plan and works everything according to the counsel of His Will.

The latest news comes from the Headquarters of Theosophy at Adyar, Madras. In January, 2,000 delegates from all over the World gathered there for a Conference. A secular paper recently gave up its front page to portraits of Mrs. Besant, Krishnamurti and other leaders of the Movement. They are awaiting the Coming of a New Messiah.

Such is Theosophy and such is its expectation. Christians can only see in it the dreadful menace of the Man of Sin, and "the deep things of Satan." It prepares them for the fulfilment of all the dread prophecies of the Tribulation.

But it also demands of them great vigilance lest by any means they should be led astray. Theosophy is allied to Spiritualism and Christian Science and these, together, are weaving their deadly nets to catch the unwary soul.

Its propaganda is most insidious. The "Evil Day" is upon us. We do, indeed, need to put on the whole armour of God, that we may be able to stand against the wiles of the Devil.

C. Ernest Procter.

Cannot They Be Set Free?

*An appeal to the spiritual people of God.**

IT is said that a biologist does not quarrel with the existence of a type of life; his great concern is to place it in its right order in creation. There are unassailable facts proving the existence of demon possession among the most earnest and devoted children of God to-day, which the spiritual teachers of the Church must face and find a place for in their experimental theology.

The leaders among God's people must go to the Scriptures, not to ask whether there is a "case" mentioned therein of a believer becoming possessed by evil spirits, but with the FACTS of life before them, to examine the sacred record for PRINCIPLES, showing why these things should be.

The wreckage and side-tracking of many of the brightest and most fully surrendered children of God, cannot be turned aside with the words "cranks," "fanatics," "delusion," "error," and such like. These expressions might have dismissed the subject in earlier years, when the number of deceived ones was comparatively small, and they passed out of sight and memory of the ones with whom some had once worked in loving co-service.

But things are different to-day. The number of the best and brightest believers who are deceived by the subtle spirits of Satan is far too large for the leaders of God's people to ignore them. The Church of God cannot afford their loss. Indeed, THE CHURCH CANNOT ADVANCE WITHOUT THEM. They are so many that they must be a weight on the Church herself, since it is true of the Body of Christ that if "one member suffers, all the members suffer . . ."

The "Body," alas, is suffering *while the leaders are learning* and in some measure questioning what to do. But whilst debating, the deceiving spirits pursue their wicked schemes, with practically no resistance from the Church of God as a whole.

IS THERE NO EXPLANATION OF THESE THINGS BEYOND THE NATURAL ONE? Is there no deeper knowledge of the causes of things which will liberate these servants of God, and bring them back to joyous service?

There are also an innumerable number of believers who have become victims of deceiving spirits since they sought a "Baptism of the Spirit." They were introduced to a spiritual realm of which they had no knowledge, with no landmarks, so to speak, to guide them, and the outcome has been either complete nervous and physical wreckage or deception and possession by lying spirits leading them on into wild or unscriptural practices. These side-tracked ones are sometimes warned against by the very ones who led them into the supernatural world in which they have lost their way.

BUT CANNOT THEY BE SET FREE?

Must spiritual believers pass by these deceived ones on the other side, as the world passes by the prodigal?

IS THERE NO INTELLIGENT KNOWLEDGE TO BE GIVEN THESE SOULS WHICH WILL OPEN THEIR EYES AND BRING THEM BACK TO SOBERNESS?

Is the only way to deal with deceived ones, *severance and warning*. Many have been led to to *open themselves to the supernatural realm without guidance and teaching of what they will meet in that realm?* Is there no *knowledge* to be given to believers which will save them from these snares?

* From "*The Work of Delivering Souls*," now out of print. It is hoped to re-publish shortly.

Are there no principles in God's word capable of being applied for their protection? For if *basic principles* were clear to leaders these souls could be saved at the beginning of their deception.

The "overflowing scourge"* of the spirits of evil has broken in upon God's spiritual people through their IGNORANCE OF THE DISTINCTION BETWEEN THE PRIMARY LAW UPON WHICH GOD WORKS, and of the supernatural powers of evil.

Briefly it may be put thus :

PASSIVITY VERSUS CO-OPERATION.

1. GOD REQUIRES THE FULLEST POSSIBLE USE BY THE BELIEVER OF EVERY FACULTY FOR THE HOLY SPIRIT TO ENERGISE.

2. EVIL SPIRITS REQUIRE THE PARTIAL OR COMPLETE CESSATION OF THE USE OF THE FACULTIES FOR THEIR WORKING

In the first case the Holy Spirit fills the spirit of the man and from within his spirit quickens, liberates, ennobles enlarges and renews—energising the whole being, as one redeemed from the hand of the enemy—a *free man* and not a slave.

In the second case the evil spirits lay hold of the passive faculties, and get such control that if their encroachment is not detected the man will lose his personality and volition and become a tool of evil supernatural powers, with the faculties dwarfed, cramped, crushed, shrunken, imprisoned and eventually degenerated and mummified—a *slave* and not a free man.

We have been asked the question: "Why after year and more, of Convention teaching among English-speaking people, on both sides of the Atlantic, has the Satanic age of light been able to sweep such large numbers of these believers into his net?"

Is it not because the way has been unwittingly prepared for him by a lack of teaching as to the fundamental laws of the spiritual realm, which really shows a wide gulf between the workings of God and Satan? In fact, the very *passivity* understood by the spiritist as necessary for the working of the spirits of evil, has been taught in a refined degree to Christian believers, or else not sufficiently guarded against by instruction, so that in true "surrender" to God the will and personality might not be lulled into powerlessness, in the thought that God was to do everything *for* them, or *instead* of them.

We might fill our pages with specific examples of the way that the spirits of evil have penetrated the lives of believers who have sat in our Convention meetings, longing for light upon their powerless condition, not to speak of those in bondage of mind and body in ways beyond the power of physicians, or the usual Convention truths, to help them.

Here is one example. The superintendent of a Sunday School writes:—

* It is striking that the word in Isaiah xxviii. 15, 18, describing extraordinary calamity in the "latter days," is the same Hebrew word as used by Satan in his reply to God, saying that he goes "to and fro" in the earth. The word means "to whip, to lash, to run about excitedly to spread like waters, to lash the sea with oars." All true of the powers of darkness as an "overflowing scourge" in the last days. (From Mrs McHardie.)

"It seems impossible to concentrate my thoughts . . . it is such a real hindrance to spiritual growth, that I cannot doubt that it is the work of evil spirits Years ago a friend told me that as one of the privileges of the higher Christian life she never tried to 'think' as she went about, but let God 'impress' her. It sounded so restful that I determined to follow her example . . . In prayer not trying to think what to say, but waiting for God to give the words. The same in Bible Reading, not trying to exercise my mind at all. The result was . . . I simply DREAMED AWAY THE TIME which should have been spent in definite prayer, or in receiving fresh light from God's word Now it seems impossible to shake it off"

There are multitudes of the children of God who have unknowingly done these things, *i.e.*, ceased active use of *will and mind*, so that they have become open to the forces of the enemy holding the disused faculties, with the result of loss of will-action, and thoughts beyond control, instead of an increasingly clarified mind renewed by the truth of God.

The LAW OF PASSIVITY, openly recognised as the primary condition for "spirits" to work, is to be seen in spiritism, in the automatic writing of mediums, in seances for waiting for the "spirits" to manifest. In fact, the word PASSIVE, and the way of becoming so, is to be detected without exception in every statement connected with the Satanic scourge of spiritism sweeping over the world to-day.

That LAW OF PASSIVITY remains the same when fulfilled in any degree in the meetings of Christians, whether gathered in Conventions, prayer meetings, or meetings of "silent waiting" for the Holy Spirit to "move." If the "meeting" as a whole succeeds in becoming unitedly "passive," the very same manifestations as produced in spiritist seances take place, garbed in Christian guise. If the believer, individually, succeeds in becoming passive, in *any degree*, the door is opened for lying spirits to enter and manifest their workings. If the degree is sufficient to make the believer mediumistic—a "medium" he will be; as surely a medium in a qualified degree, as the spiritist medium who deliberately fulfils the conditions which the believer has innocently fallen into.

Why? Because there are LAWS in the spiritual realm working as inexorably as the LAWS governing the natural realm. God who made these laws is a God of law. He does not break them, nor does He save from the consequences of their being broken, ignorantly or otherwise.

The LAW OF PASSIVITY fulfilled brings the evil powers into action, whether the man be a spiritist or a Christian.

Therefore, this logical deduction faces God's people :

ANY SUPERNATURAL POWER AT WORK—EITHER IN SPIRITIST SEANCES, OR IN WAITING MEETINGS, COLLECTIVELY OR INDIVIDUALLY—WHICH REQUIRES PASSIVITY AS ITS BASIS, IS SATANIC IN ITS ORIGIN, WHATEVER FORM THE MANIFESTATIONS MAY TAKE.

And this logical deduction also :

Since the breaking of the law of passivity by a spiritist medium at once destroys the power of the spirits in possession to act, so the Christian who has unknowingly fulfilled the law of passivity and given place to lying spirits, may obtain freedom from their power as he, in detail, discovers the various ways in which he became passive, and, revoking his consent to passivity, takes back his faculties into active use.

The question may be asked, "Is it not sufficient to recognise that

OUR LORD JESUS CHRIST IS VICTOR.

over all the powers of hell, and to ask Him for deliverance? To this we reply—

Yes. The Lord Jesus Christ conquered Satan and his hosts on Calvary's Cross, and it is on the ground of that victory over sin and Satan, by His atoning death and glorious Resurrection and Ascension, that every redeemed believer has a right not only to victory over sin, but to an experimental translation "out of the power of darkness" (Col. i. 13).

But if the believer has ignorantly and *volitionally ceased to use his own will, or his mind*, or any part of his being, and given access to the powers of darkness to lay hold of the disused faculty, the Lord Jesus Christ would say to him, as He did to the man with the withered arm: "STRETCH FORTH THY HAND."

The Lord as *Healer* will heal disease. The Lord as *Deliverer* can deliver from the power of sin, and the grip of Satan, but in each aspect of the practical laying hold of His Calvary victory, the seeker MUST FULFIL BY FAITH THE CONDITIONS OF CO-WORKING WITH GOD.

A PASSIVE MIND must be put into action.
A PASSIVE WILL must be actively put on God's side.
A PASSIVE MEMORY must actively be used.

"JESUS IS VICTOR"—Blessed be God! Therefore the supernatural powers of evil *must let go* their captives, but the man himself must, by his will, revoke the *consent* he gave them to enter, take back the "ground" they hold, as a result of his having fulfilled the law of passivity, and present himself "a living sacrifice," determined to use every faculty, function and power of his redeemed personality for the service and glory of God.

Some Vital Questions.

NOTE.—A Worker writes: "Is it possible to have an occasional Leaflet issued between the quarterly *Overcomers*, giving, not so much spiritual exposition, as dealing with the deliverance of souls and problems and difficulties of Christian work."

The occasional leaflet is not practicable at present, but to meet the need we give the following list of Questions and Replies from the Booklet "*The Work of Delivering Souls*" (now out of print).—ED.

I. WHAT IS THE DIFFERENCE BETWEEN THE "CASTING OUT" OF DEMONS, WHICH GIVES INSTANTANEOUS DELIVERANCE, AND THE "CASTING OUT" WHICH IS PROGRESSIVE IN RESULT?

The first may be evil spirit possession through *sin*, and the second possession through *deception*. Practically, there is no difference, except in specific cases. In either case the *ground* which admitted the spirit cannot be cast out. If it is *sin* the victim must put away the sin. If it is *deception* the lie or lies admitted under the guise of truth, and giving ground to deceiving spirits, must be removed by the truth.

II. WHAT IS THE DIFFERENCE BETWEEN THE CASES OF DEMON POSSESSION IN THE GOSPELS AND THE CASES TO-DAY?

In some instances there is no difference, *e.g.*, the cases recorded by Pastor Hsi* appear identical to those in the Gospels, and the spirits go out of their victims in the same way as in the Gospel story. The other instances of to-day are those where evil spirits have obtained an *entrance through deception*.

III. ARE ANY TRUE CHRISTIANS OF TO-DAY MANIFESTING THE SAME MARKS OF DEMON POSSESSION AS THOSE IN THE GOSPELS?

Yes, in the main characteristic of convulsions, dual personality, dual

*Published by China Inland Mission, London, Price 6d.

voices, dual speech, etc. And these among believers who have been "baptized with the Spirit." Many in asylums are undoubtedly suffering from demon possession, when their minds are not actually impaired.

IV. WHY CAN EVIL SPIRITS GAIN ACCESS TO AND POSSESS A TRUE CHILD OF GOD?

(1) Where there is *sin* an evil spirit can enter and hold a man on the ground of that specific sin, if it is not confessed to God and put away. The fact that a man is regenerated in *spirit* does not absolve him from the consequences of sin if he yields to it.

(2) Where there is *deception*, an evil spirit can enter and hold a man on the ground of that deception, until it is removed. The fact that a man is regenerated in *spirit*, and even "baptized with the Spirit," does not exempt him from the consequences of that deception. For example:

(a) If a supernatural voice bids a believer, determined to "obey God," slay his brother,† and the believer thinks that voice to be the voice of God and obeys it, he is not exempt from the consequences of that deception.

(b) If a believer opens his physical frame to "supernatural" writhings and agonies, believing them to be *divine* "travail for souls," the fact that he is regenerated in *spirit* will not exempt him from the consequences of a breakdown of his physical frame.

(c) If a believer opens his physical frame to evil spirit power, *believing it to be from God*, the fact that he is "trusting God to keep him" will not exempt him from the admittance of evil spirits into his body, any more than "trusting God to keep him" will protect him from the consequences of touching a galvanic battery.

V. WHY ARE THE CHILDREN OF GOD SO OPEN TO DECEPTION THAT THEY IGNORANTLY ACCEPT THE TEACHINGS OF DEMONS.

Primarily because

(1) The gospel of Christ, as taught by Paul the Apostle, is rarely preached in its fulness and still more rarely accepted and lived.

(2) The state of the true Church of Christ is so low that there are few "fathers" able to nurse the babes in Christ into full growth.

(3) The majority of Christians are not grounded in the Scriptural teaching concerning the

(a) Fact of the Fall—which demands the recognition of the

(b) Fact of the old man crucified (experienced), and the blessed

(c) Fact of the new creation in Christ.

Where only the gospel of the Cross is preached, in forgiveness of sins and regeneration, the old Adam life is left untouched, and the *natural mind* is filled with theoretical views of the Christian life.

VI. WHY ARE BELIEVERS WHO KNOW THE GROUNDWORK OF THE GOSPEL AS TAUGHT BY PAUL, AND SEEK A "BAPTISM OF THE SPIRIT," OPEN TO DECEPTION AND POSSESSION BY EVIL SPIRITS?

(a) Primarily because of the lack of teachers able to instruct on the fundamental principles and laws of the spiritual life. Seekers are full of theoretical conceptions of the *results* of the "Fulness of the Spirit," and ignorant of the possibility of deceiving spirits counterfeiting the workings of God.

(b) Because of ignorance they fulfil the law of passivity upon which evil spirits work, and do not fulfil the law upon which the Spirit of God works, *i.e.*, the law of an open, pliable spirit and mind co-working with Him.

(c) Because the Church as a whole has sunk so low in *spiritual* knowledge and power, that there are few with experience able to discern spirits, and *prove* the spirits in the assemblies of God's people, where supernatural power is manifested.

The Apostle John in his Epistle taught the believers (1) that they were to *prove* the spirits speaking through men. The logical reasoning is (2) that the early Christians *knew* there were "teaching spirits" able to enter man with the purpose of misleading believers. (3) The Apostle did not say "cast them out," but *prove* them, *i.e.*, *test* them, and ergo, if the men they were in acknowledged their origin, they must have been set free from their deception.

Deduction: Teaching, deceiving spirits, gaining admittance to a man, are dealt with by testing, and the admittance of *truth* destroying deception as the ground for their possession.

† Such a case is on record.

VII. HOW DO BELIEVERS FULFIL THE LAW OF PASSIVITY, AND THUS IGNORANTLY SUPPLY CONDITIONS FOR EVIL SPIRITS TO GAIN ADMITTANCE. IN VARIOUS WAYS, *e.g.*,

(1) MISCONCEPTION OF VARIOUS ASPECTS OF TRUTH, such as (a) *surrender to God*, thinking it means becoming "passive" instruments for Him to use, rather than *active* instruments relying on Him for power and co-working with His Spirit to do His will.

(b) *Death with Christ*: Thinking this to mean the "death of self," not they themselves dead to *sin*; "death with Christ" meaning unconsciousness to sin, effacement of personality, elimination of all human desires, tastes, wishes; in brief, a *state* of death almost analagous to that of a corpse, instead of "death with Christ" to the "old Adam" element in all these characteristics of the personality.

(c) *Ceasing to live after the soul*, or natural man: Thinking this to mean the suppression of all their soul-faculties, *i.e.*, mind, emotions, speech, natural talents, etc., because their use would be "soulish energy;" instead of putting the will on God's side to refuse the intrusion of the soulish element energising these faculties, and to choose that they shall be energised from the spirit in co-working with the Holy Spirit. Instead of *refusing* the animal-soul-life in the *faculty*, they ceased to use the faculty altogether, and thus brought it into passivity, or a machine-like condition, upon which evil spirits work.

(d) *God's will in everything*. Thinking that they must drop the use of their own will, choice and decision, for God to will, choose, and decide for them in some supernatural way; instead of asking God to energise the will that it may become strong to choose, to will, and to do His will.

2. *Misconceptions of conditions for the working of the Holy Spirit* in seeking His power, such as in *waiting* on God for the Holy Spirit to descend, by cultivating passivity until some soft influence fills the place, and every person is soothed and quieted. The soothing of the natural man, and the sweet feelings induced by a quiet meeting, leaves the *old life untouched*, and the people unchanged in the way of sacrifice and service.

VIII. WHY IS IT NECESSARY TO REMOVE THE GROUND WHICH GAVE PLACE TO POSSESSION THROUGH DECEPTION?

"Teaching" spirits gain admittance through the believer accepting their "doctrines," or "teachings" as being truth from God. Just as the specific sin must be discovered and given up, for deliverance from the spirit in possession in one case, the "doctrine," or "teaching"—which is an evil spirit's lie—must be discovered and removed by the pure truth of God. Clinging to the "sin," keeps the spirit in possession, and holding fast to the "lie" by which the spirit gained entrance, also keeps him in possession.

IX. WHY IS THE WORD "LIE" USED SO FREQUENTLY IN THE STATEMENT OF THESE TRUTHS?

Because a "lie" is the opposite to "truth," and a wrong thought, or misconception is a LIE if it is not the truth. The kingdom of darkness is built up on lies. The kingdom of God is built up on truth, not only truth as stated in the Scriptures, but *truth* concerning everything.

X. SHOULD THOSE WHO KNOW THEMSELVES TO BE DECEIVED AND POSSESSED BY EVIL SPIRITS SEEK TO DELIVER OTHERS?

Yes, because a deception in the *mind*, and a hold of evil spirits in the *body*, can exist alongside of a spirit indwelt by the Holy Spirit. If the believer walks in co-operation with the Spirit, unconscious of the deception, of the enemy it may be *hidden and kept from active manifestation* because of the domination of the Spirit life.

It is when such a believer seeks and gets light upon some unaccountable things in his life, which at last become exposed as Satanic in origin, that the fact of deception and possession—in varied degrees—dawns upon him.

It is then that he begins to resist it in himself, and becomes capable of recognising it, and helping others.

Fighting for the deliverance of others will help the captive to get free himself, and prevent despair, confusion, bewilderment, hopelessness etc. As he himself is freed he will become an instrument in God's hand to free others.

"Prove all things; hold fast that which is good." 1 *Thes. v. 21.*

On the Watch Tower for Prayer.

"Be watchful with all perseverance in prayer"—Eph. vi, 18 (C.H.)

THE Bible is the great Prayer Book of the Church—the great Text Book for all students, elementary or advanced, who desire to know what God the Holy Ghost wishes His partners on earth to know and experience, in the great and glorious task of carrying out God's Eternal Will and Plan. In prayer we are given the tremendous privilege of working with God: we can do things if we pray; we can leave things undone if we do not pray. To pray means to "offer a road" to our Lord whereby He may draw nigh to nations or to individuals. It does mean "preparing the way of the Lord."

So the New Testament gives us some quite simple and definite rules, which may be deduced from the prepositions that are used in the Greek in connection with the words therein employed.

I. PRAYER *towards* (PROS). "We should be careful never to pray out *toward* any person, but upward in a prayer directed to God. Every prayer should be directed Godward." Our prayer is unto God—our faces are ever turned toward Him, and we refuse to look anywhere else.

II. PRAYER *against* (PROS). Not only do we pray towards God, but we pray against His enemy and all his hellish plans. (cf. Psalm 141, 5 margin. "Still is my prayer against their wickedness.")

In Dan. ii. 18 we read how Daniel and his friends prayed against the resolve of the King to murder God's servants, and the wise men as well, and frustrated those plans by their prayer-action.

In Matt. 24 : 20 we have our Lord's own authority for praying *against* things happening in the future which would be contrary to the interests of God's Kingdom. The disciples were bidden pray that their flight from Jerusalem might not have to be on a Sabbath day or in winter. Thus many years before the Fall of Jerusalem they took their stand on behalf of the Infant Church against all the wiles of the devil, and effectively checkmated those plans by their anticipatory prayer.

III. PRAYER *around* (PERI). The adverb, *peri*, denotes that around which an act or state revolves. "Praying always around you," Col. 1 : 3. The disciples besought Jesus *about* her (Luke iv. 38); they put their prayers around her bed, and brought it all to Jesus.

Our Lord Himself did so (John 17 : 9). "I pray *around* them." I pray around those that shall believe on Me. I surround them with my prayer so that whatever direction the winds of trial or temptation may blow from, N., S., E., W., they may be "compassed" about with prayers and songs of deliverance.

And not only may we *pray* around people, we must also *praise* around them too. See 1 Thess. i. 2. "We give thanks to God always *around* you." In the life of "Praying Hyde" we are told how blessing came to an Indian pastor, for whom Hyde was much concerned, when he commenced to "praise" around him as well as pray—for he found that a vein of fault-finding was creeping into his prayer and robbing it of any power.

IV. PRAYER *over* (HUPER). An adverb meaning "for one's advantage or benefit." One who does a thing *for* another is conceived of as standing or bending "over" the one whom he would shield or defend. This preposition seems to be used in cases where prayer is difficult and attended by conflict.

Strive together with me in your prayers "over" me to God (Rom. 15 : 30).

Pray "over" one another (James v. 16).

"Pray *over* them that persecute you" (Matt. v. 44). The devil has got them down in the mud and mire of his will, and you, a child of God, are not to kick a man when he is down, but to stand "over" him in prayer and help him to get up and throw off the yoke and bondage of Satan, and all the more so when it is a child of God that you are bidden to protect in prayer. If Paul needed it, how much more do you and I!

V. PRAYER *through* (DIA). Used only once in the N.T. and then in Acts x. 17. It is rendered "having made enquiry" (R.V.). The men sent by Cornelius went from street to street asking where Simon's house was, until they found it. They didn't stop and turn back because they drew a blank at the first, but they "prayed through" and they got what they were after.

When Christian got to the Wicket Gate, we read "He knocked more than once or twice." In fact he went on knocking until Goodwill appeared. So in prayer it is not want of faith that goes on knocking (as though by so doing we doubted God having heard our first knock!) but it is in accord with our Lord's own command—Go on asking—Go on knocking—for as you ask and as you knock—you are doing far more than you realise. You are *loosing* things on earth and lo! they are being loosed in Heaven: you are *binding* things on earth, and lo! they are being bound in Heaven.

Prayer *towards* God, prayer *against* all the plans and wiles of the devil, prayer *around* the sick, the dying, the souls in need, prayer *over* the warriors who are upholding the banner of the Cross, prayer *over* those who are its enemies! And withal *Prayer that gets through*—that changes things—and that links Heaven and Earth in a chain that cannot be broken. Lord teach us to pray such prayers! *Douglas Wood.*

An S.O.S. for Swanwick

Pray that the Industrial cloud hanging over the country as we go to Press, may be entirely dispersed in righteous dealing on both sides in the dispute.

Pray that "opened heavens" may be given at both Conferences (April 26 to May 1, and May 1-5), and all present so melted by the Presence of God that there will be a definite advance in the bringing of the members of Christ into real oneness—thus hastening the Lord's Return.

Pray for all who are entrusted with the Lord's Message according to Ephes. vi. 19, 20.

Special Requests.

A Reader of *The Overcomer* is sending out to 100 Clergy and Ministers, by post, a copy of "The Tragic Omission," and the leaflet "In Christ a New Creation." She earnestly asks for Prayer.

Another Reader is bearing the cost of sending a copy of *The Overcomer* to every Mission Station of the "C.M.S.," the "C.E.Z.M.S.," the "S.P.G." and the "B.C.M.S.," as well as to centres in France, Belgium, Italy and other European lands. The staff at 4, Eccleston Place are now grappling with the work of this large "advance." Will our Readers pray that not one copy may fail to be a message from God to all who receive it.

Forgiven! ~~Forgotten!~~

A necessity for effective prayer.

You've trespassed against me, you said,
And you cannot lift up your head?

I forgive you, my brother,

For ever and ever—

Forgiven, forgotten! It's dead! *Evan Roberts.*

Shall we not pray for these?

"Will you invite ex-spiritists and ex-mediums to write to you of their troubles and persecutions? While we sit in those precious meetings at Eccleston Hall, talking about our Lord and Master, there are many hundreds seeking in the dark for deliverance. They are ashamed to tell of their persecutions and most terrible onslaughts of the Evil One through evil spirits. They have no one to help them. I know, for I have been one! For six long years I fought this terrible thing. I sought help from clergy in India and in England, but there was no hope because of the appalling ignorance of the clergy of this thing, modern Spiritism. One said to me, 'take the sacrament'; another, 'Don't be a crank'; another, 'It is only imagination.' Another said, 'I have tried two mediums myself, but—nothing doing!'

In the meantime I was followed by voices, visions, touches, and several times I have been thrown down. Then I went to the Salvation Army penitent form. There, although they knew the Way, even Jesus, they had no idea of what I meant when I talked of 'evil spirits,' knowing only those sold in bottles!

I am still troubled, but of course I know that there is only one way out of this terrible thing. Will you help poor souls like you helped me? One poor woman said to me, 'An evil spirit impersonated a dead loved one when I took up Spiritism. When I found this out I gave it up. This thing would not leave me for ten long years. I suffered more than I can tell. I went to one Clergyman after another to ask help! They either did not understand or were indifferent.'

An ex-Medium.

The Characteristics of Divine Union.*

Conformed to the image of His Son. . . " Rom. viii., 29.

JUST in proportion as we approach to quietness of spirit, we approach in similitude to God. The man who moves unshaken in the sphere and path which God has marked out for him, unrelaxed by joy, undepressed by sorrow, unallured by temptation, unterrified by adversities, this man bears always the calm of his Elder Brother, and is truly God-like.

1. The soul in union rests from reasonings.

It is difficult for a soul, so far as it is in alienation from God, to suppress reasonings. It reasons because it has lost the God of reason. When God is displaced from His centre, the relations of truth as the subject of our perceptions are entirely unsettled.

The truly renewed soul has rest from the vicious and perplexing reasonings of nature. The true wisdom is to wish to know all that God would have us know; to employ our perception and reasoning faculty under a Divine guidance; and to seek nothing beyond that limit.

Thou who seekest the truth! Having exercised thy reason till thou findest there is no peace in it, rest in the God of reason. What thou knowest not, God knows. Blindfolded, walk on with God's hand to guide thee. He will work out problems for the humility of faith, which He hides from unsanctified deduction.

2. The soul in union rests from all desires that do not harmonize with the will of God.

There are two classes of desires—those that spring from an unsanctified nature, and those which are from God. Agitation and sorrow attend the one, and true peace the other. In God is the fulfilment of our desires. In God, therefore, there is rest.

3. The soul in union rests from the reproofs of conscience.

Souls in partial union, going through the transition stages, have constant conflict in themselves. They see the right, but continue in some degree to follow the wrong. They are constantly the subject, more or less, of inward admonition. But conscience has its smiles as well as its frowns! The renovated soul rests from the condemnation of conscience.

The constraints of conscience precede action. The reproofs of conscience follow action. The soul in union does right without constraint. It has freely given itself to God to be moved by Him, and He moves it by making it a partaker of the Divine nature. Such a one may be said to act by nature, and not by constraint; by a life *moving it at the centre*, and not by compulsive instigation, which has no higher office than to guard and compel the centre. It is unnecessary to drive a soul that goes without driving.

4. The soul in union rests from all disquieting fears.

It is delivered from fear of want; fear of suffering; fear of man and guilty fear of God. The fear which is based upon guilt is very different to that fear which is synonymous with reverence.

5. The soul in union rests from conflict with Providence.

The soul united to God is necessarily united with Him in all movements and arrangements which He makes. He rests from the perplexities of making his choice, by accepting the choice his Father makes for him in all circumstances. God's choice is only another name for His Providence.

Moreover God's Providence is internal as well as external. He is the Inspirer of the feelings of the heart, as well as the Director of outward events. The renewed soul therefore rests from all anxiety as to the particular form of his inward experience; he rests from vain and wandering imaginations, and from recurring to other scenes and situations in unholy discontent. He rests from feelings of envy which suppose the existence of superiority in others, in position or ought else. He rests from easily offended feelings; if injured by another, he knows his Father (without originating the unholy impulse) has seen fit for some wise reason, to direct its application against himself. He receives the blow with a quiet spirit, while he has sorrow for him who inflicts it.

6. The soul in union rests from labour.

The term labour implies effort. There is life and activity in heaven, but not labour, which involves pain and effort. The soul renovated does not cease to be active, he finds and knows no idle moments; but the work which he does ceases to possess the ordinary attributes of labour, because (a) *There is a Divine power working in him.* (b) *His activity is inspired by love.*

The labour of the partially sanctified man, who stirs himself to action by reasonings, reflections, and the forced efforts of the will, is the recreation and happiness of the soul in union. The latter works without

* Extracted and summarized from "Divine Union in the higher forms of religious experience." by T. C. Upham, D.D. From "Life out of Death," just re-published. (see Book List).

knowing that he works. Love converts what would otherwise be work into the spontaneous activity of the life within him. In doing what he loves to do, he labours just as much as the birds do when they fly and sing.

In saying therefore that the renewed soul rests from labour, we do not mean that he rests from action, but the action is so easy, so harmonious with the desires of the soul, so in accord with the arrangements of Providence, that there is no pain or distaste in labour. The Divine life acts by innate dispositions, it merely wants opportunities of action, and no instigation to action.

7. To the soul in union are expressions applied which seem to be directly opposite to each other in their import.

(a) "*He is dead, and is alive again.*" That is to say dead to private aims, interests, selfish passion, prejudices, and pleasures; worldly reputation and honour. He is alive to God, and His interests; to the honour which comes from God, and from God only.

(b) "*He is without action, and yet always acting.*" That is to say he is always in harmony with Providence; moving as he is moved upon retreating, going forward, or standing still, just as the voice of God in the soul directs. Action is as essential to him as life; but it is action in God, and for God.

(c) "*He is always suffering, and yet always happy.*" The opposition between the peace of his own soul and things around him causes affliction but in the inward recesses of the soul, faith stands unshaken; faith which proclaims a present God,—therefore he is always happy.

(d) "*He is ignorant, and feels himself to be so, and yet is full of Divine wisdom.*" He can say sincerely, "I know nothing," because human knowledge compared with the Divine is always ignorance, but if he has no knowledge from himself he still has God for his teacher.

(e) "*He is poor and yet he has all riches.*" Poor because he has nothing he can call his own. That which the world calls *his*, he calls *God's*! He is a poor son with a rich Father.

(f) "*He is weak, and yet he has all power.*" He has renounced his own strength, he has no power in himself, yet he has all power in God.

8. The soul in union has peace, because action is natural.

A natural life is that life which develops itself in accordance with the principles of its own nature, and which, in doing so, is true and harmonious to itself. The Divine life established in the soul works in the same "natural" way as the life of nature.

The soul in union easily adapts itself to the demands of the moment in the Providence of God. While the inward fountain of love is always the same, and always full, the streams which flow from it, are repelled by opposition, or attracted by sympathy.

The soul is one in union with the Divine nature, but diversified in manifestation. Under the impulses of the life from God he becomes all things to all men, without losing the identity of his character as a child of God. He can sit at meat with sinners, or receive the hospitality of the Pharisees, and in both cases unite the propriety of love with the faithfulness of duty. In his simplicity he is the companion of children and in his wisdom the counsellor of age.

All this seems to imply contradiction and to require effort, but its ease and promptness is the working of a Divine life within. The want of understanding this has sometimes perplexed those who have been led by the Holy Spirit, into the higher forms of experience. The suggestion arises in their minds, because the perception of their own working is lost in the fact of God's working, that perhaps nothing is done at all. They doubt because all is so easy and natural. Yet the life of God operates much in the same way as the instinct in the lower animals. They move as they are moved, by an instinctive power within them.

Quietness of spirit in this degree is the sign of truth, or rectitude of spirit, and of a right course of action. On the other hand, a spirit disturbed, in a state of agitation, is the sign of a wrong done, or of a wrong proposed to be done. Accordingly, in any proposed course of action, if it cannot be entered upon in entire quietness of spirit, with a soul entirely calm, then the probability is that the course is wrong, or at least doubtful, and is safely delayed until there is further light.

The man who rests in God, by being brought into harmony with the Divine nature, cannot be restricted by the limitation of name or country. He has a spirit which belongs to the world. A Divine peace is written upon his heart, his countenance, his actions, his whole life. He sees the commotions of the world, but they do not move him, nor alter the fixedness of his purpose, and the calm of his spirit. He is not indifferent to the strife; but he knows the God that has power to control it, and sees the calm beyond.

"The earnest expectation of the creation waiteth for the revealing of the sons of God." Rom. viii. 19.

From Our Readers (continued).

What is Self?

"THE poor soul, having lost all it once possessed, must now lose itself." "Avoidance of self-reflection." "The thinking of self should be shunned above all else; it is the one thing that leads the soul back into itself, and this is always possible, whatever degree it may have reached."

These days in the quiet alone have been days of His ordering. Days spent with Him reading the Word, and this morning "Life out of Death."

This morning in prayer this question was forced upon me. What is Self?

But to go back. On Jan. 2nd one who knows God, spoke to me very severely. At the time I thought she was cruel. As I write this now I call her a kind and faithful friend. From the conversation one sentence has been with me, and I have not been able to get away from it. I have not understood it until to-day. Even though it has not been often consciously in my mind I know that some way the Holy Spirit has been using it. This was the sentence: "Stop talking about yourself, drop yourself, don't think about yourself. Don't talk to me again about yourself."

In my reading I came to one paragraph which I read hastily. I did not like it, and would not allow myself to really read it, and to get the full meaning. I was pushing it away from me. It could not be correct—one must discern. Such were my proud thoughts. Now I see the devices of Satan to hinder me from going on with God.

Last night, reading "Job," I came across this, and the Holy Spirit caused me to think seriously about it. "The turning point of Job's pathway of trial came when he entirely ceased from himself." "Dost thou not see in the object-lesson before thee that thy captivity shall be turned when thou dost turn from thyself, and leave thyself in the hand of God," etc., etc.

Yes, this was what I longed for. Yes, I did believe Romans 6. absolutely. I did believe Galatians 2:20, and "Ye are dead, and your life is hid with Christ in God."

Still it seemed as if lately my thoughts were revolving around and around myself, this and that. Yes, I did know experimentally the union of my spirit "with Christ in God." I could not go back upon it, even the day and the hour. Yet here I was turning around and around myself. What did it mean? Now back to the question which was forced upon me during prayer. *What is Self?*

All the out-workings of the self-life, as the Holy Spirit has revealed, I have gladly consented that the death of my Lord be applied to, and I have had victory through His death over these outworkings. Yes, all that He has showed has been gladly reckoned dead, and His death applied by the Holy Spirit.

This morning it seems as if the Holy Spirit had touched the hidden deep-rooted thing, that from which all actions of the self life spring (truly I am humiliated to write it, how Satan has blinded my mind like this I cannot conceive), Self—self itself! SELF-REFLECTION.

In my prayer I was repeating that verse "I put off the old man with his deeds," etc., and then added from me. I fairly jumped as those last two words came, from me. Put off from me. But what is "me," was the question. It is self. Put off the out-workings, yes, gladly, but where does the "me" come in?

I could get no further. I got up from my knees astounded. Was Romans 6 only a mental comprehension, was it not reality?

Then the two quotations that I have copied from "Life out of Death" at the beginning of this journal came to me with force, by the Holy Spirit. The paragraph that I pushed away from me was on this point of Self-reflection. The "own," or right to write or speak about yourself, or reflect all one wished to concerning the "ego." I never have used the word, and do not think I have ever in the slightest way until Jan 3rd, and then I pushed away from me the thought about self-reflection being harmful, yea, even sinful.

Self-reflection is a very bad habit of mine, and I never before dreamed it sin. From to-day for me to voluntarily reflect on self is a sin. I may fall into it unconsciously, but I shall pray the faithful Holy Spirit to make

me keenly aware if I do so. I do now, by an act of the will, ask the Holy Spirit to apply the death of my Lord to self itself, and the great tenacity with which I found myself this morning holding on to the "own" or right to reflect, I now gladly consent to death.

O I never dreamed there was a thing I would hold on to now. O Lord, if there are still deeper things I know not of, reveal. Guard me and keep me from self-reflection, teach me how to deny all this. I do willingly now, as You have shown it to me, entirely cease from myself, and I absolutely leave myself in Thy pierced Hand. Let me not think of my "needs" ever again, but in emptiness and poverty give myself—Thyself in me—to others. Let me care nought for myself at all, desiring the blessing for others more than for my "own." Let me rest content with Thy will, whatever it be. Let me rest content concerning the future. Keep me, Lord, moment by moment, in Thy will, not getting out of Thy movement, just an empty cleansed channel for Thee and Thee alone. M.E.W.

How to Read "War on the Saints."

"I could not refrain from dipping into the book. But I went to it without prayer. The result was that the 'uncovered head' was teeming with thoughts.

Then I just committed all to God, telling Him that all I wanted was His will, His truth. And at once He shewed me. The next day, in a quiet half-hour, I settled with the Bible and the book, and before opening them I definitely took my stand on Calvary, asserted my desire 'to accept what was from my Saviour, refuse what was from the foe.' I told God I wanted only His truth, that I was sheltering under the Blood, standing on Rom. vi., that I was willing at any cost to know the whole truth if only I might be better equipped for His service—and then every scrap of fear utterly went.

As one read on, turning to every reference in God's own Word, it was just a magnificent unfolding of His own truth.

I understood then a little, that just as the book was written in the teeth of the foe, so it should be read with the reader garrisoned at every point, sheltered and guarded and prepared. To go with an unprepared spirit is like a medical student going into a dissecting room with a scratch on his finger. We will not shrink from it any more than the student will escape the dissecting room, for only by such training can we be equipped to deliver souls, but it costs.

I thank God now that He allowed me that time, because in no other way could I have learnt the way to set out on every study of the book. There is no fear now, and such a wonderful consciousness of His Presence, His Power, His Victory.—A Reader.

The Story of a Soul.

I once lived in Ephes. 2:12 and walked in Ephes 2:2. My conversation was then in Ephes. 2:3, but being brought into Ephes. 2:1 and finding my prospects at Romans 3:10-20 were very bad, I called at Matt. 11:28. From here I was conducted to Col. 1:13, and dwelt in Psa. 84:10. Hearing of a mansion being built for me at John 14:2 by One who lives at Heb. 4:14, the house I sought for I found at 2 Cor. 5:1. The house has but one door, which I found at John 10:9, and one knocker, which I saw at Matt. 7:7. My address for the present is Ephes. 2:6. Call any day at Prov. 8:34 and you will meet me and many others. If you call, attend to what the servant says in Luke 14:17. When 1 Thess. 4:16-17 is fulfilled, I expect my home will be in Rev. 22:3-5 and Rev. 5:9 will be the song I shall sing in that day.—A Christian Soldier in India.

Upward to a soul is INWARD.

Outward is downward.

The centre is the highest . . .

The circumference is the lowest.

God is in the Centre (spirit) being the most INWARD ;

Matter in circumference, being the most outward.

Yet God is in the outward as His footstool, but in the most INWARD as His Throne . . .

Therefore our progress is from the outward, through the INWARD to the INMOST.

N.B.—This is given by request.

Thos. Bromley, Died April 13, 1691.

Brief Replies to Correspondents.

o.w.h.: You ask "Does Acts 16:16 teach us that we must wait for the leading of the Lord before casting out demons?"

Surely. The Holy Spirit, dwelling in our spirit as His Sanctuary, will "rise up" as He did in Paul, and then the work is done. On the other hand, it is also written in Luke 10:19, "I give unto you authority . . ." This is *exousia*, the right to do it; for, the Lord said, "*The spirits are subject unto you*" (v. 20). Many shrink from this, saying "I ask the Lord to do it." But how then can the believer co-work with Him, and "tread" on the "serpents and scorpions" of the pit? Christ identified Himself with us to win the victory at Calvary, and now we are to be identified with Him to use it!

If you first affirm your position of death with Him, then you may act in reliance upon His resurrection power. This brings "presumption" under the power of His death, so that you act without presumption as co-working with Him in His Name.

C.J.A.H. writes: "You speak of a 'psychic wave' coming on one that had not realized it. It seems so awful that a child of God who truly walks with Him should thus unwillingly and ignorantly be the prey of the enemy! What do you mean by 'evil prayers'?"

Yes, it is "awful," but it is true. Undoubtedly we are rapidly moving into the perils of the "Last Days." There are forces at work beyond the ken of men. So long as the child of God is in the body, that body will be open to, and suffer from, external dangers of every kind, unless he is aware of them and is thereby able to exercise faith in God for his protection. Every human being has in himself "psychic forces" which in the past were undreamt of. But now the forces of darkness in the atmospheric heavens are drawing out these powers into action, so that where they are undreamt of as existing, they may be in activity; e.g., unless the power of Christ's death is applied to the soul, or psyché-life, it can mingle with the "prayer" life, and thereby produce "evil" prayers. For pure prayer can only come from the Holy Spirit in our spirits. (See Rom. 8:17.) The answer to all is THE CROSS. "Rom. 6" every moment appropriated, and John 12:24, 25 made true, so that the life of Christ has full course in us in the power of the Holy Ghost.

W.H.M.C.D.: I trust all who write me such letters as yours will bear with no reply, understanding how keenly I read and enter into all that is written. The letters are valuable, for they lift the veil a little, showing what God is doing, but I have to reply via the Throne, so that the wider ministry in print is not lessened. The Lord give you life in Himself, and victory over death in every aspect.

E.H.: I am so sorry I have not been able to send you a line as you wished. But the desk pressure has been heavy, and I have not been able to compass it. I greatly value all you write, press on.

E.T.: It was necessary to make the reservation you refer to, i.e., "unless suffering from mental disease." Of course the Lord can deal with this, but it would be in the line of healing either directly or by "means," and not only by taking victory over the spirits of evil. It is always important to recognize the "physical" as physical and the supernatural as supernatural, otherwise there will be failure in results and sometimes real harm done.

SISTER M. (Australia): I have not read the book you mention but will do so, and refer to it in the next issue of *The Overcomer*, if I see it to be necessary. What you say sounds very questionable. It is truly a time when believers are being taught bitterly not to "glory in men." You had far better not try to "readjust" your mind to various theories about "Genesis" and the Scriptures generally. We must have a "*Thus saith the Lord*" to anchor upon these days. Who is to decide between the theorists? How shall poor souls know for sure who is right? Let us take the "Word" as it is written and go on step by step with God.

T.R. (Glasgow): I am sorry for such a long delay in replying to your question. You are right that the "old man" is to be reckoned crucified, not "eradicated." Since it includes the old Adam life in entirety, it is obvious that once this position of death is taken it needs to be a continuous faith-position. The danger of believing it eradicated is deception. It is so often visible to others when the soul is thinking it gone. The momentary faith position is honest and true and keeps the believer watchful and dependent on the Lord.

V.T. (U.S.A.): I am much obliged for your information. A copy of the book, "The Throne Life," was kindly sent me.

G.: The question of Baptism by immersion is such a controversial one, that I rarely touch upon it in our pages, since our ministry is to emphasize the heavenly character of the Body of Christ and the individual duty of each member to "hold the Head." As He is the Head of the Body it is for Him to reveal His will to each member, and not for the "members" to impose their individual "guidance" or "light" or "convictions" upon others, in externalities of any kind. If you retain your spiritual liberty to seek the mind of the Lord, He will show you His will, but never take any step under the pressure of others. See Rom. 14 whole chapter.

Communications also acknowledged from: J.B.; H.M.C.K.; C.S.; E.M.F.; B.B.; M.F.B.; T.C. DE H. (U.S.A. *Thank you*); A.G.R. (I always value your letters. Please continue as you are led); A.M.H.; G.A.P.; H.J.; B.P. (Australia); G.H. (U.S.A.); E.P.S.; MRS. H.S. (U.S.A.); S.A.N.; R.A.B.; E.L.S.; M.J.B.; F.M.R.; L.M.C. N.B.; E.D.; M.H.H.; G.T.D. (China); E.W.N. (U.S.A.); M.W.C.; O.B.C. (U.S.A.); D.T.; M.H.P.; A.L.H.; W.M.; MRS. J.J. (U.S.A.); E.G.; M.P.S. (N.S. Wales); J.S.S.; A.L.; J.M.; W.F.S.; L.J.; F.E.H.; A.T.; B.C.S.; M.E.M.; MRS. L.S.C. (Australia); M.S.; R.T.; L.A.H.; D.A.E.; C.J. (N.Z.); K.B.; SISTER F.; G.L.K.; E.M.; H. M.C.K.; MRS. F.E. (Australia); M.A.; E.C.; E.M.T.; A.M.H.; M.E.C.; E.A.R.; F.M.W.; J.S.F.; A.O.; K.M.A.; E.M.; H.H.; F.S.J.; A.M.P.; I.L. (India); E.V.L.; MRS. W.A.S. (China); A.R.H. (China); W.L.B. (Germany); M.M.H.; W.T.E.; C.J. (N.Z.); J.R.; H.M. (U.S.A.); D.H.B. (U.S.A.); E.K. (U.S.A.); M.H.P.; G.E.; L.W.; K.M.; C.H.W.; J.E.; R.V.W. (India); M.S.J.; D.S.; M.B. (Egypt); B.B.; A.M.E.; A.G.R.; MRS. J.S.R. (U.S.A.); A.C.; E.G.; G.M. (Australia); MRS. S. (N.S.W.); A.B.T.; A.R.

NOTE.—Orders for the Bookroom should be written on a separate paper, and not embodied in the personal part of letters.

Acknowledgment by request.

J.E.T.—£3.3.0 for Ministers' Guest Fund for Swanwick.

Notes from the Bookroom.

We are unspeakably thankful to God for the way He is using our literature to the real deliverance of believers. It truly means that the Holy Ghost is working with the truth, that so many write saying that they have been instantly delivered from Satanic besetments. e.g., a reader of "*War on the Saints*" recently said that directly he read the book an "oppression of fifteen years" standing left him." Another reader writes, "A friend handed me the booklet '*Overcoming the Accuser*.' The light dawned upon me that the Accuser had me in bonds. Glory, Hallelujah, I am set free!"

The demand for the Literature means that we are now continually having to reprint fresh editions. "The Logos of the Cross" is now unobtainable, but we expect to re-issue it shortly under the title of "The Centrality of the Cross," with some fresh matter added to it in place of the Appendix, etc., so as to make it consist entirely of messages on the Cross. It will be ready, we hope, by May, and be obtainable at the same cost as before.

We hope also to re-issue at once the pamphlet of extracts from "*War on the Saints*" entitled "The True Manifestations of the Holy Spirit contrasted with the Counterfeits by the Powers of Darkness" (price 6d.). We have still a small supply of Chapters ix. and x. entitled "*The Volition and Spirit of Man*," and "*Victory in Conflict*."

Alas, the edition of the valuable booklet "The Work of Delivering Souls" is now quite exhausted. As "demon possession" is still existent among believers and even more widespread, this booklet is more needed than when it was first issued. This also we hope to re-issue shortly.

We wonder if our readers know the value of the "*Gate to Life Charts*," which were re-published recently. The charts "*The Cross and the Sinner*" and "*The Cross and the Christian*," and "*The Life-side of the Cross*" are most valuable for use in Bible Classes, for the texts and explanations given cover the ground of the two-fold message of Calvary.

We rejoice to have a note from a Pastor in Sweden in which he says of "*God's Plan of Redemption*,"—"The book is real wonderful and contains great truths. I will recommend it to all my friends that read English."

The single-page leaflet entitled "*In Christ a New Creation*" is being used in a remarkable way. We are now having to reprint it for the sixth time. A worker writes from Ireland "I've often had a railway carriage full nearly all reading it, and generally it is carefully folded and put in the pocket." It is issued at a very low cost (2/- per 100) as a special contribution of our Printer to the Literature work.

We would call especial attention to a valuable reprint from our pages as a leaflet for broadcast distribution, entitled "The Tragic Omission." It voices an appeal to preach the Cross so tragically omitted from present day preaching. It can be obtained at 8d. per 12, post free.

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.

We are asked to say that the DOUAY version of the English Booklet has been re-issued, and that accredited workers able to use them effectively among English speaking Romanists may apply to Mr. Usher for copies.

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.

"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. E. Johnson, 41 Rue de l'Ermitage, Paris.

Miss Cope, Rosedean, Birchwood Drive, Leigh-on-Sea, acts as Treasurer for Mr. Johnson. She will gladly send a copy of his circular or of "Le Vainqueur" upon application.

The Lord's Watch.

Mr. J. C. Williams is still away in America. The Lord's Watch" is in abeyance during his absence.—Ed.

Books and Booklets on the Victorious Message of Calvary.

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- 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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- 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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THE MESSAGE IN AMERICA.

A Minister writes: "I have passed the book 'Soul and Spirit' round to different Ministers . . . There is a widespread movement along supernatural lines here on the Coast, and a great many are being drawn into deception, to the great grief of the Ministers who are true to the Faith once for all delivered. Some of these Ministers are beginning to realize that the finest and most pungent literature known to counteract some of these tendencies is *The Overcomer* literature. I feel I am doing a great service to the cause of God in spreading this excellent literature, which has been so exceedingly helpful to my own spiritual life in a time of dangerous crisis. It will do the same for other Ministers and lay people who are in similar dangers.

"Would you authorize me to handle the rest on the same terms as some I got from you three years ago. I sold what I could, and placed the rest as judiciously as I knew how, charging it to the Free Literature Fund."

NOTE.—We are always glad to co-operate with ministers and workers desirous of spreading the literature by the special arrangements mentioned here.—Ed.

A Minister writes from a Missionary Training Institute: "How much more could God use us if we had the full light of Calvary! For lack of this full light I am afraid many of our Mission Stations are becoming passive. The Holy Spirit through 'War on the Saints' set me free from this bondage. I now want to get [this book] and others wisely distributed throughout our movement. This is what we need"

A Member of the Faculty of a Theological Seminary, writes: "Please send *The Overcomer* to our Reading Room, together with 'The Cross of Calvary,' 'War on the Saints' [and other books]. I am anxious to secure a complete file of *The Overcomer* in order to make it available to our students at the Seminary. I want them influenced for the Victorious Christian Life. We stand four square on the Word of God . . ."

Note.—Many letters of this character are now reaching us from America. Will our readers pray.—Ed.

Mr. de Roos, of Mexico, on a visit to the States, writes: You should know of all the blessed victories through the Cross message. In Chicago, wherever we have spoken on the work in Mexico, and the power of the Cross of Calvary and its blessed victory, souls have been saved. In some of the meetings the people break down in strong crying, and we only speak on His sufferings. The Lord is burning into my soul 'It pleased the Lord to bruise Him,' and as we speak of His suffering He blesses the message, and souls are saved, but also great numbers are coming into blessed overcoming victory, and are being set at liberty after having been 'bound to these many years.' You will rejoice before Him as you see how the message of the Cross is coming into its own. So many ministering servants, after the meetings, come to me and through grace I have been able to lead them into a new living reality of God and the Victory that is theirs.

Last Lord's Day morning I spoke in a Congregational Church, and the people cried aloud, and a number found salvation; amongst these a Roman Catholic. So many confessions of sin come out in private conversation that my heart at times seems not able to bear any more. *How He must have suffered with our sins.* Now I hope to return, if the means are on hand, to Mexico, by the beginning of March. Pray with us for this, and then for the ten Mexican workers for the West Coast, where they are so much needed. Three Indian tribes in my territory who never heard the Gospel. Pray!

I can use some books. You may send those He leads you to send, and they will be used with great care.

SWEDEN.

Mr. Fredberg, writes regarding the issue of the Swedish Overcomer: "Through your kind gifts, and those of others, I came through the straitness of last year, and trusting God, we have begun to issue the paper for this year. The first issue has recently been posted to you. As you see from the translation of the headings, this issue is strong on 'warfare' truth. Do pray that the truth may be received by the readers through the power of the Holy Spirit.

As an outcome of your kind recommendation of 'Korsets Budskap' at the Conference in Stockholm, we have got quite a number of subscribers in Stockholm. As the requests for 'Korsets Budskap' are still coming from different quarters, we trust it will have a wider circulation than last year. This year as well as last, we send the paper free to some 200 Swedish Missionary Stations throughout the world.

Very specially I would ask your prayers for the Lord to strengthen and protect my body. I am most of the time travelling about for giving Bible teaching, staying generally one week at a place, and generally taking two meetings a day. I always feel that overstrain means an advantage for the Enemy. Do pray that the Lord may grant me the grace always to stand firm in the Victory of Calvary.

Donations for this Literature extension work may be sent to the office of "The Overcomer," marked "China," "France," "India," "Germany," "Japan," "Sweden," as the case may be. All remittances should be made payable to J. Penn-Lewis (Money Orders ONLY to Post Office, Ebury Street, London, S.W.), 4 Eccleston PLACE, S.W. 1.

SPECIAL CONFERENCE NUMBER

Volume
vii.

July
1926

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(*The Cross is the Touchstone of Faith*)

The Overcomer

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

*“Jesus Christ and
Him Crucified.”*

—Page 35.

“And 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. ii, 15 (*Weymouth*).

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. VII. *New Series.* JULY, 1926. 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 3060.

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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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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.

SUMMER ARRANGEMENTS.

The usual Monthly Conference will be held on Thursday, July 1, and will take the form of a Swanwick Reunion. Revs. Pearson Harrison, C. Ernest Procter, of Liverpool; Douglas Wood, of Matlock, and others are expected.

The usual "Prayer Day" will follow on the Friday, conducted by Mrs. Penn-Lewis.

☞ This will be the last Monthly Conference until October (Oct. 7).

WEEKLY MEETINGS.

Tuesday, at 7 o'clock, a Weekly Conference for Workers, conducted by Revs. T. Madoc Jeffreys and Austin-Sparks.

This Meeting will, D.V., be continued throughout July, close for August only, and be resumed first Tuesday in September.

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.

Tea and biscuits are provided in the Canteen every week at 7 p.m. This Meeting will be continued throughout July and close only for August, resuming again first Thursday in September. (This by special request.)

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 Eccleston PLACE—not "Square."

☞ N.B.—This notice will be in force all the Summer. Overseas visitors are always welcome when they call.

Preliminary Announcements.

A HOLIDAY CONFERENCE

Convened by Mr. W. Raven, will (D.V.) be held at "SLAVANKA"—the Bournemouth Conference Centre, July 30 to August 13. Particulars from Rev. A. Scottorn, 89 Kempe Road, N.W.6. (Stamped envelope.)

BRISTOL.

It is hoped to arrange some Meetings for Christian Workers on October 13 and 14, to be conducted by Mrs. Penn-Lewis. They will be held in Emmanuel Parish Hall. Enquiries to Rev. Henry Hill, Emmanuel Vicarage, 19 Knowle Road, Bristol.

LIVERPOOL.

Two Days Meetings for Christian Workers will be conducted by Mrs. Penn-Lewis on Thursday and Friday, October 21 and 22, 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." Enquiries to Rev. C. Ernest Procter, 118 Bedford Street, Liverpool.

The Fifth Southern Conference For Christian Workers

will (D.V.) be held in the

Eccleston Conference Hall,
ECCLESTON STREET, LONDON,

November 2, 3 and 4, 1926.

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.

All enquiries to Secretary, 4 Eccleston PLACE, S.W.1.

(Kindly note correct address for letters.)

Monthly Conferences.

Cardiff: Second Thursday in month. Thursday, July 8. Speaker, Rev. Arthur Harries, 11 a.m. and 2.30 p.m., in the Y.M.C.A., Station Terrace. No meetings in August. Conferences resumed Sept. Enquiries to Hon. Sec., Mr. A. L. Morgan, Maesycymmer, via Cardiff.

Weekly Prayer Gathering same place, Thursdays, 3 p.m., in charge of Rev. R. M. Richards, 12 St. David's Avenue, Cardiff.

Leeds, Yorkshire: No Meetings until October.

Southend-on-Sea: Last Saturday in month at Clarence Road Hall at 6.30 p.m. At Leigh (in Leigh Hall College, Leigh Cliff Road), *third Friday*, 8.0 p.m.

N.B.—The meetings are closed for the Summer, to be resumed last Saturday in September. Enquiries to Miss Campbell, 11 Park Crescent Southend.

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

A 16-page paper issued occasionally, as funds permit, consisting 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 M. Johnson. She will gladly send a copy of his circular or of "Le Vainqueur" upon application.

THE OVERCOMER.

*The Message of Keswick in Early Days.**

Union with Christ in Death and Resurrection.

OUR justification is the result of the death of Christ for us ; but our sanctification is the result of our own death in and with Christ. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death ?" Therefore "we are buried with Him by baptism into death." "We have been planted together in the likeness of His death"

. . . . the death of Jesus has different aspects ; and one aspect brings it before us as a necessary event in order to the production of His Church. "Except a corn of wheat fall into the ground and die, it abideth alone ; but if it die, it bringeth forth much fruit." The Lord Jesus died and rose again, and from Him has sprung a mighty harvest of souls, partaking of His life and nature. The justified believer must, as it were, die into the death of Christ, that he may also live in His life ; he must be buried into the burial of Christ, that he may be raised up with Him ; "that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin"

Here we get the new creation, or regeneration, of which baptism is the Divinely-appointed sign ; this is the death unto sin, and the new birth unto righteousness, to which every baptised person is pledged. It is the special blessing which results from union with Jesus in His death and resurrection. It is quite distinct from the blessing of justification, which results from faith in the death and resurrection of Jesus in our name and on our behalf. The blessing of justification can never be developed into the blessing of sanctification, because the two are distinct in their character and in their origin. Christ's death for him saves the believer from guilt and punishment ; but the believer's own death in and in Christ saves him from sin But the justified believer is not dead to sin until he realizes, as a *fact*, besides holding it as a doctrine, that he has himself died and risen again with Christ . . .

In the eleventh verse St. Paul says, "Reckon yourselves dead indeed unto sin" ; don't reckon yourselves ill, but dead ; do not reckon yourselves loosened only, but severed from your old task-master, sin. But most Christians practically reckon themselves ill unto sin ; thus its power over them is greatly weakened and lessened, but they are not freed from it ; the tie still exists, because they reckon themselves still a little alive unto sin, and because they say

* One of the treasured books of the Editor is a bound volume of "The Christian's Pathway to Power," given to her by Mrs. Evan Hopkins in 1891. It was the second volume of a monthly magazine published in connection with the Keswick movement. Later this title was changed to "The Life of Faith"—which is now a weekly paper happily in vigorous life and circulation. The Extract we give here shows how the Rom. vi. message of the Cross lay at the very foundation of the Keswick movement.—Ed.

they cannot be dead to it until their soul is separated from its earthly tabernacle

"Let not sin therefore reign in your mortal body" ; *therefore*, because ye are dead to sin. But, reckoning himself to be ill, instead of dead indeed, the believer allows sin to reign in him. He will say "No, it does not reign, it is only too powerful for me to resist at times, and it sometimes overcomes me." What is this but sin having the mastery, and the soul yielding to the power and authority of the law of sin that is in his members ? "Ah, but it is not that I let it ; I don't wish it, I would give anything if it were otherwise, but I can't help it, there are times when I cannot do the things that I would, and when the evil that I would not do, I can't help doing, before I am aware of it." This is indeed a confession that sin still has dominion over him ; he is not dead to it, and he says he cannot be in this life.

Thus refusing to die to it, and refusing to reckon himself dead to it, he lets it live, and he allows it to reign—for sin will never consent to serve ; it must be either renounced altogether or be allowed to rule and govern. As long as we say we cannot be free from sin, sin has a right to claim obedience from us St. Paul takes out of our mouths the prevalent argument, "we cannot be free from sin in this life," when he says, "let not sin reign in your mortal bodies." He means, while you are in your mortal bodies—not afterwards—but before you die your natural death, and while yet living on the earth, cut the tie, dethrone the usurper, and give the Lord alone the throne of your heart, and the service of your lives ; "reckon yourselves *dead indeed unto sin*, but alive unto God through Jesus Christ our Lord." And we cannot be altogether alive unto God until we are altogether dead unto sin ; we cannot wholly live unto God until we are wholly freed from sin . . . L.B.

The Cross.

THOU hast revealed a secret Lord,
The secret of my death with Thee ;
No other way, no other place,
Can I know fullest victory.

If Thou didst come to give release
From Satan's bondage, might and power,
Then I may take Thy victory
As Thou shalt make it real each hour.

Yes "crucified with Thee" I'll be,
Reveal to me the depths within ;
Lead me each day to know it more,
And set me free from self and sin.

To overcome as He o'ercame !
To sit with Him in victory !
This shall be ours, if we but yield
Our lives to Him at Calvary !

G. W. R

From Songs of the Heavenly Life.

The Editor's Personal Letter

June, 1926.

BELOVED FRIENDS IN GOD,

Again I have to write you out of "deaths off," for ever since my return from Derbyshire (just before Whitsun) I have been laid up with a sharp attack of broncho pneumonia, and once again my life has been spared in answer to prayer.

Your prayers for special strength and equipment at Swanwick were abundantly answered, but the acute spiritual conflict during the month before Swanwick had told heavily upon me. I never recollect in all our "battles" such an appalling onslaught of the forces of darkness as came upon many of the strategic souls in the weeks preceding their visit to Swanwick. And at Swanwick itself, in the first Conference, with its crowded attendance, whilst the Lord manifestly wrought in many ways, numbers bear witness to the fact of the spiritual atmosphere being surcharged with indescribable cross-currents, and the difficulty of obtaining really united prayer.

The "Industrial cloud" undoubtedly loomed darkly upon us. Hours of intensive prayer brought no sense of having broken through, and when the first Conference dispersed on the Saturday, the second company (of 130) came into this heavy atmosphere. There was no breaking through it, and several upon whom devolved the leading of the Conference were attacked physically—myself included. I was obliged to remain in my room. Then came through at midnight on Sunday the news that the "strike" was inevitable, and all had to disperse on the Monday, leaving me behind at The Hayes, where I was all through the dark hours of the conflict in London.

Looking back upon the whole situation in the light of what became known when the "strike" was called off, we can see how great and terrible was the danger which beset our country, and how prolonged was the "prayer battle" ere it was dispersed by the power of God. The "fight" with the spirits of revolution which were seeking to grip the land was too great to be fought through in the brief hours we could give at Swanwick. At the time we were perplexed that the Second Conference had to disperse, but we saw afterwards that the crisis we were in was something greater than the carrying through of the personal needs of a Conference.

We are deeply thankful to God that we were able to carry through the first series of gatherings. The birdseye view given by our Special Commissioner will, I am sure, be read with deep interest by many. It may be noted that in the principal meetings there was little said on the "warfare message," but in smaller gatherings and in personal dealing, the Lord wrought deeply in delivering souls, whilst reports of the Prayer Warfare groups told of deep and blessed work going on all over the land.

And now once again *The Overcomer* is being permitted of God to fulfil its special ministry in the giving up of its best and valued colleagues to other service for the Church of Christ. Mr. J. C. Williams unexpectedly returned from America in time to join us at Swanwick, but he did not tell us then that it was to say farewell to us permanently. We now find that he has been appointed by the North East India General Mission as "Home Director" for that Mission, "with power to administer equally the affairs of the Mission in both countries as circumstances shall admit." This means that Mr. Williams and his family will be taking up their residence in the United States, only visiting England from time to time on the affairs of the Mission. And it means, dear "Lord's Watch" correspondents, that you will lose the help our brother has been giving to the Lord's Watch work ever since the inception of *The Overcomer* in 1909.

At the moment the Lord has indicated no successor, and so the "Lord's Watch" will remain in abeyance until further light is given.

Rev. A. Scottorn also has become General Secretary to the Postal Christian Association with its head office in London. We were thankful to have Mr. Scottorn's help for Swanwick as usual, and we trust also for other Conferences in the future as God may guide.

In closing I must again most warmly thank all who continue to sustain the cost of the issue of *The Overcomer*. The "Thankoffering" Secretarial Fund is needed all the year round, and so I am sure our readers will not forget it. I am grateful to God for the faithful work of our Secretaries,

more especially now that I have had a more serious physical attack than I have known since my death-illness in Russia in 1899. I understand it is the weakness left by that illness that has re-appeared at this time. I am told that it is imperative that I give time to the renewal of strength if I am to hope for public service in the Winter. I therefore propose, if the Lord will, taking all the rest I can until October, when I expect to fulfil the various engagements you will see announced on the inside of the cover of this issue. Do not, however, hesitate to write as you may be led, as I shall be in close touch with my correspondence as usual.

These details I mention, beloved friends, that I may have your special help in prayer at this time. I have no indication from the Lord that my work is "accomplished"—on the contrary, I have a burden upon me of the Word of the Lord regarding the Cross which I see the Church sorely needs. I see the danger of over-balancing, on the truth of the heavenlies, and other vital truths, in a way which may thrust the "Cross" to the background, at a time when the professing Church is receding more and more from the Atoning message.

Brethren, woe is unto us at such an hour if we get pre-occupied with the "heavenlies," and all the wondrous truths which spring from a true knowledge of the Cross, and "preach not the Gospel."

Beseeching your earnest cry to God for me,

Your fellow-servant in the Master's service,

Jessie Penn-Lewis.

As the greater part of this issue of *The Overcomer* has been prepared in my sick-room, our readers will pardon my inability to give the usual matter on Spiritual Perils and Questions from our Readers. The third paper on Throne Life we have to withhold for the October number, on account of the Swanwick Conference Report.

4, ECCLESTON PLACE, }
LONDON, S.W.1. } All letters please to this address.

"The Depths . . . a Way."

"Art thou not it . . . that pierced the dragon? Art thou not it which dried up the sea, the waters of the great deep; that made the depths of the sea a way for the redeemed to pass over? And the ransomed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and signing shall flee away."—Isaiah li. 9-11.

The depths a way, Belovèd,
God knows the long past year;
His eyes have been ever upon it,
And He has been always near.
He's marked just every trouble,
The depths your feet have trod,
Have been His way of pressing you
More deeply unto God!

The depths a way, Belovèd,
Deep calleth unto deep,
And He makes even mountains
A way, though they are steep.
So when your heart seems broken
And in the depths you cry,
Oh, hush! Be still, Belovèd,
The Lord draws very nigh.

The depths of love on Calvary,
Was just God's blood-bought way,
To bring us to the heavenlies
In triumph day by day.
He knew the depths of darkness,
The swell of Satan's flood,
So by the Cross He pierced a way
Of victory through His Blood.

Sing over the depths of His Mercy,
The depths of His Wisdom, too,
The depths of His Love on Calvary,
The way He brought us through.
When the thick of the fight is over,
The Ransomed in that Day,
Shall then return with singing,
"He made the depths a Way."

M.M.

Jesus Christ, and Him Crucified.

Three "Swanwick" Addresses by the Editor, in summarized form.*

MY theme for this Conference is the "Deeper aspect of the Death of Christ, in its bearing upon the present hour." It does intensely bear upon the present hour, for unless we get down to the bed-rock meaning of the Cross in actual, living experience, we shall be unable to stand against the pressure of the world, the flesh, and the devil in the present state of things in the world.

Let me say at the commencement that it may appear in the first part of my message that I am going again over ground familiar to you, but this is necessary for the sake of many who have not been in our Conferences before.

There are three main aspects of the death of Christ, which it is important to clearly recognize as being distinct from the one from the other. (1) The first is the *objective fact* of our identification with Christ in His death, so that in Him we are said to have utterly and entirely died to the

Adamic life of nature. We find this set forth in Romans vi. 1-6. (2) The second is the *subjective*, or experimental, outworking of the first—the "making to die" the "doings of the body," which means the application of the death of Christ to the "flesh" life itself, according to Rom. viii. 13. (3) Then we have the third aspect which follows when the life of Christ imparted to us on the basis of our death union with Him is brought into full maturity. This we find referred to in Phil. iii. 10, where, in "the power of His resurrection" we enter into the "fellowship of His sufferings" for the Church, and are made "conformable to His death." Here the believer learns that, what Dr. Mabie calls the "Lamb-hood nature" of Christ, has to be wrought into him by entering into the sufferings of Christ—sufferings which must not be confused with His sufferings on the Cross as the Propitiatory Lamb of God.

1. The Death Identification Message.

Let us turn to Romans vi. for the basic fact of our identification with Christ in His death. Note the words "His death." "How shall we that are dead (ver. 2); "Baptised into His Death" (v. 3); "He that is dead" (v. 7); "if we be dead" (v. 8). The Lexicon says that here the word "to die," in the Greek has a prefix rendering the verb vivid and intense, *representing an action that is consummated and finished*. The same word is used in 2 Cor. v. 14. "If one died for all, then were all dead." Again in Col. ii. 20, "If ye be dead with Christ," and Col. iii. 3, "For ye are dead . . ."

Let us face again what this means. Plainly and clearly, that the believer is so identified with Christ in His death that when Christ died he died, as actually and really as Christ died, short of the eternal and physical death of the body. The language of the Greek original is unequivocal, and in every passage repeated—"If we be dead," "for ye are dead"—at least six times over.†

This makes the objective fact of our identification with Christ in His death quite clear. There is no "process of death" referred to in these passages. Nothing of the "subjective." That comes in elsewhere. My concern now is to stress the objective fact to be as plainly stated as the propitiatory aspect of the Cross, where we understand that Christ was made sin for us, and bore our sins in His own body on the tree.

But you say, "I have known and seen this for years, but it does not appear to make any difference in my life." Here comes in the need of recognising the Holy Spirit, Who is the Spirit of Revelation. There are a large number of God's children in these last years who have been accepting the "truth" of death with Christ, but it has not come to them by the revelation of the Holy Spirit. They say that they are "crucified with Christ," but they know that for some cause they cannot fathom, the acceptance of this truth has not made the difference to them in practical life which they had expected. One reason is that, in some cases, the truth has been received only by the mind—that is by a

*As the series of addresses on this theme required to be read in sequence, it has seemed best that they should be condensed and given in summarized form, eliminating much that was said at the time.

† Rom. vi. 2, 7, 8; 2 Cor. v. 14; Col. ii. 20. Col. iii. 3; 2 Tim. ii. 11.

mental process or a choice of the will. When it comes by revelation the believer "sees," as it were, the objective fact as an unveiling by the Spirit of God to the eyes of the heart, as the Galatians were said to have done in Gal. iii. 1. Another reason why many have not realized the power of the truth is, that they confuse the objective fact of their death with Christ with the *subjective outworking of it*. The Scripture tells you to "work out your own salvation," but those of you who are properly instructed know that we "work out" our own salvation only after we have received it through the Blood of Christ. Exactly in the same way, we must first apprehend through the revelation of the Holy Ghost that we have died together with Christ when He hung on the Cross, and on the basis of that fact, proceed to "work it out." Not understanding this subjective "working out," many let go the objective fact they have really apprehended, saying "it doesn't work."

The Moment of Identification.

But now there is an important point here which Philip Mauro makes clear in one of his books. The question arises as to when the "identification" of the believer with Christ in His death actually began. Mauro says that it began "at the moment of Christ's death, and not before." The believer is not in any way associated with the sufferings of Christ in His propitiatory work as the Lamb of God, bearing away the sin of the world. It was after He had cried with a loud voice "It is finished" that the God-Man "dismissed His Spirit" (Luke xxiii. 46, Matt. xxvii. 50, *margin*), and died. It was at the moment of his death that believers were identified with Him in that death, and died with Him. Mauro points out that in Rom. vi. 10, where it is written "In that He DIED . . ." the verb signifies the exit from the body.

All the language used about our identification with Christ in death is clear. We are "baptized into His Death"—not into His sufferings on the Cross, but His *death*. In this identification-death we do not participate in all the anguish and horror and darkness of His Cross, and all that preceded the moment of His death. He accomplished the work of redemption alone. He could say "It is finished," before He reached the article of death, when all for whom He died, died with Him, and in Him in His exit from the

body, passed with Him into another sphere—alive unto God “in Christ Jesus.”

The Life-power of the identification.

“Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Christ Jesus” (Rom. vi. 11). The identification union with Christ in His death is more than an “attitude”—although it is that—and more than a “position”—although it is that also. It is as much to be made a real fact in the believer’s experience as his deliverance from the burden of sin. The failure to see this explains the absence of real life-power even when maintaining the “position” and “attitude” of “death with Christ.” We need to see that a real identification union with Christ in His death, brought about by the Holy Ghost, by His operation in conjunction with the believer’s apprehension of the truth, has LIFE in it as well as “death.”

We think of the word “death” in human values, but Dr. Mabie writes “Christ’s death was not an ordinary death,” but “an entirely new and original kind of death.” “So far from being mere mortal dying,” it might “rather be called immortal dying.” “It contains,” he says, “within itself the energy of a new organic union with the Risen Christ Himself.” “This death was such a death that when, in its whole fact and energy, it comes to exercise itself, it provides dynamic needed to enter into the believer, and empower him to live the new life to which the death of Christ has committed him.”*

Elsewhere, Dr. Mabie again writes that the death of Christ is “radio active.” I asked a medical man the other day to tell me something about radium, and he said, “Radium is the strongest concentrated force that the world knows, and it has the power of contributing its energy or power to everything in its vicinity.” “Yes,” said a Missionary, “If you come under its direct rays you may be killed, for it burns you.”

Have we not erred, beloved, by thinking of the death of Christ in the terms of human “death” which has no “life” in it, and therefore we have not had the benefit of its “radio-active” power. We have talked of resurrection “life,” but honestly failed to get it in the abundant measure we desire because we have not seen that that life is in the death of the God-Man, and will be communicated to . . . in dynamic power only as we actually and continuously co ne under the power of that Divine death in its radio-active working.

There are some more quotations from Dr. Mabie which I must give you ere I pass on. Writing of the necessity for the subjective, as well as the objective teaching of the Cross, he says: “Leave out the substitutionary objective, and you have lost the chief potency for securing the subjective experience. Omit the subjective—the very point in experience where the substitutionary work passes into personal, transforming power—and you have vitiated the composite death-resurrection energy of Christ mid process” Here it is clear—if you omit the “substitutionary objective,” then you do not get the “subjective.” Omit the subjective (and that is what most people do), and you “vitate the composite death-resurrection energy” of Christ to save us. You must have the two sides, the objective work

* Dr. Mabie’s books, from which these sentences are taken, are entitled
The Meaning and Message of the Cross.
The Divine Reason of the Cross.

Published by Fleming H. Bevell, New York.

A third volume, published by Hodder & Stoughton, London, is entitled *How does the Death of Christ save us?* We fear all are now out of print, but they are of the highest value.

of Christ for your faith, and the subjective application of it to be wrought into experience and made reality.

“The objective and subjective are correlative to each other as substance and shadow” again writes Dr. Mabie, “they each imply the other,” and there is “a new vital energy working in the soul, making the whole process profoundly ethical.”

The Reality of the Identification Union.

We have seen clearly that we can only apprehend our identification union with Christ in His death, by the revelation and co-working operation of the Holy Spirit. Now let us see how He works in co-operating power. Verse 5 of Romans vi. gives this in a few brief words. “If we have been *planted together* in the likeness of His death” (A.V.). This means something more than the “likeness” of passing beneath water and out in a few brief moments. To be “planted” into the “likeness of His death” carries in the words an actual union brought about by the Spirit of God. J. N. Darby’s footnote to this verse says that “planted” is not the clearest expression of the meaning of the original. He says “it means literally ‘grown up with’ and so ‘thoroughly one’” The believer, by some operation of the Spirit, is to become “thoroughly one” with the death of Christ, so that, as it were, “planted” into it, he “grows up” in its pattern or likeness.

The identification fact therefore, of verse 2, “we that are *dead*,” becomes an identification fact in *experience* in verse 5. From that point of the “planting” the life in him will grow up into the pattern of the Lambhood nature of Christ.

In this sense the believer does “*abide in death*”—not his own death, which is powerless, but *in the death of God-in-Christ* (Mabie) which is full of radio-active dynamic power—he “abides in death” as a tree abides in its roots, struck down into the earth out of which comes the life-force for its growth and fruit-bearing.

Conybeare’s rendering of verse 5 is even more striking. It runs, “If we have been *grafted* into the likeness of His death.” The footnote adds “Literally have become partakers of a vital union as that of a graft with the tree into which it is grafted.”

Such a “grafting” can only be done by the Holy Spirit. In both cases the “growing up together” so as to become “thoroughly one” and the being “grafted” into His death, has the same objective. The identification union with Christ in His death must be made a fact in experience as well as a fact to be apprehended by faith in the Word of God.

This is the sum of the whole matter at this stage. There is something the Holy Ghost has to do in us in connection with our identification with Christ in His death, where, by the act of the Spirit of God, it is made a fact in experience. From the moment you are “planted” into the death of Christ, so that you grow up into Christ in its likeness, *for the rest of your life “His death” lies at the root of your entire Christian life.* “If we have been grafted” A graft is put into a tree to become one with the tree, with the intention that there shall be one life flowing through both. So it is not enough to see our “position”—there is something to be done by God. Are you deeply planted by the Holy Ghost in the fact of your identification with Christ at the moment that He died? From that moment you have become partakers of a vital union as that of a graft with the tree into which it is grafted.

II. The Death-identification Applied.

Now we turn to the second, or subjective, aspect of the death of Christ in its practical application to the "flesh" or Adamic life of nature in the redeemed believer. Read Rom. vii. 4.

"Ye also are become dead . . . by the body of Christ . . . For when we were in the flesh the motions of sins . . . did work in our members . . ."

The Greek word "dead" in this passage is different to all the others quoted in Rom. vi. 2, 7, 8; Col. iii. 3, etc. It is "*thanatoo*," not "*apothenesko*." The Lexicon says that "*thanatoo*" means to "take away the vital principle," to "cause to be put to death." It is the word used in Rom. viii. 13, "through the Spirit 'mortify,' or *make to die (margin)* the deeds of the body." Here we have very clearly the subjective outworking, or application in detail to the life of the flesh, of the identification fact which the believer has already apprehended, and had made real to him in the centre of his being. "*Planted into the likeness of His death*," "grafted" into his place in identification-union with Christ, so that the dynamic force of His death has full power of action, the believer has now to have this applied to the "*doings of the body*"—the possible "motions of sins" in his "members"—which have perpetually to be reckoned with as requiring the keen watchful "making to die," if the identification union at the centre is to progress into a life of full conformity to Christ.

To realize the need of this continuous application of Christ's death in "making to die" the deeds of the body, we must first get a clear sight of what the Scriptures teach about "flesh" and "spirit," and the way in which the "flesh" has to be dealt with so that the Spirit may rule, for unless we are able to recognize the "flesh" when it seeks to break in, and know how to at once deal with it, the power of the central identification will be lost. For it must be emphasized that, however deeply we may be "planted" into the death of Christ in the innermost of our being, there always will exist the necessity of watchfulness against the "motions of sin" in our members breaking out into action in some degree.

But first as to what Paul says about the "flesh." By it he means the entire Adamic nature in the which we are born (John iii. 6; Ephes. ii. 2; Col. ii. 13). What the "flesh" is Godward we see in Rom. viii. 7-8. It is in its essence "enmity against God," and "cannot please God." What the "flesh" is manward we find summarized in Gal. v. 19. "The works of the flesh are manifest . . ." In these few verses you have grouped a vivid picture of the various phases of its workings, (1) In gross physical sins, (2) in evil dispositions, of hatred, variance, emulations, wrath and strife, (3) in religious forms of intrigues, divisions, sectarian parties, (4) in evil supernatural fellowship with Satan in idolatry and witchcraft, (5) in self-indulgence, in drunkenness and revellings. All these "works" are easily recognized, and most believers imagine they are wholly free from "walking after the flesh" because they think only of "flesh" as meaning the various phases of its characteristics as given here. They do not realize that the "flesh" means "flesh" even when it works in a more refined form. What about "variance," "emulations," "strife," divisions and *sectarian parties*, as included in the list of more fleshly sins? And they do not realize that they can "walk after the flesh" at any moment unless they are walking after the Spirit, "making to die" the "deeds of the body" so as to be truly

led by the Spirit as sons of God.

To see this clearly we must go back again to Rom. vii. 5: "When we were in the flesh," said Paul, "the motions of sin did work in our members." And *they always will work at any stage of the believer's life* directly he ceases to "walk after the Spirit," with the Adamic nature under the radioactive power of Christ's death.

The whole of the seventh of Romans after verse 5 is an inspired picture of the actual condition of the believer as he is in himself, and as he *will always be in himself* directly he ceases to walk in the Spirit at any moment. Some think that Rom. vii. lies between chapter vi. and chapter viii. as a sort of passage between, and that when the believer emerges into Romans eight, Romans seven becomes past history, but Dr. Andrew Murray says that Rom. vii. and Rom. viii. are simultaneous, in the sense that directly the believer ceases to walk in the Spirit according to Rom. viii. he sooner or later finds himself in the experience of Rom. vii. This appears to be correct, from Paul's concluding words in ver. 25, "SO THEN, with the *mind*, I myself serve the law of God, but with the flesh the law of sin." That is the "*flesh is the flesh, all the way along*, and although we may not, and need not "walk" or "live" "after the flesh," the "deeds of the body" will always have to be "made to die," if we are always to be "led of the Spirit," and be kept free from coming under the power of the law of sin and death.

The apprehension of this solemn fact is of the most vital importance at the present hour, for among many who are pressing on into the knowledge of the life in the heavenlies there is the danger of assuming they are beyond the possibility of the inroads of the "flesh," especially if they are seeking to know the life of Jesus manifested in their mortal bodies. They speak of being "new creations in Christ"—and they are, but we have not yet "*new creation*" bodies. Our present bodies of humiliation await the advent of the Lord from heaven before they are conformed to the body of His glory. *A grave danger at the present moment is the premature appropriation of truth*—a "stretching beyond that which is written" (1 Cor. iv. 6), for if the devil cannot get a believer down into the manifest "flesh," he just gives him a push into a spirit-sphere where he gets out of focus with the central base of the Cross, and into a hyper-spirituality which eventually means a spiritualized "flesh." "Error," it has been said, is just "truth" pushed a shade too far, and thus thrown out of perspective with other truth that makes up a balanced and symmetrical whole. We may also be sure that under cover of this, the "flesh" will begin to work in some insidious form unheeded and unrecognized.

Now as to the practical application of the death of Christ, and how it has to be done. Again let us turn to Rom. viii. 13, in conjunction with Rom. vii. 4, because in these two passages the same Greek word is used. We have seen clearly that when the identification fact is made experience in the centre of our being, there is always the dealing with the "body" and its "members" to follow.

In Rom. viii. 13 we are told that we have to "make to die" the "deeds of the body," but it is "*by the Spirit*." What does this mean? Just this: the believer "makes to die" the "doings" of his body by reliance upon the Holy Spirit making fact to him his death with Christ. "Ye are become dead . . ." writes Paul. He already is "dead" by identification union, he now has to "become dead" to the "motions

of sins in his members," as he finds them arise. "The Cross of Christ," wrote the late C. A. Fox, "is the Divine laboratory where the flesh is cauterized, and put to death . . . Mortify your members accordingly, which are upon the earth by applying instantly the burning caustic of the Cross to every tempting appetite before it can rise . . ."

This language is wondrously like Dr. Mabie's words of the death of Christ being "radio-active." Yes, this is what we have to get hold of. *The "death" of Christ has in it dynamic power.* The "vital principle" of the flesh, always ready to break out in the "motions of sin" in our members, must be deprived of its power by the application of the "caustic," or radio-action, of that death which was more

than a human death. Then, blessed be God, as the "caustic" is applied by the Holy Ghost, the life of God inherent in that death will rise in quickening power, enabling the believer to walk in victory. For it was only the uncreated life of God-in-Christ that could go down into death, and rise out of it bringing with Him all those who, in the potential purpose of God, died in Him, and now in identification union go down into that death to realize in Him a perpetual rising into newness of life to His glory.

"Give therefore unto death your earthly members," O child of God, and set your heart on things above, "for ye are dead, and your life is hid with Christ in God" (Col. iii. 3, 5).

III. *The Death-identification in its Continuity.*

THE third aspect of the death-identification of the believer with Christ in His death which we must now ponder over, is of the deepest moment to our Risen and Ascended Lord, and to His Body the Church, at the present hour.

The passage which brings this aspect out we are most of us familiar with, and yet every time we turn to it we are conscious we have but touched the fringe of its fathomless depths in relation to the Cross. Let us turn to 2 Cor. iv. 10-12, Conybeare's translation: "In my body I bear about continually the dying of Jesus, that in my body the life also of Jesus might be shown forth." Literally it is the "killing of Jesus"—the word rendered "dying" is *nekrosis*, quite a different word to those used in Rom. vi. and Rom. viii. 13. Here the Lexicon says "it is expressive of the action as incomplete and in progress."

Conybeare's footnote says "the word translated 'dying' here is properly the deadness of a corpse, as though St. Paul would say 'my body is no better than a corpse, yet a corpse which shares the life-giving power of Christ's resurrection.'" "Always bearing about in the body the dying of Jesus . . . for we which live are always delivered to death," runs the A.V. rendering.

The importance of our apprehending this aspect of the death identification cannot be exaggerated. The word "always" is the key-word here, for it shows that the death-identification must persistently be recognized and deepened if there is to be a full result to the initial identification-union at the centre of the being, and a full impartation of resurrection life to the "mortal body" as the "making to die" of the "doings of the body" is steadfastly carried out.

There is no real impartation of "resurrection life" apart from the continuous death-identification with Christ. Here again, Mabie's words are illuminating, "You cannot separate death and resurrection. They are twin parts of one fact." The "death of Christ carries resurrection in it." If we have apprehended the Romans vi. aspect, and seen the aorist tense of the words, that our death with Christ is a consummated fact, and have passed on to see that the yielding to death of our "earthly members" is a continuously necessary line of action if our central death-union is not to be rendered null and void—equally we must now take heed that we do not think of the death fellowship as purely an "attitude" or a "position" to be maintained whilst we walk in "resurrection life," else we shall certainly find the "power" of the "resurrection" absent. That is, we shall be living in the power of the natural man disguised as "spiritual," and the true, actual impartation of the very life of Jesus, that life which He now has in the glory, will be absent.

It cannot therefore be over-emphasized at this point that all resurrection life is imparted to us only as we maintain our death-identification union. It comes to us from the Risen Lord every moment, *via His death*, and directly we are out of focus with His death, that impartation of resurrection-life ceases. The centre may abide unshaken, but there is an immediate check in the impartation of life to the circumference, and an immediate check to the outflow of life to others. The language may be unchanged, the mind retain its knowledge of truth, the will and faith unaltered, but—*life from the Risen Lord has ceased to flow*, for whatever was kept out of its way by the continuous death-union has again intervened, and the "body" which may be "no better than a corpse" has ceased to be quickened by the "life-giving power of Christ's resurrection."

There is a law of God, a natural law, which is analagous to this aspect of our death-identification. We know that in the physical frame there is a death-process and a life-process going on continuously, and that one must not exceed the other for normal health. So in this recognition of the same law in what Mabie calls "*the composite death-resurrection energy*" of the principle of the Cross. Swing too far into endeavour to lay hold of all that the "new creation" means for spirit, soul and body, without the necessary death-fellowship maintained and deepened, and the believer not only will be holding "truth" which has no power in it, but he becomes open to the deceiving spirits of the air, who are only too ready to give the counterfeit of all the "new creation" aspects of truth the soul has eager stretched forward to apprehend.

Is it not clear, therefore, how vital is this aspect of the death-union of the Cross! It touches the need of the moment at every point, and shows that the one primary message at this time is the Cross in all its aspects. It is the one message which will counter the wiles of Satan in every phase of his working among the children of God at the present time.

Now let us look into the way in which this "bearing about in the body the killing of Jesus" may be brought about, and some other results to it in the believer himself. The verse we have quoted is a climax to a few words giving a glimpse into the circumstantial environment of the Apostle at the time he wrote, showing that to the believer who knows his death-identification union with Christ, *all external happenings to him are to be read in the light of his death-union with the Lord.* "Troubled," "perplexed," "persecuted," "cast down"—all goes toward the deepening of his death-identification with Christ. He may not be given, like Him, an actual "cross," but he will be given all that went toward that "putting to death of Jesus" at

Calvary; and the believer must read his environing circumstances in that light. They are directly by God's permission for the purpose of bringing about in deepening measure his conformity to that death.

Then let us note what we may call the *deliberateness* of this objective. The Holy Spirit, charged with bringing about this fellowship, actually again and again hands over to death the believer who fully purposes to know the very "life of Jesus" made "manifest in his mortal flesh." If he wants all that the "new creation" means, then there is no other way but to be prepared to be "delivered unto death for Jesus' sake" as he is able to bear it.

Two results will accrue of deepest moment to the Church of God and to the believer himself. The first we find in ver. 12. "So then, death worketh in us but life in you." What a fathomless depth we get a glimpse into here. "Death" in us, "life in you." Is not that the very crux of the death of Christ Himself? "Death" to Him, life to us. Jukes has a word here of deep significance. He writes, "May we also, as Christ's members, become ourselves sacramental, like His wounded hands and side, giving forth water and blood."

Is there not a hint of this in verse 11—"For Jesus' sake"? Here comes in at least such deep union with the Risen Lord that the believer can say "I fill up what is lacking of the sufferings of Christ in my flesh, on behalf of His Body . . ." (Col. i. 24. C.H.), and "the sufferings of Christ have come upon me" (2 Cor. i. 5). This is clearly not the Rom. vi. "death" to sin, nor the "making to die" of the "doings of the body" of Rom. viii. 13. The death-union has now become so deep that, like the Lord Himself, the believer is living in this world only to be reckoned "as sheep for the slaughter." "Killed all the day long" (Rom. viii. 36) sacramentally being poured out as a drink-offering for life to others (see Phil. i. 17. C.H.).

The other result to this deep death-union with Christ is to the believer himself, in his deepening conformity to the pattern of the Christ, in what Mabie describes as His "Lamb-hood nature." Let us look at Rom. viii. 29 for a glimpse into this. It reads, "Those He foreknew He also predestinated to be made like to the pattern of His Son." "Like in suffering" is Conybeare's footnote. Look now at Heb. ii. 10. "In bringing many sons to glory, to consecrate

by sufferings the Captain . . ." Literally, says the Conybeare footnote, "to bring to the appointed accomplishment, to develop the full ideal of the character." The full ideal of the pattern of the Son required "suffering" to bring it into full accomplishment. The believer is to be "made like to the pattern." If "suffering" was necessary for the Son, so also is it necessary for all who are "joined to Him, the Firstborn." If He "learned obedience by the things which He suffered"—even so, those who are to be conformed to His image. Here then is the key to Phil. iii. 10. "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death." The "conformity" to His death is one aspect of our becoming conformable to His likeness in the body of His glory.

Now lastly, a word on "Throne-life" in relation to this death-fellowship with Christ. Let us not forget that the Throne in Heaven has in the midst of it "a Lamb as it had been newly slain" (Rev. v. 6). You may think of "death with Christ" only in its aspect of Golgotha, but that death is an ever-living power in the heart of the Throne in Heaven. Because it was no merely human death, but the death of "God-in-Christ," it has in it an ever fresh dynamic power in the Throne in Heaven. "Resurrection" was in the death on Golgotha, and the Lamb slain is in the centre of that Throne in Heaven.

The true "throne life" authority in Christ, which belongs to all united to Him, is only to be actually exercised as the believer is deeply centred in his death-identification union. 1 Cor. iv. gives a glimpse into this. You may see the spurious and the true in their contrasting characteristics in this passage. Verse 8 describes the "spiritualized flesh" apprehending "Throne life"—"Ye have already eaten to the full of spiritual food. Ye are already rich, ye have seated yourselves upon your throne"—and vv. 9-13 depict the true "Throne life" of the one who is truly sharing the "composite death-resurrection energy" of fellowship with the Lord. We are "like criminals condemned to die, to be gazed at by the whole world, both men and angels . . . Curses we meet with blessing, persecution with patience, railings with good words . . ." Here is the Lamb-hood nature of Him Who is as a Lamb in the midst of the Throne of Heaven.

The Cross in the Mission Field. A Testimony.

In Matt. xvii. 24 we read, "Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Will you look at the change of the personal pronoun, "Let him take up his cross and follow Me." Note the distinction between His Cross, His cup, and your cross. In other words, you will not be able to understand the real baptism, the real Calvary victory, worked out in your every-day life, until you have died on your own cross, because you know a cross is given us to die on, and as soon as we have died on the cross, it ceases to be a cross, because you are dead. How does it work? What is my cross in distinction to His Cross? Well, suppose we had a testimony meeting or a personal talk, and you would say, "My cross is loneliness. I feel that I am alone in the world." There is a real forsakenness, a lack of fellowship and human companionship, human affection and love. Is that your cross? Let me tell you, if it is a cross to you, you have got to keep it until you have died on it, and then it will be a cross no longer!

When I went to Africa I went from a very active centre of work in the Lumber camps, where I had such a busy life, and I did not know what loneliness was, and the more I poured out my life for others and forgot myself, the more love and affection I got! I went away to the Congo, thinking that Jesus Christ satisfies without anyone else. I used to think it must be a grand thing to be an invalid, you would have so much time to pray, and to be able to manifest the joy of the Lord! It happened that I was sent to the Swedish Mission, and the Swedes did not know

English, and I did not know Swedish, and the result was, I was completely cut off. I would go out to the natives, and I could now understand them. Then I found out that Jesus did not satisfy me!

Let us take a simple illustration. If I took a piece of meat, and cut it into two pieces, and put one piece in a refrigerator, and the other piece out in the sun with a temperature of 105—in a few hours the piece that was out in the heat would breed maggots, while the piece in the refrigerator would be sweet for days—and yet it is the same piece of meat! Why? because the maggots are latent in that meat, and it only needs to be put into different circumstances for them to breed. You may think you would not do what someone else does in their circumstances, but wait until you are in the difficult place, and see whether the "maggots" do not breed then. If anything breeds the maggots it is the tropics, where you are shut up to half a dozen Missionaries, with all kinds of temperaments, in a hut 15 by 30 feet. That is when the piece of meat is put in the sun—when you are treading on each other's toes all the time, and the quick one has to live with the one who is slow and heavy. There is no one to run to, O beloved, let me tell you what that cross of loneliness can be then. It drove me into the presence of God, and I learnt to have communion and intercourse with Jesus Christ such as I had never had before. The first year in that Mission I was assigned the duties of housekeeper, and I had never done any housekeeping before. But by the time I had died on that cross, I came out on the resurrection side and I have never known loneliness since.—A Missionary, at Eccleston Hall.

Report of the Swanwick Conference, 1926.

By our Special Commissioner.

IN Bible numbers, seven expresses spiritual completeness in all relations between God and man. Applied to the Swanwick "Overcomer" Conference of 1926, it stands out as the largest, the richest, and the strongest of the entire series of seven. Last year the Hostel capacity of The Hayes was full to overflowing. This year the applications for rooms were so many that, to meet the need, the Convener, Mrs. Penn-Lewis, was constrained to arrange a second Conference to be held running continuously from the first, into four days of the second week, should the Industrial cloud looming upon the horizon be dissipated. This extension is quite singular in the history of this lovely Convention Centre of Swanwick, so much so that one is led to ask what is the meaning of it all, as we are running so speedily into the time of the end?

The Opening Gathering.

The first meeting of this great series met in the Conference Hall on Monday night at 8 o'clock. A large company of earnest Clergy and Ministers of the Gospel—about seventy in all—together with many strategic Christian workers, were present, and seventeen countries were represented, including Egypt, Syria, the Congo, New Zealand, China, India, Japan, the United States, S. Africa, France, Germany, Jersey, Guernsey, Wales, Scotland, Ireland and England. Among these were eight Missionaries, and several representatives of Missionary organizations, including Mrs. C. T. Studd of the H.A.M., Mr. J. C. Williams of the N.E.I.G.M., and Rev. H. J. Gamman of the Regions Beyond Missionary Union.

Mrs. Penn-Lewis presided, and explained the theme given for consideration during the week as being "Jesus Christ, and Him Crucified." Last year it was the "Victorious Aspect of the Cross," this year, the crucified Christ Himself. For we need more than the appropriation of victory, we must know *fellowship with a Person*, being conformed to His image, made like to the Pattern, Paul determined to know nothing among men but "Jesus Christ and Him crucified." We should therefore not emphasize the message of the Cross as a "teaching," but as *fellowship* with the Person of the Lord Jesus, in conformity to Him in His death, for true conformity to Him in His glory.

At the preliminary and welcome meeting, several short addresses were given. Mr. J. C. Williams reviewed the seven conference years at Swanwick by saying "In the beginning—God!" There is little use beginning anywhere else, or with anyone else. God was in the beginning of this series of Conferences. It was so small. God is always creating mighty things out of nothing. This seventh Conference will avail us nothing if we are conscious only of past achievement. It is so easy to be conscious of progress which can be measured by numbers, intellect, and power, but who among us will measure by the depth of the Spirit? These Conferences were begun in fear, but not a fear lest God should forsake us, but lest in the impulse of a new venture we should see beyond the design of omnipotent wisdom. I thank God, said Mr. Williams, for those early years. Further back was a Conference at Matlock, out of which came all the others. God was in it, and our business is to see that we do not put Him out of it.

The welcome to Ministers was given by the Rev. Edward Parker, of Leeds, who made many tender references to the late Rev. J. Rhys Davies, on whom this duty has fallen

for some years past. He said it had always been a privilege to stand in prayer with this brother now in the glory, in relation to this Overcomer Conference, and its world-wide extensions and ministries. Mr. Davies was filled, to his last days on earth, with a vision of the Church and the world need. His visit to the United States increased the vision. For fifty years he had preached the Gospel. When on his deathbed he referred to it, he said: "If God should not raise me up to preach it again, may He give me grace to suffer for Him instead of preaching for Him."

In welcoming the Ministers, Mr. Parker reminded them that they were greatly privileged by the Conference, on account of its purpose and possibility, both for themselves and their ministry. The victorious life was as possible to them as it was to their departed brother—the Chairman of the Ministers' Prayer Bond—who had walked in the way of victory even to the end.

The Rev. Arthur Harries followed with a resumé of past years, when Mr. Rhys Davies was not able to enter into the full understanding and import of the message of the Overcomer Testimony, and how later, when he came to see it, he so fully and richly understood and entered into it. Marvellous grace was manifest in his life, when that took place, and when, with all Christian courtesy, he acknowledged that the stand he had taken was incorrect, and that the vision he had now received from God in relation to the message of the Cross was the right one. We magnify the God of grace, Who has been magnified in his Home-going. Mr. Harries was afterwards asked by Mrs. Penn-Lewis to prepare a message of sympathy to be sent from the Conference to Mrs. Rhys Davies and family.

The closing address was given by the Rev. T. Austin Sparks. He asked, What is supremely necessary to the Lord in us, and to us in our own preparation of heart, at the opening of this Conference? What is the adequate basis on which the Lord can do what He wants to do? The only motive which is adequate is expressed by the Holy Spirit through Paul, "That in all things, He might have the pre-eminence." That embraces the eternities, and goes to the heart of all. The only thing that is adequate to God, to give Him the chance that He needs, is that at any cost, by any road, and in all things, He might have the pre-eminence. It may mean the deposing of our pre-eminence, the dethronement of our ideas, our conceptions, prejudices, likes and dislikes. If it is by a rough method that His pre-eminence is secured in us, may we have the grace to accept it in this Conference. There may be those whose crisis is going to be precipitated at this time and in this way. If so, let me say this word of exhortation—"Be ye transformed by the renewing of your mind, that ye may be able to discern what is that good and acceptable and perfect will of God." That renewing of the mind is the key to the apprehension and the perception of the will of God. It is very often a severe process. True knowledge is only got by experience, and often by deep experience. God has to take us through that which will make it a *revelation of the Spirit*. Let us have done merely with "teaching," and with a filling of the mind with truth. Let us come face to face with a *crisis*, so that the Lamb that was slain might come to the reward of His sufferings, and that upon the offering of ourselves a sacrifice, His glory might break.

Greatly refreshed by rest and prayer, the workers assembled on Tuesday at 10.30 a.m. for the first of a series of morning conferences, and to hear the first part of her address on "The deeper aspects of the Cross in their bearing upon the present hour," by Mrs. Penn-Lewis. After singing, Rev. E. Parker, in his opening prayer, asked the Lord to fulfil in all hearts the condition of true worship. All hearts were full of expectancy. All desired to see Jesus—Jesus Christ and Him crucified, and to have the Living Word poured into and through all hearts, all faculties free, all hindrances removed, and Christ made all in all.

In her prelude the speaker gave a little resume of the way in which the Lord led her into the message of the Cross which had formed the key-note of her burden of the Word of the Lord now for over thirty years. It took her back to a Conference being held at the Bridge of Allan (Scotland). She was then conducting the Ladies' meetings in the upper room of the Museum Building, facing the tent set up on ground opposite. One morning Mr. John Gordon Logan came to her saying that the Lord had told him she was to speak to the young men in their morning session. She replied that He would bring this about if it was His will, but she would go on with the Ladies. Not many moments after this, Mr. Logan came up the stairs, saying he was sent to say that the appointed speaker to the Young Men had failed to appear, and she was requested to take his place! The Lower Hall of the Museum was filled with men, and all the Speakers of the Conference with them—some grey-haired "fathers" of the Church—and here was a frail, shy messenger suddenly called upon to address them, with no time to "prepare," or do more than send a cry to the Lord of Glory. He did not fail for it was His call, as it was to Jeremiah. Between the back of the Hall and the platform, whilst quietly walking up the "message" was given—and it was one she had not fully grasped before. The Message of Calvary was poured into her lips, in the aspects of propitiation and identification for believers as the secret of power. The Word of the Lord bore its own seal, so that a grey-haired Minister said, "You have been given the message for the Church. Do not fail in giving it out." Later, in Edinburgh, when staying with the late Rev. W. D. Moffat, Convener of the Edinburgh Convention, he urged upon her again and again the need of being faithful to the message, saying, "This is the message for the Churches." Mrs. Penn-Lewis said that so limited was her knowledge of the very message she had so marvellously been given, that she replied, "There are only a few verses about the 'Cross,' how can I make it my chief theme?" But Mr. Moffat's words so impressed her that on going next to Mrs. Menzie's Training Home in Liverpool, for a week of meetings, she asked the Lord Himself to teach her how to give the truth He had revealed, with the result that in every meeting, as the messages on other aspects of the consecrated life were being given, she suddenly found that the Cross in relation to that aspect was given, thrust as it were into the heart of the message. Then she saw that every spiritual truth radiated from the Cross as its base. All the years that have followed, in the opening out of the deepening knowledge of the wondrous death of Christ at Calvary, have been the outworking of the message and commission given that morning at the Bridge of Allan Convention. In harmony with this burden, which grew heavier and not lighter in the present state of the

Church, Mrs. Penn-Lewis said she felt constrained to again press upon her hearers the need of more deeply knowing the depths of the Cross as the only means of escaping the perils of the hour. The "warfare" therefore is not our primary theme this year. Only those who know the Cross can really know a victorious warfare. Those who are in conflict between flesh and spirit are of little use in the conflict with the powers of darkness, for the entire material upon which the latter work is in the flesh.

What then is the meaning of the Cross for the present hour? Unless we get to the bed-rock of the Cross, we shall be submerged in the present state of things in the world. All divisions among Christians come from the flesh. The devil must have material to work upon, and that material is the flesh. Therefore the key for the present hour is the Cross, and its Magna Charta is in Rom. vi.*

The Workers' Meeting.

After an interval of fifteen minutes, a Workers' Meeting gathered for the first of a series of practical talks by the Rev. T. Austin-Sparks on "Resurrection Life." He prefaced his address by the suggestive prayer that God would make possible the meaning of Divine revelation by giving an accession of His life, by developing His own promise, fulfilling His own will; by liberating His Word, and safeguarding it from suffering loss in passing through a human channel. After reading Phil. iii. 10, "That I may know Him in the power of His resurrection . . . being made conformable to His death," the speaker said that the Scriptures gave a tremendous place to the matter of resurrection. It is a wondrous theme in the Bible, as a climax to the redemptive programme. The emphasis is not only upon death, but upon death and resurrection. In the Old Testament it is in type, in inference, implication, as well as in direct teaching. It is pre-eminent in Israel's deliverance out of Egypt. They stood in life when their enemies were swallowed up by death. Abel's sacrifice had its supreme seal from God, because it was an expression of faith in resurrection. Abraham, in offering Isaac, believed that God was able to raise his son from the dead, and that was the faith which God set His seal upon. Not just the obedience, not only the death, but the resurrection; that was where God gave His real attestation. As summed up in Hebrews xi., you will find it is resurrection life that is proved and recommended in the Old Testament, the faith that looked beyond, saw the other side, embraced it and lived through into it. In the New Testament it is the resurrection life which is the key to everything. Take it in the case of Christ. The Divine seal and attestation there is by reason of His resurrection, not upon God Incarnate, not upon His Birth. In Acts xiii. it is said that "God raised Him from the dead, as it is written in the second Psalm, Thou art My Son." That is, He became in a new and pre-eminent sense the Son of God by resurrection. So Romans i. 4, "Declared to be the Son of God with power by the resurrection from the dead." It was in the emergence from that which was the type of His death, burial and resurrection, in Jordan, that the attestation was made, "This is My Son." On the ground of the resurrection so typified, He began to teach and to work. The secret of the resurrection is the kind of life which Christ possessed. There can be no spiritual resurrection, only by that life being within. Resurrection is not external, it is from within

* As this series of addresses is given in another place, we omit them in this birdseye view of the Conference.

always. I am not speaking of bodily resurrection, we are talking about the spiritual resurrection which we share with Him. There can be no such resurrection only as His life is within. Being born again means that we receive the gift of life, the specific life of God, called eternal life. If God took us into death on the natural side, we would cease to have a being, because we are not by nature spiritual. It is only the spiritual man that survives. It is the possession of indestructible life that makes death and resurrection possible. Christ's death was the pouring out of His *soul*, not His Spirit. The natural man is the soul-man. It was because Christ possessed something more than soul-life that it was possible for Him to go down into death and survive. Not until there is a new thing, and the soul-life of the natural man is brought to death, can we know the secret of resurrection. Paul did not put Phil. iii. 10 at the beginning of the Christian life. For himself, it was subsequent to his conversion, and became the abiding ambition, the conquest of his life—"That I may know Him, and the power of His resurrection . . . being made conformable to His death." In other words, he says, That I may know Him through the death of the soul-man. The natural man lies dead. I lose it through death, through being made conformable to the death of Christ, and emerge in the power of His resurrection. So then, resurrection makes manifest His life within us, and sharing His life makes possible the continuous and deepening conformity to His death. His sufferings are those which characterise the death of the soul-man. "My soul is exceeding sorrowful, even unto death"; not "My Spirit!" It is the travail of His soul.

The Evening Meeting.

The evening meeting was convened at 8 o'clock. Its purpose was expressed in the programme as a practical message on the Cross in experience. Its prayer, its song, its message, its spirit, were all that. The prayers were practical, in that they asked God to fulfil in us His own eternal purpose, that He would come and speak His own Word, and fulfil it under His own directive eye. The songs were practical, as those who are familiar with Nos. 40 and 36 of the new pages of the Hymn Book—"Make me an overcomer, Clothed with Thy Spirit's Might"; "In the Overcomer's Name, Be an overcomer too"—well know.

The message by the *Rev. J. Pearson Harrison (London)* was practical. It arose out of a practical text—Rom. viii. 12, 13 "Therefore, brethren, we are debtors, bound not to the flesh, that we should live after the flesh, for if you live after

the flesh, you are doomed to die; but if by the Spirit you destroy the deeds of the body, in their death you will attain to life" (Conybeare). The whole statement is conditional—"if"! It has been said that God has done everything He can do, and everything now depends upon what attitude we take to what He has done. What has He done with the old nature? He has put it to death in the death of the Cross, not potentially merely, but actually. If we by faith, and by a decisive act of the will, choose what God has done, then that thing becomes actual in life and experience. It becomes actually true that we cease to live after the flesh. The "flesh" is that which actually comes out of me, born of my own desire, that which concerns my prosperity, my ideas, anything you can see is "me"—is my flesh. "If you live after the flesh you are doomed to die." You must "die" if you live after the Spirit, but it will be a *dying in the death of Christ*. When that death of Christ is laid upon the base desires which spring up from the lower nature, that is death indeed. *But you must die one way or the other*. Which shall it be? The thing God has chosen for you is this, that all the activities and energies of the old nature shall come under the power of the application of the death, the Cross, of our Lord Jesus Christ. Are you willing to say Yes to the will of God at this point? To say "Lord make the Cross of Christ real in my experience"? The great need for us is not reaching out after "life," after "power," after "glory": but *dying*. If Jesus "dies" God will bring Him back from the dead, *but He must die first*. That is essential in Him. Is it any less essential in you? We must also die, and when we do so, there begins to flow from us that eternal life which is God's life, God's desires. Are we ready for it? The Holy Ghost can make it real, and when you reach that point you will experience something corresponding to the three days in the tomb. But you will discover something else—there will be a resurrection morning.

This heart-searching utterance ended in a solemn silence. The speaker and hearers waited, deeply still in the presence of God. Then came forth throughout the Hall, many sentence prayers of contrition, and earnest desire for the work of the Cross to be wrought out in personal experience. Mr. Harrison closed the meeting with the benediction, and the gathering quickly and quietly dispersed. One wonders how many went directly to their rooms, and how many went there for prayer, for confession, for humiliation, for some sort of a Gethsemane sorrow, and a personal dying on the Cross.

The Cross, the Resurrection, and the "Flesh."

Second Day.

Wednesday morning dawned with a heavy Derbyshire mist that hung on the hill tops and shadowed its lovely valleys. For the third day we were free from rain, and the atmosphere was moderate and favourable. The 7.30 morning prayer meeting was well attended on this the second full day of Conference meetings. Though there were nine general and sectional meetings held on the first full day, all weariness was conspicuous for its absence. A sweet happy praiseful spirit prevailed everywhere, a spirit of eagerness and responsiveness in relation to every call and meeting.

The morning conference was convened by Mrs. Penn-Lewis at 10 o'clock. Hymn 14, "Made free, Made free O Captive!" was heartily sung, and fervent prayer offered by *Rev. J. W. Brown (Willesden)*, asking for the complete dethronement of Satan in the world, and the full enthronement

of Jesus Christ over all the affairs of men. The speaker preceded her second address with an appeal to the Throne of Grace, for a gathering out from this Conference of a company who shall be rooted and established and made strong in Christ, and particularly for the safeguarding of the meeting from all inroads of the soulish life, and the leading of a prepared people deeper into the life in God.

In her address she said that there are three distinct lines in connection with the death of Christ; the recognition of which would save us from confusion. The first was touched yesterday, the recognition of our identification with Christ in His death; that in Him we have utterly and entirely died. The second is the giving to death of the earthly members, "through the Spirit," that is, the Indwelling Spirit, on the ground of identification with Christ in His death. The speaker warned her hearers of presuming that

with the fuller truth of the heavenlies, the danger of the "flesh" no longer exists, and in closing, exhorted them to give heed to three necessary points: (1) Have no confidence in the flesh; (2) give no occasion to the flesh; (3) make no provision for the flesh, but to Walk after the Spirit.

The Workers' Noon Meeting.

In the 11.45 Workers' Conference, the Rev. T. Austin Sparks continued the message begun on the previous day. The point already made, he said, was that in the unfolding and development of the Divine redemptive purpose, death and resurrection seem to have a place subsequent to Divine birth. It seems strange that a thing which has been born out of God, by a miracle on His part, should of necessity in His purpose have to die and rise again; yet it is true. The principle of resurrection life is the key of our experience. By that everything else works out. That life was worked into us, in a measure, at our conversion or new birth. It becomes a discriminating power between living and dead matter—the breaking down of the dead and the superceding of it by putting it on one side. There is placed in us a life principle which is taking hold of and judging all that it receives from without. The law of a healthy physical constitution is that all dead things will be thrown out and carried away. So with the healthy spiritual life, the new life in us is very discriminating, as to all that God puts His seal to and that from which He withholds it. The mind of the Spirit is life. It passes verdict in our spiritual consciousness, and makes us feel a sense of death about certain things which come either from ourselves or from others. It discerns, rejects, supercedes by breaking down. It is the breaking down of those things which are not of the Spirit, and the superceding of them, which characterises a healthy spiritual life. If we have resurrection life in sufficient measure, it will lead us to discern and reject. One of the great things we shall discern is the existence of the "natural" man or, as the Greek has it, the "soul-man." It is this, with its entire make-up, *that must be taken to the Cross and put to death there*, so that resurrection life, with its new principle, may triumph. Take, for instance, the volitional soul of the natural man. Some of its characteristics are desire for influence, power, position, possession, praise. Such things are a part of us. All of us want to be noticed in some way or other. The love of praise is in us, and the love of power. When, however, the Holy Spirit has done His work in us, and rejected these things, there is a blessed and happy experience from that time on about your position. If God has something He wants to do through you, He will do it, and all others will be swept aside while you do it; but if He has not anything for you to do just now, you are perfectly content to be set aside. Then there is the emotional natural man. Here are as many perils as in the other department, if not more. If there is one thing that is being emphasized at this time in my spirit more than others it is, the need of a spirit of discernment among God's people, to detect what comes from the soul-man and what from the Spirit. Very often they appear so much alike that it is difficult to put a bit of tissue paper between them! The keen spiritual life brings a keen discernment, so that one is not carried away by the emotional soul man. Take that matter of temperament—the Celtic temperament, the Latin temperament, the Anglo-Saxon temperament, the choleric, the melancholic, the artistic temperament. If any of these get the ascendancy in spiritual work, you may take it for granted that, whatever

may be the immediate outcome, there is no abiding spiritual result! What is true of the volitional, and the emotional man, is true of the intellectual. The most ignorant man, living in the Spirit, may accomplish by reason of Divine revelation infinitely more spiritual work than the man who uses all religious, theological and even evangelical knowledge in the realm of the intellect. Paul's intellectual powers were used for the transmission of what came to him by revelation. The intellect must be subject to the spirit, even though the intellect may be on the side of evangelical truth.

The Evening Meeting.

The Rev. Arthur Harris gave a quiet, solemn heart-searching word in the evening Conference. A generous rain gave the assembly a shut-in feeling of quiet, holy meditation, that deepened throughout the meeting as the speaker searched the hearts of his hearers with the searchlight of God's Word, and with penetrating questions. It seemed as though he was dealing with the nerve centres of the soul, to see if there was any unsanctified flesh there, with a view to an operation for its removal, and that operation came afterwards, when audible response was made that God should have His own way, as the Potter with the clay.

The message was based upon Rom. vii. 18, "*For I know that in me, that is in my flesh, dwelleth no good thing.*" The speaker compared the flesh to Amalek, whom God commanded Israel to destroy. There was to be no compromise with them. "They that are Christ's have crucified the flesh, with the affections and lusts." Nothing less than death will do. In the purpose and work of the Lord Jesus there was not only a transaction by which sin was dealt with, but also an aspect by which the flesh was dealt with in equal measure. If any man had whereof he could boast in the flesh it was Paul, and yet it was this man who said, "I know that in me dwelleth no good thing." The Lord has given us a reason, a rationale of the flesh.. He has been revealing its works, but there is something deeper than that—the *flesh itself, from which springs the works*. Paul saw that in the essential of his own being, in the Adamic nature, the old creation, there dwelt no good at all in the sight of God. What reason is there that we, as redeemed souls, should definitely choose that by the Holy Ghost, the works and doings of the flesh shall be put to death? The first reason is this, that the flesh is unprofitable. "The flesh profiteth nothing." Flesh in the pulpit, flesh in the pew, flesh in our giving, flesh in our praying, flesh in our singing—God writes over it all "unprofitable"! The second reason is this, that you cannot justify it. We have sought to do so by assuming the other man to be wrong and ourselves right; by criticising others when we were at fault. Amalek must be utterly destroyed, there can be no sparing of the flesh. How deep shall God work just there? I am burdened because we are not low enough. I am more concerned to be united with Christ in His death than in His life, for I know that if I am united in the former I must be in the latter. What we need is not to live well but to die well, and to die out; that the Holy Ghost shall cut right into the flesh, and lay the Cross of Christ as an inward subjective reality in our hearts, so that we shall know the fellowship of his sufferings and be conformed to His death. Shall He do it? Are you prepared for that? Are you willing for the Lord to lay His finger upon the weak spots of your service? Will you choose to have the Spirit of Calvary wrought into you?

On THURSDAY morning bright Christian faces and eager movements looked well against a dark background of heavy clouds. Rain fell during the night, and all nature seemed fresh with green and flower. Apple blossom anticipated a future harvest, and so also the more than 300 visitors who met in the morning conference, first to sing in the strength of prayer and faith, "Let there be light to-day, Lord . . . into my heart send light," and then to listen to a further consideration of the deeper aspects of the Cross in their bearings upon the present hour. *Mr. R. J. G. Voisin*, of Jersey, prayed that the speaker should be strengthened by the power of God, so that she might be physically, mentally and spiritually qualified for all His calling upon her, both to be and to do so; that no one should be out of God's plane; that the Great Physician should diagnose every disease and heal it. The speaker also asked that she might be given right words, and put into every moment the most vital objective.

Mrs. Penn-Lewis rose from her prayer, and with the strength of youth, delivered a full hour's address on one of the deepest truths of our Christian experience.

The Workers' Hour.

After the morning interval of twenty-five minutes, the *Rev. T. Austin-Sparks* called the second morning meeting, characterised as "The Workers' Hour," for the technical consideration of spiritual truth and service. Its plan is to consider laws of life, rather than statements of truth. Thus far the two morning Sessions of this series have been true to this standard, in the consideration given to the laws and operations of Divine, resurrection life, in the breaking down and bringing to death of the old creation life. The outworking of the Cross, in the power of the Holy Spirit, has led into the depths of Calvary. By the use of a black-board, the speaker illustrated the ground covered, by the analogy of the physical organism. The ground already covered was classified under the word "Katabolism," a medical term meaning a breaking down. The ground to be covered was classified under another medical word, "anabolism," meaning a building up. There are two streams of life in a physical organism, said the speaker; the blood stream and the lymph stream. The former carries the components of food to the system. The latter is as one who sits in judgment upon it and says, Now are you able to make living tissue? It discovers qualities with a view to employing them, and rejects all that is unemployable. So also in the spiritual life, in its individual aspect. The truth is given to a soul, it may be by an address, but there must be something to decide as to its quality and suitability. The life of God within decides, and registers, and if suitable, incorporates that thing, and so builds up the inward life. There must be Divine life there to take it in, otherwise even living truth leaves the soul in a state of death. The application of the same principle is similar in the corporate body. The first law is assimilation, a life capacity for receiving, incorporating, translating into living tissue. The second law is relation, the law of building up. This deals with the corporate Body of Christ. (Rom. xii. 4-5; 1 Cor. xii. 12-13; Ephes. iv. 1-9). "As the Body is one and has many members, and all the members are one body, so also is Christ," a living organism composed of many members, and He the Head. In the physiological realm there are two stages of development in an organism. The first covers the period from generation to a point where it is ushered into the

fulfilment of co-operative relations and functions. The second extends from that period onwards. That is illustrative. Co-ordination asserts itself. It is so ordained by the Holy Spirit that the individual should come up against a situation where he cannot do a thing himself. Personality ability, and capacity are not enough, and someone else is asked for help. Fellowship in the Body is demanded. Christians are a long time in getting there. "For this cause many are sick, and some die, not discerning the body." Now, as we are nearing the completeness of the Body in readiness for translation, that law is going to be enforced, nay, a hundred times, by the Holy Ghost. We are going to realise more and more that the only way we can get there is by taking our place in the Body. The fact, the oneness, of it is affirmed, and it is shown how *independent action throws the body out of its normal*, creates confusion and brings souls into a state of death. Professor J. A. Murray, of the Imperial Cancer Research Fund, has said "Two remarkable properties of the living body have been noticed. First, the individual cells of the various tissues are not independent, self-contained units, each going its own way. They are subject to a general controlling influence the nature of which is still obscure, which limits their rate and amount of growth, so that a fairly uniform proportion is maintained between the different organisms and parts of the body." Translate that into the realm of the Spirit—a general controlling influence, obscure, controlling all the tissues and cells, and so controlling as to keep a general proportionate development in the whole organism! The authority named goes on to say that cancer is the breaking down of the control of that influence, so that certain cells having escaped the control, develop abnormally—the result is—cancer! Let the correspondence be found in the Body of Christ, let the control be violated, some abnormal development will take place, and there will be trouble. I do not know that there is not something even deeper than that in the spiritual interpretation. I believe the Holy Spirit wants to bring all the members into an equal state of development, to bring in those members of the Body who do not know, and give them the revelation! The Body suffers because that law of proportionate development is ignored. The key-word of this Conference is the word body of Christ, prepared for His Coming.

Another medical authority says that "proximity does not appear to be necessary in the human organism. Organs distant from one another act and re-act upon one another. All that seems to be necessary in the human organism is mutual and sustained relation to the head, and that the receiving cells do their work properly." That is excellent—"Fervent in spirit, serving the Lord,"—that is our business doing the work properly as the receiving cells, not isolated units doing our individual work, but reaching to the extremes of the organism. That is also the blessed spontaneous issue, that if we are in a mutual relation to the Head, if we do "abide in Him," the organs most distant from one another will act and re-act upon and for one another. That is normal for the Body. That can be done by the Spirit, which affects secluded members hundreds of miles from one another. The Body is one, and every organ is related to the Head. You cannot touch a member without touching the Head. You cannot direct a hurtful word or harsh judgment, without hurting Him. You reach every member via the Head.

After the address the audience bowed low before God, the prolonged silence broken at last by audible prayer, single prayers at first, then two or three, until there was a holy, orderly hum of voices, breathing out personal longings for that endowment of power that should satisfy the heart of God. Finally at the request of the speaker, all voices joined in saying "I do deliberately trust God to do this for me." The matter was settled, whatever the outcome, and God was called upon to send forth His Spirit in this special empowering measure upon His people.

After such a meeting, a longer interval was allowed before gathering for the second morning meeting, which was convened for 12 o'clock, again under the leadership of the Rev. T. Austin-Sparks. His subject was the differentiation of function in the spiritual body. He said that the phrase "the Body of Christ" is not merely an illustration. It stands exactly in the same relation to Him as our bodies do to ourselves. They are an indispensable instrument for the expression of ourselves. The word "body" has its roots in a Sanscrit word which implies a bond. The Apostle uses the phrase "the bond of love," and it is the same word, a medical term meaning the ligamentary tissues which bind the various parts of the body together. There you get the determination of the corporate nature of the Body of Christ, which is the mystery of the ages, settled before the foundation of the world. The living tissues are the expression of a life principle. Life creates the tissues, and the tissues become the uniting force of the whole. *You cannot organize unity, it must be the expression of one life within.* These tissues are vital, the bond is the result of being alive, and is only maintained according to the healthiness of the life. For all purposes of bringing about corporate usefulness there must be, on the part of all the members, an increase of life, "life more abundant."

As to differentiation of function—"unto each is given grace according to the measure of the gift of Christ." That declaration follows this one, "When He ascended up on high He led a host of captives, and gave gifts to men," unto one, this; unto another, that, "according to the measure of the gift" the grace is given. The order is reversed when you turn from Ephesians to Romans: "Having then gifts, differing according to the measure of grace." In one grace is measured by the gift, in the other the gift is measured by the grace. In one case it is vital faculty, in the other vital force, and the bringing of these two together creates the effectiveness of each member in the Body. God keeps the balance of gift and grace, and when you get beyond the measure of your gift you lose the vital force. *Drop beneath the measure of your gift, and you arrest the vital force.* The important thing is to know the thing which is the gift of the Spirit to characterise you, as a member or organ in this Body, and knowing it, to be able to fulfil it, because God endues you with the vital force for that purpose. *God will only give you grace for the gift that is yours.* Everyone must know that gift of the Spirit which marks them out for a special work, for in that, and in that only, up to the measure of its fulfilment, God will endue you with vital force. This is a basic law. Many to-day are ineffective for one of three reasons: (1) They have not discerned what is their particular place and function in the Body; (2) They have not fully surrendered themselves to fulfil that thing, or (3) They have aspired to some function which is *not their gift*. They are trying to exercise a gift which has not been given to them, and therefore the vital force to fulfil it is withheld.

There must be articulation, the binding together, of every member in his place, before there can be a full expression of the Spirit through the Body. *The Cross is the great articulating instrument in the history of the Body.* "He made peace by the Blood of His Cross." The word is literally "harmony." There went through the world a great discord when sin entered, and sin is dealt with and thrust out of the universe by the outpouring of the life of God Himself in Christ.

When the Apostle has established the oneness of the Body, he turns to the individual members, and their individual gifts. You may have no natural gift, but that does not rule you out, for the Holy Spirit provides an outfit that is unique, which will make possible the fulfilling of your part of the purpose of God through the Body. You may be full of natural gifts, but that does not make it unnecessary for you to receive the special gifts of the Spirit. Any who rest upon their natural gifts will sooner or later come to a deadlock. Paul writes to Timothy, "Stir up the gift that is in thee," that is, the thing that characterises you, the thing for which God has called you, and for which He will impart His gift according to the measure of grace. Oh the disasters to-day because some are assuming a role for which the gift has not been given! But you can claim the accession of Divine life *for the purpose for which you have been called* and placed in the Body.

General Meetings.

In addition to the general Conference meetings, sectional meetings were held day by day in connection with the "Overcomer" Prayer Bonds and other interests. There was also a meeting in the Hall every afternoon for those who were not members of any Prayer Bond. These were of a very varied character, and consisted of prayer, testimony and consultation, rather than addresses. This was especially so on Friday afternoon, when excellent talks were given by those who came from far and near. *Gräfin von Kanitz* (Editor of the German "Overcomer") told of the way in which the message of the Cross was being given in her country. Madame Brunel and Mr. Henry Johnson, of France, spoke of the "Overcomer" literature work there, for both these friends have been for many years engaged in the work of translating, publishing and distributing, the "Overcomer" literature in France, and had many good things to say about the work of saving grace in that land. Captain Wallis, of the Dublin Y.M.C.A., and the Rev. S. J. Nabney gave encouraging reports from Ireland, of the spirit of openness to the Gospel, the welcome given to the Bible, and the evangelical willingness of the people, even in the South and West. (Mr. Nabney has recently been invited to occupy a Theological Chair in Ireland, to which we hope he may be led, with a view to helping its future ministry into the victory life.) Then Miss Gayley, of Hephzibah House, New York, reviewed the 24 years since Mrs. Penn-Lewis visited them, and told how there was still a crying need in the United States for the equivalent of a Conference like this. The members of the Prayer Bonds met day by day in separate groups. The general Prayer Bond leaders and members, under the guidance of Miss Leathes, held useful conferences. The Industrial Prayer Bond met their Secretary to consider the angle of prayer in relation to the industrial crisis; while the Ministers' Prayer Bond met on five separate occasions under the leadership of the Rev. T. Austin-Sparks, who was appointed *pro. tem.* Chairman to fill the vacant place caused by the Home-call of the Rev. J. Rhys Davies.

The Evening Meeting.

In the evening meeting, the Rev. T. Austin-Sparks reviewed the truth as stated in all preceding evening sessions, with a view to amplifying and applying them. He said that the first thing we have to face is as to whether the thing that holds us in mastery, or influences us, is an advantage which may accrue to us either spiritually or vocationally. Upon this enquiry there hang some tremendous issues. Is it the *advantage*, the *personal blessing*, the *personal enrichment*, that we have in our minds and hearts? Is our attitude toward the Lord, our faith in Him, governed by our recognition of the fact that He is in a position to answer our prayers and to bless us? Is it because we know He has under His control all forces, and can direct them to our *advantage*? Or is it that in naked love to God we cling to Him for His own sake? God is going to force that issue to the very last degree. How we long for some proof in the realm of our physical sensations, that will give us the pleasant conviction that God is on our side! Perhaps one of the most testing experiences of the Christian life is to have all sensations withheld, and the whole question lifted before us as to how far God is loved for Himself alone, and not for the blessings He gives. *What if He takes the blessings away?* *What if He closes doors of service?* *What if He shuts us out from action, and brings us into darkness and desolation?* Shall we then say that we believe in Him still? When we have tried prayer, and it does not work! When we have tried full consecration, and it is not enough! Shall we give it all up? *Is it for ourselves or for Him?* Every servant of God in the Bible had to be tested to the last degree upon that ground, and we shall be tested there. When all success in service has gone and you cannot tell why, Satan will suggest that you have sinned. In prayer you may be unable to get anywhere. You feel isolated, and everything is going to pieces—no joy in preaching, work has become a heartbreak, and it almost seems as if God had gone from the universe! *What is the issue?* Are you in this business for the blessing and the glory, or are you standing firm, and saying "Though He slay me, yet will I trust in Him." "Our God is able to deliver"—*but if not, it makes no difference!* Are you prepared to accept that basis for your life, where God is your only asset, and that, not from what He gives but for what HE IS?

If you take that stand, you will immediately begin on a new line. When crucifixion has been faced out and accepted, then the blessing of it begins at once. You may take this issue in advance, if you will intelligently face it out, and God knows that you mean it. That is the position to begin with, faith or feeling, faith or success, faith or blessing. Whether you accept God for *Himself*, or whether you accept for greater power and usefulness. Get away from the personal to the larger realm, from the individual to the Body of Christ. That is the issue, to let ourselves and our interests go in the interests of the Body. Even our personal rights must go. They may have been unrighteously challenged, questioned or doubted. You may be the one who has a right to complain. Are you going to stand on personal ground, or let it go in the interests of the Body? The Devil wants to destroy the corporate work in the interest of the individual right. All work for God is wrapped up in the spiritual oneness of God's people, and he can smash it to pieces by getting one of them to emphasize the personal right of interest, to exaggerate it or to stand for it. Often we have to let go our personal right in order to preserve the oneness of the Body, and *the effectiveness of the other members*, who are related to us in some piece of God's service. Have you got the Body of Christ so much at heart that you have for ever lost your own interests in the interests of the Kingdom of God? Resurrection life make possible this kind of thing. To get it we need to take positive attitude, after all our inclusive "reckoning"—divine attitude of faith toward God, to claim our union with Christ in His resurrection, that immediately there may spring out of death the "mighty works."

At the close of a very solemnizing address, there was a prolonged season of quiet waiting upon God. Amid that general and deep silence there were many audible prayers of a very personal sort, of confession, contrition, surrender, consecration, and appeal, from every section of the very large audience, and these continued until after 10 o'clock. What the ultimate outworking of such a season may mean in the witness-bearing and personal experience of the saints, cannot be defined, but if the Lord shall tarry yet a little longer, it will surely mean for Him a greater purification of Christian living, of truth-speaking utterance, of world-wide fellowship and conquest.

The Outpoured Spirit and Service.

The Last D.

The last day of the Conference began like all the other days, with a prayer meeting at 7.30, attended by most of the guests. Then came a specially called prayer-meeting of the Ministers' Prayer Bond members, when affairs sacred to the holy office of ministry were laid before the Lord, until the bell rang calling all to the morning Conference.

In the Conference meeting, Mrs. Penn-Lewis continued her messages upon the application of the Cross to the personal life of the believer. As it was the last gathering of this sort, she pressed on to the Christian's enduement of power from on high. She made a distinction between the work of the Holy Spirit in regeneration, when the seeker is "born of the Spirit," and the incoming and indwelling of the Spirit in the life of the believer. Beyond these is the work of the Holy Spirit in bringing the believer to the Cross. When this work is done, and the believer knows what it means to have the death of Christ wrought into his being, and working out through his life, to those who are

prepared for it there comes the outpouring of the Holy Spirit, a falling-upon, which clothes and rules him. This latter experience is the necessity for a present forward movement in the proclamation of the message which I have given to us. It is a distinctive, and a distinguishing experience. It is another step forward, another objective something beyond the apprehending of our union and fellowship with Christ. In Andrew Murray's "Spirit of Christ" he has a note in the Appendix by Dr. Beck "The Outpouring of the Spirit," in which he says that Holy Spirit was poured out, potentially, *upon the whole world, i.e., upon "all flesh."* "There was given to Him objective universality, while *subjectively He was received the comparatively few.* The extent of the outpouring was parallel to the propitiation of Christ for the sins of the whole world . . ." From that Day the Holy Spirit is everywhere present and available, and we have only to open the doors and windows for Him to come in. His vision should extend, with His, to this world-wide outle

The World Outlook.

At the last after tea gathering at 5.15 on Friday, Mrs Penn-Lewis announced that the outlook for that hour was for the world. Laying aside personal questions, she asked the workers to move out together as a whole into the world outlook, in the sense of a pledged position for prayer. It is impossible for us to stay in the British Isles, she said. Paul wanted to get to the regions beyond, where the Gospel was not preached. Many Conferences give their last day to dedication for the foreign field—are we going to do less? The Missionary side is not so much our purpose here, as a definite burden that the ministry God has given to us in the message of the Cross should be proclaimed, because it is the fundamental necessity. You are safe in giving the Cross. You are giving the ground work upon which God can build. It is not only a question of preaching the Gospel, it is a necessity for the Body of Christ to mature and get into its place. How far have you got beyond yourselves, beyond personal results? How much has the real vision of God come in? Not so much the question as to whether you are going to Africa or China, but how far are you able to go out, wherever God is able to lead you, into prayer for the whole world *and the whole Body of Christ*, and the proclamation of His sovereignty in other lands?

The Rev. T. Austin-Sparks said that when our Lord breathed upon His disciples and said "Receive ye the Holy Ghost," He was making possible to them all that had been said by Him before in that Upper Room and in His walk.

Several short messages were given by other workers, along the line of testimony, until the meeting merged into prayer—for all lands, and finally for Germany, that the hearts of Christians in that land might be open to believers in this land. That every tinge of national prejudice might be lifted into God's presence to be wholly destroyed from all hearts. Then the season of prayer closed with the united utterance of the words "Thanks be unto God Who giveth us the victory through our Lord Jesus Christ!"

The Praise Meeting.

The "last great day of the feast" reached the issue of praise in the evening. There were no visible palm leaves to wave in His presence in this case, but there was along and a strong Hallelujah! Although it was a sort of "Black Friday," so far as the country was concerned, and a message about the failure of negotiations in the Coal Crisis was read in the meeting, there was still an outburst of thanksgiving from hearts that were overflowing with blessing. A company of prayer warriors left the Hall to pray over the last late conference of Coal owners and men, which ran into the midnight hours. The whole Conference also went to prayer, trusting once again that God would deal with this stubborn difficulty effectually. Following prayer came the singing of the hymn:—

"I dare not be defeated
With Calvary in view
Where Jesus conquered Satan
Where all His foes He slew."

Then came a long and well-chosen stream of texts from every part of the audience, which was followed by a Testimony Meeting, which commenced by thirteen friends from Ireland standing up and singing the chorus, "The Precious Blood has won the day." These were followed by a long line of witnesses, who told how greatly they had been enriched by the heart-searching truth given and received in this Conference. Some bore witness to the

world vision, some to heart purity, others to the entire removal of every vestige of prejudice against the truth associated with the "Overcomer" message. One Clergyman said that the "throne life" in his case was not a life up in the clouds, but a working down into a place where the Cross is worked deeper. He said God had given him a vision of that abiding anointing for ministry, for witness, for resurrection life, which will be a complement to what has been done in the past.

A Missionary who was *en route* for China said that she believed she had been kept in England longer than she expected in order that she might get a fuller preparation for God's work. These days, she said, have been days of stripping, until I feel like a babe in spiritual things, not daring to trust one instant in myself, but drawing all from Him. "This is my first visit here. I came desiring ardently above all else, a rich blessing and victory for myself. What I have got instead is a terrible humbling, for I have never felt in my life so exceedingly broken down, so far as myself is concerned." Another servant of God said, "I have learned that we can do things better via the Throne than in any other way. I have also had to revise my knowledge of the Holy Spirit. Years ago I wrote a book about Him, but now I feel I must add another chapter to it." A lady from Holland, who came to England two months before the Conference in order to improve her English sufficiently to fully appreciate what she should hear, bore witness to the joy she had received, and asked for prayer for her country, which was without spiritual literature. A brother from Pretoria (S. Africa) said that when he came to the Conference he congratulated himself upon having a good deal of experience in such gatherings, but on Monday night he went to his room scarcely knowing whether he was on his head or his feet! God had turned him upside down, but he praised Him for a deep realisation of his own death with Christ, in His death, and in the power of His resurrection. Four students from the Bible Training Institute of Glasgow, and the Matron, rose to their feet, and one asked for prayer that this message should be sent forth over the world, wherever the students should soon be dispersed.

At the end of the meeting a Japanese gentleman rose to say that as a Professor in a College in Japan, he was sent by his Government to study Economics in England, but he had found a Saviour here, and was now studying the Bible. His Pastor in London had sent him to this Conference as his substitute, that he might gain a further equipment for the preaching of the Gospel when he returns to his own land. He said that the consciousness of his faulty English made it difficult for him to testify to all that he had received in the Conference, but he could say with deep thankfulness that he had "got the deep confirmation" of his death in the death of Christ, and his union with Him in his resurrection life.

As late as 10.15, Mr. Sparks rose to give a closing word. "From henceforth let no man trouble me, for I bear branded on my body the marks of the Lord Jesus." He said that we must go forward in a spirit of blessed emancipation, feeling that the thing is done, the mark has been branded deeply, and for ever more we bear the mark of the Lord Jesus as the sign that, on the one hand, we have been set free, we are God's free people; and on the other hand we are slaves—slaves of the Lord Jesus.

It was after 10.30 p.m. when the audience rose to sing "All Hail the power of Jesu's Name," to the tune "Diadem," and to receive the benediction.

From Our Readers.

"Satanic Fashions."

A Solemn Appeal to Christian Women.

We feel it our duty to print the following letter we have received, with an earnest prayer that God may speak to any of His children whom it may concern.—Ed.

"In reading a copy of *The Overcomer* a few days ago, I came across the words 'Satanic fashions' as prevailing in the world to-day. I feel impelled to write the following, that you may convey to Christian women the harm they are doing to Christ's Kingdom in following the world in this respect.

(1) A week or two ago, I was present at an 'inner circle' prayer meeting, with which you would have been all one, and a lady prayed on exactly the lines that you would have prayed, and I wondered who she was. As we rose from our knees I looked across the room, and saw a middle-aged lady (in the social use of the term), her dress so short that as she crossed her legs they were uncovered above her knees (I do not know her name). One's thoughts ran off to wonder how a lady who prayed so spiritually should unknowingly—but quite unavoidably—prove a hindrance to her fellow-worshipper.

(2) When a lady (again in the social sense), dressed in Society fashion, got out of a 'bus the other day, the Conductor observed aloud, 'That is how men are led into sin!'

(3) In the train yesterday a gentleman and lady travelled in the same carriage with me, with a dear little daughter about 8 or 10 years old. She was dressed, or rather undressed, by her Mother, with short socks and bare legs to about a foot above her knees, and a very short frock. She crossed her legs so that the bare part above her knees was nearly all uncovered. She was rebuked by one of her parents for sitting so that her legs showed—what could the poor child think, when her Mother deliberately brought her out with bare legs!

What will London be like when Christ has come for His saints! I am writing this that you may appeal to the daughters of the King to be holy in their dress, that the Name of God be not blasphemed, and as the writer is a man, he only subscribes himself,

Yours in His service.

Note.—We have received another letter from a Christian Worker telling of a terrible besetment in his own life, from which he was delivered in reading "War on the Saints," and he adds that this besetment was intensified by the "fashions" of to-day. We have been grieved to hear that there were Christian Workers at Swanwick conforming to the "world" as stated in the above letter. We cannot talk of the "flesh" being crucified, and suggest "flesh" in the colour of the outer clothing of our bodies. We appeal to Christian fathers to teach their daughters the meaning of Rom. xii. 1 in this time of peril.

Brief Replies to Correspondents.

A.W. In reply to the Magazine article you have called my attention to, and the passages on the "visible Church" and its formation, one of the saddest things at the present moment is to see groups of believers each asserting that they have all the truth on the "Body of Christ," and that "only these the Lord is coming for, and no others." It is just again the spirit of "We are the people" referred to in Job. There are myriads belonging to the Body of Christ, who are "set" in the Body by God "as it hath pleased Him," who are isolated and cut off from all hope if they must belong to a "visible Church." The articles you send me do not plainly say "Come out from the Churches," but this ultimate is plainly there. Any line of "truth" which acts as a means of division from other members of the Body may be questioned. No "visible Church" is possible in the present state of things, and any attempt to bring it about will only result in disaster.

Sister M. I have now read the book you wrote about, and am not at all happy about it, although commended in the quarters you mention. From the point of view of a Biologist it is easy to read in all he writes about the "dust of the earth," but it is all too complicated for the mind that needs the simple Word of the Lord. The little pamphlet we refer to on this page is much more intelligible, and it is also written by a "Biologist." Re your question about Satan, personally we are told to "resist the devil" and he will flee, but it is not the line to take in prayer meetings. "Warfare prayer" is really appealing to God on the ground of John xii. 31, to "thrust out the enemy" for His people.

A.S. I am sorry I have not been able to reply to your letter personally. Pember's "Earth's Earliest Ages" deals with the subject you mention. It is clear there are "spirits" who are the scum, as it were, of the hierarchy of evil, and "angels" with spiritual bodies, according to Dan. x. and other passages. "Satan and his angels" are referred to in Rev. xii. 9 and the varied ranks are to be seen in Ephes. vi. 12.

B.P. We are having several letters and frequent enquiries as to the reliability, or purity, of "manifestations" now taking place in "healings," etc., in various places near London. We feel the time has come when this matter again requires dealing with in our pages, but exigencies of space in this number preclude this being done. Those who need help immediately will find it in the pamphlet "Spiritual Perils of To-day." The main line of danger lies in the "laying on of hands," and the accompanying results. We are more and more persuaded that "laying on of hands" of every kind should be shunned at the present time. It was done, it is said, by the Apostles. Yes, but (1) who are "Apostles" to-day to do it and (2) who can guarantee no "psychic force" communicated since such force is inherent in every man.

Letters also received with thanks from: A.C.M.B. (U.S.A.); T.W.; E.B.; E.L.S. (China); M.A.M.; F.S.; J.N.; MR. B.; T.G.M.; H.R.P.; J.W.W.; J.A.D.; F.E.R. (U.S.A.); R.V.S.M.; E.M.; A.E.M.C.A.; A.H.; A.G.R.; A.T.; R.A.P.; S.E.L.W.; J.W. A.D.; H.F.T. (U.S.A.); H.H.; A.O.A.C.; H.W.; M.H.G.; H.A.W.; MRS. R.H.P. (Canada) T.S.; E.S. (N.Z.); D.J.D.; M.H.; W.J.P.; M.M.G.; A.M.C.; R.G.; K.B.; A.E.R. D.S.; S.B.; R.P.M.; W.J.P.; A.M.C.; D.T.; B.L.; F.W.; M.M.; M.D.E.C.; E.V.; A.E.C. (Canada); M.C.; W.O.L.; B.H.B. (N.Z.); M.E.C.

We are sorry for any apparently disparaging remark about the Salvation Army in a letter we quoted from in our April issue. We quite overlooked this, and so heartily that there are numbers in the Army who know more about Satani possessions than suggested in that letter.—Ed.

A Valuable Book.

"The Bible and Modern Science": by Major L. Merson Davies, R.A. F.G.S. The Author of this interesting and valuable brochure is evidently as conversant with the researches of Modern Science as he is true in his loyalty to the Word of God. He meets the Scientist on his own ground and proves that the *Facts of Nature*, as contrasted with the *Theories of Science*, are in absolute accord with Scripture. The book is crowded with facts of the most interesting character, but it must be rather *studied* than read cursorily. It will well repay pains, and should be handed to any whose faith is being shaken and undermined by modern theories.
F. B. Meye

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The "Word of the Cross" Bible Booklet.

This little Booklet was compiled by Mrs. Penn-Lewis, in 190 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 its circulation has reached over eleven million copies.

Note.—We are grieved to say that Mr. Stanley Usl writes that he is no longer able to continue supplying the Booklet as before. We hope to make some announcement in the Autumn in this matter.

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FRANCE.

Translation of article in *Le Vainqueur* by Mr. H. Johnson.

After a long interval we are at last enabled to send forth another edition of *Le Vainqueur*.

It was my privilege to go over to England for the Swanwick Conference, April 26 to May 1st. The gathering was great from every point of view. Visitors had come from seventeen different countries and represented all the continents of the world. A group had specially crossed the ocean from America. Then there was a large body of Clergy, Pastors and Missionaries, and others definitely engaged in the service of Christ.

The period fell just the week before the great National Strike was called out, and naturally we were affected by it, still there was no undue anxiety as to the Conference, for we were assured that God would see us through, and He did. The theme was "Jesus Christ and *Him Crucified*." Mrs. Penn-Lewis, the Convener, emphasized particularly in her opening remarks the call that there is in these dark days of peril and apostasy to know the Lord Jesus Himself, and to know Him crucified, by an experimental knowledge of union with Him in His death. In all her messages the Convener insisted upon the basic truth of the necessity of going down into His death. We hope to publish some of these addresses in subsequent issues. A quotation employed by Mrs. Penn-Lewis from Dr. Mabie's book, "The Divine Reason for the Cross," was very striking. "The death of Christ is unlike any other death, for it carries resurrection with it. If you ignore this principle, you vitiate the composite death-resurrection energy of Christ."

Rev. T. Austin-Sparks' messages were a development of the subject, on the experimental side, keeping the resurrection life in view as the key to interpretation. How strange, and seemingly contradictory, at first sight, that something born out of God should return to death to obtain fuller life, and yet the whole of Scripture illustrates and is symbolic of this principle.

The Conference seemed bathed in heavenly light. Much was said as to the functioning of the Body of Christ, and of the laws and operations of the Divine life, culminating in the corporate action of the Body of Christ against Satanic forces, and the preparation for the coming of the Lord. We purpose, God willing, to publish also some of these specially illuminating addresses.

Many and varied were the activities of the Conference. The Pastors had their special meetings, to confer over their experiences and problems; other groups were gleaning information for prayer and encouraging one another in the Lord; Missionaries representing many different fields over the world gave their quota of testimony, and shared with us their joys and sorrows. There were also evangelistic services, and not least, the general intercourse in the house during the happy week.

France was well to the foreground of loving interest, many prayers are constantly being offered among the English brethren with earnest looking to God for revival in this land. Madame Brunel and one of her daughters were present, and we were able to give testimony to what we have seen of the droppings of blessing.

We have the joy to announce that Rev. T. Austin-Sparks has promised to be present at the next Convention of the Brigade Missionaire de la Drome, Dieulefit, Sept. 14-16. The Convention (D.V.) will be a "Convention of the Cross," and convoked from Sept. 13th to 19th. Enquiries to Pasteur Eberhard Dieulefit, Drome, France.
Henry Johnson.

From DAMASCUS.

"We are very grateful to receive the copies of *The Overcomer*, the book 'The Climax of the Risen Life,' and the tracts. We believe their precious pages will be a great blessing to many of our destitute Armenian refugees who are passing through the valley of the shadow of death, and who always need to look at the Cross of our Blessed Lord to have power and inspiration to endure all of the sore trials."—*Nouritza N. Sarian.*

GERMANY.

"God's Plan of Redemption" has just been issued in Germany.

Donations for this Literature extension work may be sent to the office of "The Overcomer," marked "China," "France," "India," "Germany," "Japan," "Sweden," as the case may be. All remittances should be made payable to J. Penn-Lewis (Money Orders ONLY to Post Office, Ebury Street, London, S.W.), 4 Eccleston PLACE, S.W. 1.

Volume
vii.

NEW SERIES.

October
1926

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 Searchlight
of Calvary."*

—Page 49.

"And 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. ii, 15 (*Weymouth*).

LONDON :

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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. VII. *New Series.* OCTOBER, 1926. Number 4.

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.

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4, Eccleston PLACE, London, S.W. 1.

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.

☞ A "Prayer Day" is also held on the Friday following the Monthly Conference. This is held in the Upper Hall from 11 to 3 o'clock, with a light lunch served in the Canteen at 1 p.m.

☞ WINTER DATES.

- | | | |
|------------------------------------|---------------------|----------------|
| Oct. 7—Monthly Conference. | II-30, 3 and 7 p.m. | |
| " 8—Prayer Day. | | |
| " 20—Mid-Monthly Prayer Day. | II to 3 p.m. | } II to 3 p.m. |
| Nov. 2, 3, 4, Southern Conference. | See Notice. | |
| " 5—Prayer Day. | | |
| " 17—Mid-Monthly Prayer Day. | II to 3 p.m. | } II to 3 p.m. |
| Dec. 2—Monthly Conference. | II-30, 3 and 7 p.m. | |
| " 3—Prayer Day. | | |
| " 15—Mid-Monthly Prayer Day. | II to 3 p.m. | |

WEEKLY MEETINGS.

Tuesday, at 7 o'clock, a Weekly Conference for Workers, conducted by Mrs. Penn-Lewis.

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.

Tea and biscuits are provided in the Canteen every week at 7 p.m.

☞ PRELIMINARY NOTICE.

The date for the Swanwick Overcomer Conference is now fixed for the Second Week in May, 1927. May 9 to 14. D.V.

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 Eccleston PLACE—not "Square."

☞ N.B.—Overseas visitors are always welcome when they call.

Forthcoming Conferences.

The Fifth Southern Conference of Christian Workers

will (D.V.) be held at

Eccleston Conference Hall,

ECCLESTON STREET, LONDON,

(off Buckingham Palace Road, S.W.)

November 2, 3 and 4, 1926.

Convener: Mrs. PENN-LEWIS.

Daily Time Table—

40 a.m.	Quiet Hour in Upper Hall.	} Entrance:	
11.30	Workers' Conference in Upper Hall.		
3 o'clock	} GENERAL CONFERENCE MEETINGS		
7 " "			

Lunch at 1 p.m. Tea at 4.30, followed by After-Tea Prayer and Question Hour.

Revs. Arthur Harries (S. Wales), C. Ernest Procter (Liverpool) Captain Cooper, D.S.M. (Leeds), Mr. W. Raven and others, are expected to take part.

All enquiries to Conference Secretary, 4 Eccleston Place, London, S.W.1 (Stamped envelope.)

BRISTOL.

Two Days Meetings for Christian Workers

on the Deeper Meaning of the Cross

will (D.V.) be held on

October 13 and 14,

in the Emmanuel Parish Hall.

Meetings daily, 3.15 and 7 p.m. Tea at 4.30.

Enquiries to Rev. Henry Hill, Emmanuel Vicarage, 19 Knowle Road Bristol.

LIVERPOOL.

Two Days Meetings for Christians

to be addressed by Mrs. PENN-LEWIS,

supported by Revs. A. J. Kellam, W. J. Wilkinson, C. Ernest Procter and others.

October 21 and 22,

in GORDON HALL, BLACKBURN PLACE,

Meetings daily, 3 p.m. and 7-30 p.m.

Tea at 4.30 followed by an "After-Tea" talk dealing with difficulties in Christian life and service.

Bills for distribution can be obtained from Rev. C. Ernest Procter, 118 Bedford Street, Liverpool.

Monthly Conferences.

Cardiff: Second Thursday in month. Thursday, Oct. 14. Speake Mr. W. E. Card, 11 a.m. and 2.30 p.m., in the Y.M.C.A., Station Terrace. Other dates November 11 and December 9.

Enquiries to Hon. Sec., Mr. A. L. Morgan, Maesycymmer, via Cardiff Weekly Prayer Gathering same place, Thursdays, 3 p.m., in charge of Rev. R. M. Richards, 12 St. David's Avenue, Cardiff.

Leeds, Yorkshire: In abeyance through illness of Rev. E. Parker.

Southend-on-Sea: Last Saturday in month at Clarence Road Hall at 6.30 p.m. Oct. 30, Rev. J. Pearson Harrison. Nov. 27, Capt. Alle Cooper. At Leigh (in Leigh Hall College, Leigh Cliff Road), first on third Friday in Oct., Nov., Dec., 8 p.m.

We are asked to call attention to a Conference at Falmouth, on Nov. 30, Dec. 1 and 2, to be addressed by Rev. T. Austin Spark. Enquiries to Secretary, 37 Trevethan Road, Falmouth, Cornwall.

DO NOT PASS THIS COPY of "The Overcomer" on to another, until you have thoroughly, and prayerfully read it.

Turn all you read into prayer.

—Ephes. vi. 18.

THE OVERCOMER.

"The Searchlight of Calvary."

WE do not generally expect to find in the Sermon on the Mount any special light on the cross of Christ, and its effect on the conscience and heart of men, and yet in one of its passages there is to be found light upon one of its most searching aspects. In Matt. v. 23-25, the Lord says: "If thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift . . . and go thy way."

The Sermon on the Mount was spoken to Jews to whom but one meaning of the word *altar* could occur, as they listened to the Lord that day, The "altar" to them meant the brazen altar in the outer court of the temple, where daily the lambs were offered to God—the place where blood streamed day by day in expiation of Israel's sins; and to us, who have the light of Calvary, where the Lamb of God was offered once for all, bearing away the sins of the world, this brazen altar can have but one meaning, as we remember "*the place called Calvary*," where, through the sacrifice of Him who was our Propitiation, sinners meet a holy God in peace.

Let us watch the Jew drawing nigh to the brazen altar with his sacrifice. Solemnly and reverently pondering over the need of a true heart in approaching God, he suddenly remembers that some brother Jew has something against him! *Why does he remember it now?* Because the drawing near to the altar with the gift means drawing near to God, seeking forgiveness of sin through the sacrifice, and the acceptance of the offering. The need of a sacrifice awakens the consciousness of His holiness, as the offerer searches his heart and life.

Is there aught that will nullify the act of worship? Ah, he "*remembers*"! And his conscience tells him he cannot expect to be forgiven by God, if he has not sought forgiveness from his fellow-man. The awakened memory shows him a line of action. He must seek his brother and ask him to forgive, so he leaves his gift and goes his way.

If this was the effect upon the Jew, drawing near to God at the brazen altar with the blood of "bulls and goats," how much more must the light of God's holiness shine upon each one drawing near to Him with a true heart, and in full assurance of faith; through the blood of the Son of God offered as a Lamb without blemish, and without spot upon the altar of Calvary! If the blood shed at the brazen altar spoke to the Jew of the holiness of God, how much more the blood of the Son of God at Golgotha! If the folly of a sinner asking forgiveness from a holy God, while unable to seek for or to extend forgiveness to a fellow-sinner, came to the conscience at the brazen altar, how much more must the thought of Him—who, suffering unspeakable injustice and cruelty at Golgotha, could pray, "Father, forgive"—move the conscience to keen realization of the sin of the unforgiving spirit in a sinner himself needing mercy from a holy God?

Ah, yes, *Calvary is the place of awakened memory and quickened conscience*. "If thou art offering thy gift at the altar"—at the cross—O child of God, "and there rememberest" that thy brother in Christ, child of the same Father

in Jesus Christ, hath "aught against thee . . ." *Not thee against him, but he against thee*. Ah, how strangely the memory of the other's provocation vanishes at Calvary! All light at Calvary says "*thee*"—"thou art the man." Yes, *he* did wrong, but there must have been some cause in *me*; it was I who was this or that; I did this or that; or I did not bear with him, or act to him as Christ would have acted. Ah, he has something against *me* in that I did not warn him, or speak to him in time, or I was hard and sharp in my righteousness; yes, *I have done wrong to him*—I have been thinking that he was wrong, but I see now that it was *I* who have been wrong to him. How the perspective alters at Calvary as the light streams in, and we seek to find some way by which we can *humble ourselves to win our brother*! "Yes, he hath aught against *me*," we say; and quickly we hasten from our seeking of the Lord to seek our fellow-Christian, ere we draw near to our God.

This has to do with our own hearts, as we remember that our brother has a complaint against us; but what about the brother who has sinned—really sinned against us, so manifestly that, as we draw near the altar of Calvary, the searchlight reveals no ground demanding that we should seek him, and his forgiveness, ere we can seek our God? The Master gives directions again so clearly that we are left no way of escape if we desire to do His will. "If thy brother sin against thee, Go, *show him his fault between him and thee alone*" (Matt. xviii. 15). Oh, the "interviews" that should take place, if these words were counted as fully from God as our favourite John 14! "If he hear thee, thou hast *gained thy brother*"—instead of driving him off, or making him avoid thee, because of his secret consciousness that he has wronged thee—said the Lord.

"Then came Peter and said unto Him: Lord, how oft shall my brother sin against me, and I forgive him? Until seven times? Jesus saith unto him, I say not unto thee until seven times; but until seventy times seven . . ." (Matt. xviii. 21, 22). Again the searchlight of Calvary shines as we read those words. *Forgive?* Have we not been to God more than seventy times? Is He not indeed "a God of forgiveness"? Should we not have mercy on our fellow-servants even as He has mercy on us? Should we not be tender-hearted, forgiving each other, even as God also in Christ has forgiven us? Let us draw near to our Risen Lord again, and listen to His voice: "Go, show him his fault BETWEEN THEE AND HIM ALONE." Speak not of his fault to another, O child of God, until thou hast first seen the erring one *alone*; and not until he hath rejected thy loving words, speak thou to the two or three; and then, again, not until the pleading of the loving trio fails, tell the story to the Church—and never—never—NEVER let the "*Church*" tell the "*world*"!—J.P.-L.

**Keep up the song of faith,
The dawn will break ere long,
And we shall go to meet the Lord
And join the endless song.**

The Editor's Personal Letter.

September, 1926.

"Shout the Victor's Song"!

BELOVED FRIENDS IN GOD,

These words are ringing in my heart—they have been doing so for weeks past—as I again take up my pen to write to you. The Lord has been saying them to me in hours of anguish and conflict such as David knew when he said, "All Thy waves and billows have gone over me." I fear lest too much of the "personal" note may tincture these letters to you, and yet I cannot but see in Paul's epistles, how freely he spoke of the way in which God was dealing with him, to the comfort and strengthening of the millions who have all down the centuries since he wrote, learnt through him of the ways of God in dealing with His own. "The sufferings of Christ," he said, "have come upon me above measure," and yet these "sufferings" were circumstantial, and looked like the ordinary disturbing "happenings" of life, or else from men in the primitive Church, who were strongly opposed to the message of the Gospel that "circumcision or uncircumcision" availed nothing; or from brethren who were on the watch to criticize and condemn all that gave them the least ground for doing so, not to speak of the sufferings caused by his burden of heart for all those whom he had led to God, or helped forward in the life of faith, when they were in danger of being caught by Satan as an angel of light, or failing to apprehend the will of God for their lives.

Paul called all this the "sufferings of Christ" in him, because he read all in the light of his death-identification with Christ. To the believer, in his death and life union with the Lord, there are no "second causes." He sees painfully clearly the devil as the main mover behind all, but like Job, he cries "God hath overthrown me . . . HE . . . HE . . . HE . . . Have pity upon me, O ye my friends, for the Hand of God hath touched me" (see Job xix. 1 to 21). And yet, with the veil lifted in the early chapters of Job, we see Satan shown to be the immediate cause of all the afflictions.

I am free to confess to those of you, who, with me, are fellow partakers of Christ's sufferings, that in this last tragic two years every truth I have learned of God, every transaction I ever made with Him, and every word I have ever written, and shall I say *spoken*, has been tested by fire. The description of Job as having had a "hedge" about him, and his house (Job i. 10), is so true of many; and Job, little knowing that Satan had said this, describes in his own story in Ch. xxix. 2-25, all that this "hedge" meant to him, following it in chapter xxx. with a vivid picture of what Satan's onslaughts had been allowed to do. But the few brief words of Chapter xlii. 2-6 show finally that what the Lord was aiming at in Job's experience had been accomplished. In the crucible he had learnt to KNOW GOD. He saw that outward prosperity and freedom from circumstantial trial was not to be the evidence to him of God's being with him. All had gone, his "hedge," and his "substance" swept away through Satan's onslaughts (Ch. i. 13-19). Yea, even his body had been touched and brought into suffering (Ch. ii. 7, 8) which he had possibly never known before. But—in all and through all, the God he had known and served behind the safety of his "hedge" was his one resource. "Though He slay me, I will TRUST in Him" (Job xiii. 15) he said. But "it is all your own fault," said his friends. Be it so—above "me" and my "faults" stands GOD. Though He sweep all away—GOD REMAINS. But when the crucible work was done, with cleared vision he could say, "now mine eye seeth THEE." He SAW GOD no longer through the lens of outward prosperity and service, or the "blessing" of those whose gratitude for help overflowed upon him (Ch. xxix. 13), and of daring aggressive attacks upon the enemy, and victorious deliverances (Ch. xxix. 17). In the deeper face to face fellowship with God which had now been granted to him, it appeared as though he had "uttered things he understood not," and things he "knew not." It was true that he *had* known God, by "revelation"—he could not have been what he had been, but for such knowledge—but it was not the "seeing of God" which had come to him now, which made him "abhor himself" and sink down before Him, as it were, into "dust and ashes." Ah yes, and now he could "pray for his friends," instead of vindicating himself to them, as he had sought to do. God alone could know the true meaning of it all. Yes, he could pray for them now he had come face to face with God . . .

Enough. Let us heed the word from the Lord. In all and through all we must "keep up the song of faith," and trust Him when, in preparation for His appearing, He is taking from us every single thing on earth, within and without, that we may unknowingly have leaned upon, so that in the words of Guyon, we are really "lifted above all" by the "loss of all."

And now as to the way the Lord seems leading in the ministry of *The Overcomer*, for it is important at this juncture to make this clear, lest the purposes of God be mis-read, as He carries out His plans. But it cannot be done without a reference to my own transactions with God at the time He gave me my commission in 1892, for all the years that have elapsed have been, on the Lord's part, a working out of covenants

made with Him then. As various aspects of the ministry develop again and again I have yielded to the "vision" of others when in uncertainty of the outward path, all the time reckoning upon God as Omnipotent Sovereign Lord, to cause to wither up all that was not in His plan for

The main "transaction" which I made with God in 1892, which interprets the principles of His dealing with this ministry, is the fact that He then made me understand that His purpose for me was a "river of life" in God according to John vii. 38, which should result in "rivers of living water." I saw that "rivers" flowing hither and thither could not be "organized," and that if I would but consent to be led deeper and *deeper into Christ in His death*, His life should so pour out, that every "whithersoever the rivers" would come, would "live" (Ezek. xlvii). How truly God has fulfilled His part of the compact is in evidence to-day, for nothing else can interpret the world-wide life-stream which has carried the message of the Cross into far-off lands without human plan or elaborate machinery, but of the slightest form in the way of secret labour. Nothing else can explain the increased, and increasing demand for literature which has been in circulation for over thirty years. Blessed be God, the "river of God is full of water." The river of life continues to flow through the pages of *The Overcomer* and its literature. To Christ alone can be the glory. "Not I, but the grace of God which was with me" (1 Cor. xv. 10; Ephes. iii. 8.)

To-day, in 1926, the transaction made with God in 1892 holds good and I see Him in all His watchful love continually protecting His servant—a servant of all the servants of Jesus—from being drawn into other paths. As the "rivers" have gone forth, there has gathered around *The Overcomer*, and its Conferences, as the channel thereof, many who have drunk of the stream, and become channels of the life-giving message but they have not known the far back inner secret of it all! As numbers have increased through apprehension of the truths of Scriptures, many have thought that the "Overcomer Testimony" meant a "movement" after the likeness of other "movements" which have arisen during the centuries since Pentecost. But it is not so. It is not a channel for a life-giving stream flowing from under the Throne of God and the Lamb, through innumerable "broken vessels," who have caught the vision, and become baptized in reality into the death of Christ. It is a "movement" of God, which cannot be "organized," for this overflow of His Spirit is underground, a river flowing from "under the threshold" as Ezekiel said, penetrating with "peaceful penetration" kinds of denominations, and classes of believers. It is independent externalities of every kind. It needs no elaborate machinery, for it is quickening stream which the Lord Himself alone can track, and whence it comes—as to human channels—and whither it goes (John iii).

The practical outworking of this in the *Overcomer* Testimony is true in all the years that have come and gone since the first issue of *The Overcomer* in 1909, there have been many who have been led of Christ for a time, into its very small inner-circle service. Had the "vision" from God been "organization," or a "constructed work," it would now have become a very great and noble structure. But the Lord has been faithful, and kept His side of the compact clear. One after another of His servants have been led into fellowship in service until God's time came to reveal that their "ministry" lay elsewhere, and it has been my joy, in not a few instances, to be used of God as His instrument helping into wider service these messengers of the Cross.

Our readers will now see the principle governing this Testimony which exists to give, and not to "get," and how Mr. J. C. Williar's departure for America is wholly in line with the purpose of God in His ministry. To put it succinctly, viewed from the "heavenlies" the "Overcomer Testimony" is but a simple channel for an outflow quickening life to all who come in contact with it, leading them always forward in the service of God, and not an "organization," or visible "fellowship," sending forth representatives for whom they become responsible, spiritually or materially. This does not mean reflect upon any who are led in such ways. It is only not so with the *Overcomer* simply because it has not been so purposed by the Lord.

And now as to the immediate future, we purpose going on as heretofore with the Monthly Conference for Workers, which has been held with a break (with the exception of August and September every year) on the first Thursday in the month for fifteen years. I am looking to the Lord for strength not to fail in this, and trust to have the co-operation of other messengers of God as He may guide. As I am now in residence at Eccleston Place, I hope also to conduct the weekly Conference Tuesdays. At the Southern Conference, in November, the Rev. Arthur Harries is expected to be with us, together with the Rev. C. Ernest Procter, Capt. Allan Cooper, and Mr. Raven. Will all our readers help by prayer that these Conferences may continue to be guided of God in their simple informal way of working that He may be able to carry out His fullest purposes through them, as He has done in the past.

And now a word about *The Overcomer*. The letters that come bearing witness to the real setting free of bound souls through the truth in

pages, send me on my face in worship before the Lord. You will see in this issue that I have endeavoured to overtake the accumulation of letters from our Readers demanding a brief reply. I have still a big pile waiting attention. One little budget refers to our last Swanwick Conference. An unknown writer asks me if I am aware that some thought they perceived "what might be called 'cracks' in the fabric, at the very foundation of that most wonderful work which God has enabled you to so blessedly accomplish in the past." Possibly all I have written in this Editor's Letter may show the writer that there is no "fabric" to "crack" in the Overcomer Ministry, and most assuredly there is no "wonderful work" which can be attributed to the Editor, as I have shown. But the letter indicates that what I have now said is overdue, for it appears that there may have been growing around the simple ministration of truth for over thirty years, in its springing to harvest so widely, a "fabric" which exists only in the *minds* of the children of God, whilst I have been quietly following on in the path which the Lord has so richly blessed. I have not been blind to many growing divergencies in the presentation of truths which do not come within the scope of our Testimony, but I saw that the only remedy for dealing with such a matter was some form of "organization," with all its burden of machinery—which does not appear to be the mind of the Lord. I could only reiterate again and again (see *Letters in January and April Magazines*), that The Overcomer Testimony was no more than a simple fellowship based upon the full-orbed Calvary Message, whilst all who came into spiritual fellowship did so on this ground, with absolute freedom in the giving forth of all aspects of truth as revealed individually, on the resurrection side of the Cross, and also freedom to come and go in outward fellowship, without any obligation, either for platform or audience, as each was led, and to go forward in independent service denominationally and otherwise, without "judgment" or "criticism" on the part of any. In brief the Body of Christ in its heavenly character, has been the vision ever before me since 1892, as the one great purpose of God to bring into full fruition—the practical life and obedience to all its external obligations to be left wholly to the conscience of the believer, and the guidance of the Spirit of God. There is no doubt that only along this line can John xvii. be fulfilled in these Last Days, when "teaching spirits" with doctrines are inter-meddling with believers, and mis-using the very Truth of God, even to the extent of causing "division" and schism in the Body of Christ over the Truth itself.

Now as to other letters about "Swanwick." Here are some extracts :

A Minister writes : "I received great blessing. It will be a memorable week in my life. Since my return we have had quite a 'Revival' in my church"

A Worker writes : "I am full of praise to God for light and life received during 'Swanwick.' Only now I feel I have got the experience of the reality of sonship through identification with the Cross, and through the Cross in His Body The result is that all things are new. This is the Truth. The Cross is a *revelation*, not primarily a 'truth' or a 'teaching.' It is the instrument God uses"

A Minister writes : "My 'endowment' of the power and mighty grace of the Holy Spirit was given me in my little room (at Swanwick)."

A Worker who has since gone to British Columbia says : "I praise God for letting me go to Swanwick. I have got gloriously delivered from much I did not understand, and the Holy Spirit is revealing to me daily many precious truths touched upon at Swanwick"

And yet another : "That wonderful Conference. It was a time of great help and blessing. I have been giving extracts from [the Report] at a Drawing-room Meeting, asked specially to do so"

One more : "I can never tell you what that Conference has meant to me. Life can never be the same again"

And next as to the streams of life in the Report of the Conference. A well-known servant of God writes from India :

"It is difficult to express in words how deeply hearts have been stirred when reading the July *Overcomer*. Personally, I feel I have been lifted to a higher plane—the highest reached in my life and service for over forty years in this land of my adoption. But it is far more than a 'plane'—it is a new world that has opened to our vision I believe that the high-water mark reached at the Swanwick Conference will raise the whole Body of Christ world-wide to a higher level. The rising tide is felt already in India, so that many enquiries are made for literature To meet this I have taken the liberty of having a reprint made of the three addresses on the Death-Identification"

America, too, is getting the same messages, for they are appearing in the Magazine "*The Christ Life*," thus reaching numbers of the people of God.

Need we say more? Should we not clearly understand that when the Powers of Darkness contest the messages, as they undoubtedly did at Swanwick, GOD IS NEVER DEFEATED, any more than He was defeated at Calvary, when it seemed that the world, the flesh and the devil had had their way.

One word more to this unknown correspondent. If this dear loving

writer, who has written so sweetly, will send her name and address, I will write to her direct and set her heart at rest. Will she also pardon me saying meanwhile, that unsigned letters are unworthy of a child of God, for if He gives a message it should be given faithfully, or else sent only via the Throne.

Now an end to the personal note, which I trust our readers will receive in patience, since even an Apostle said that, in being compelled to speak of God's dealings with him, he spoke "as a fool," and knew that his readers "suffered fools gladly" when they were more "wise" (2 Cor. xi. 16). Let me for a moment say something of the way the Message of the Cross is being received in this dark hour. To-day I hear from the Rev. Gordon Watt that he had been at the Birkenhead Convention, where "they have had audiences unprecedented in number," and, he could see, "listening with intense eagerness to anything one was led to say about the Cross." This report is confirmed in many other directions, in letters which are coming to hand from home and abroad.

It is remarkable that at this juncture the little "Word of the Cross" Booklet should come back to the *Overcomer* Bookroom after its peregrinations from one to the other responsible for its issue, for many years. We have all the records of its wondrous story in our "Archives," but our space forbids even a brief summary just now. Its circulation in *English*, and in over eighty other languages amounted to eleven million copies before Mr. Stanley Usher was given permission to issue it. I can only call attention to the notice on p. 64 of this issue, earnestly hoping that in the coming winter months the little messenger may again fulfil its ministry in the hands of all who see the need of broadcasting the Word of the Cross, at a time when it is almost unheard of in the popular preaching of the day.

With regard to the "*Lord's Watch*," up till now no light has been given of God for its continuance. Mr. Williams himself feels that it is an "accomplished ministration," and that the Lord will show some new way for meeting the need. This may be through the Prayer Bonds, of which I may give the following list :

1. *The Ministers' Prayer Bond.**
2. *The Evangelists' Prayer Bond.*
3. *The "Warfare Groups" and isolated intercessors.*
4. *Young People's Prayer Bond.*
5. *Industrial Prayer Bond.*
6. *Missionaries' Prayer Bond.*
7. *Ministers' Wives' Bond.*

"Lord's Watch" correspondents may write to either of these Bonds, addressing all correspondence to 4 Eccleston Place, London, S.W.1. They will then receive the circular issued to the members of the Bond they select as the one most likely to meet their need.

My space is gone and I must close, in doing so just saying how deeply I thank all who have helped by prayer my emergence from the death-attack of the last months. The Lord has led in quite the opposite way to what many would say was "necessary" for restoration after a serious illness. I cannot do more than mention the fact that I had to use my "rest-time" in closing up my home in the Surrey Hills, so as to come into permanent residence in 4 Eccleston Place, where I can devote my whole time to the work! And here, with everything "contrary to nature," in the midst of traffic and noise, I have found His sanctuary of peace, and the recuperation of strength needed, because I am in mid-stream of the "sweet will of God." Just praise Him with me, and join me in the "Victor's Song." I must postpone much I wanted to tell you of Mr. J. C. Williams' farewell in August, and many other things, until the January issue, when I hope to resume the papers on Spiritual Perils of the Present Hour, the Prayer Outlook, and, in reply to a special appeal from Australia, answers to questions in connection with the Prayer Warfare. Accept my thanks for your continued remembrance financially of the cost of issuing *The Overcomer*, and the sustenance of the Secretaries' Fund. Let us join in thanksgiving for fathomless grace to one who is "less than the least of all saints," and as we look for the Lord's Appearing, determine by His grace to spend and be spent for Him until we see Him face to face. Earnestly counting upon your continued upholding by prayer.

Yours in the Kingdom and Patience of Jesus,

Jessie Penn-Lewis.

NOTE.—All correspondence should be addressed to 4 Eccleston Place, S.W.1, private letters being marked *Personal*.

* This Bond is confined in membership only to those attending the Swanwick Conference.

Keep up the song of faith,
And let your heart be strong;
For God delights when faith can praise
Though dark the night and long.

"The Cross and the Eternal Oneness."

"That they may be one, even as We are one . . ." John xvii. 22.

THE burden of the Word of the Lord this afternoon has to do with the Cross and the eternal one-ness, but as the Lord Himself shall open it to us we shall come to see that it means a very great deal, and has a special and very vital and important meaning for us at the present time.

It is very remarkable as you move through the Word of God, how much is said about that essential one-ness, and what God builds upon it and determines and designs by it, "Hear, O Israel, the Lord your God is One God." The gods of the heathen are many gods. It is the essential uniqueness of the Divine Being, out from which He moves and works, and on the law and principle of that essential oneness He constructs His eternal purposes and plans.

We read in the N.T. Scriptures such phrases as: "Now the God of Peace"; "The God that brought again from the dead our Lord Jesus Christ." It is significant when you get to the real declaration or meaning of these words. The word "Peace" there could be, and should be, more literally translated "harmony"—"Now the God of harmony"—for peace, in the New Testament sense, is not calm, quiet. That is the outcome, you cannot have that until you have the fundamental union and harmony.

All the trouble in the world is caused by a rift or a break in the harmony through conflicting wills, conflicting enterprises, conflicting interests. The universe has been shocked into chaos because two natures have come into collision, the harmony has gone, the essential oneness has been challenged, and so far as this world is concerned, has been upset. An evil influence has come in to challenge the uniqueness of the sovereignty, and if God is going to realize His purposes, and achieve His ends, it can only be by a restoration of the essential oneness, where there is no discord, no strife, no conflicting elements, no opposing forces, nothing whatever that comes into conflict with that essential oneness in the harmony of God.

If you are asking the Lord for peace, you should be seeing to it that as far as possible there is nothing discordant. It will drive us more deeply in our prayer, when we pray for peace, if we have in our mind all the time, not just to be saved from the jangle and noise and disturbance, but that He will come to us and adjust things in His own glorious harmony.

The Being of God is harmoniously one, no two elements at all, and it is proceeding out from that God moves, and only in that realm and on that plane, with that principle well established, can we get anywhere. In so far as that breaks down, and there is an element of discord or schism, the purposes of God are arrested, the intentions of God are paralysed and the sovereignty of God is challenged. It is the energizing of that alien element that has crept into the universe. With God there is no variableness—He is of one mind. If we have been made partakers of the Divine Nature the manifestation will be on this line, and only in the measure of our having received that Divine nature will there be victory over all the destructive and schismatic elements.

Take the question of love. Love is the key-note of the Divine harmony. Immediately the Holy Spirit gets possession of a life, He becomes the energizing principle of that life, and He at once energizes to bring about spiritual

harmony. He brings it about within, and all the destructive, opposing elements within our nature are put right, and there is the blessed tranquility of an inward harmony. That is "Peace with God." But that energizing of the Spirit within also energizes without, and counters that tremendous havoc in the universe brought about through the challenging of that Divine oneness and harmony preferences, dislikes, temperamental differences, and the collisions which cause trouble, all the things which break up the harmony of the universe. The Holy Spirit at once begins to set that right between all those who are indwelt by Him, to bring it back to that oneness in God. This is not only a testimony, but it is a blessed truth. It might be exceedingly difficult for you to like me. You might make up your mind to overcome your antipathy, fight down your dislike. You are going to battle with your feelings about people—but you do not get anywhere, you only break out somewhere else. Things go wrong, and all the effort proves futile, until the Holy Spirit comes in and energizes—"It is God who energizes within both to will and to do according to His good pleasure." He energizes within according to the *energeo* of His might which He energized in Christ when He raised Him from the dead. That was the inward energizing of God. The Christian life is purely and entirely the energizing inwardly of the Spirit of God. If it is not that it is a ghastly struggle with more and more failure and despair.

The Holy Spirit has come that we might be partakers of the Divine nature, and therefore between spiritual people the outcome of the indwelling Spirit is *harmony*, and any breach of that is a work against the Holy Ghost. It is most important to notice that in passing, because God, in making us partakers of the Divine nature, is seeking to recover that primitive original oneness through which, and by which, He fulfils all the purposes of His Mind in the creation of this world.

The devil is out to counter and destroy the eternal purpose of God and stop Him from getting His end, so that his main objective is to disintegrate and make schism and division amongst believers, and when he can do that he is frustrating the purposes of God so far as those believers are concerned.

When you come to the fuller revelation, the revelation in its larger development, you get in the Epistles of the N.T., you find that you are launched into the realm where the strongest emphasis is placed upon this very thing. Take the very highest revelation we have in the Word of God; in the Colossian letter which sums up all things in Christ, the glorified Head (Col. i. 15-20). Then take Ephesians, which deals with the Body of which He is the Head. When you get into this higher reach of revelation you find yourself confronted with words like these "Mystery," "hid from the ages," "mystery hid in God. What is this mystery? The mystery hid from the ages is nothing less than Christ Mystical, the Corporate Christ. Christ is a corporate whole made up of many members having one body. God incarnate in a corporate way. The *one* God, the *one* Body, Christ Mystical, Christ Corporate—that is the mystery. We share in the mystery and become more or less "mysteries" when we have got into that realm but we are not the mystery. The mystery is the mystical oneness which came right out of the very being and Person

*Abbreviated Notes of Address by Rev. T. Austin-Sparks, at Eccleston Hall, December, 1925. Not revised by the Speaker.

of God, and which destroys every discordant element and triumphs over every bit of diversity in disposition and make-up and race and nationality, and everything, and brings out that oneness which is the very nature and essence of the being of God Himself, in a Body, a race, a people.

It is God in His eternal uniqueness, His eternal Oneness, produced in a large company of men and women. In one word it is just that. The oneness of God manifested in this world in that which is called the Church, the Body of Christ. So you find there is one Lord, one Faith, one Baptism. What is this Baptism? It is baptism *into Christ*. *Baptized into Christ*. It is the end, the realization. In that sense it is only *one*—one Lord, one Faith, one Baptism, one God and Father. Here is the ESSENTIAL ONENESS. You see when you come into the fullest revelation, the Scripture becomes one, it does not contradict itself. The revelation is one all the way through.

Now notice the remarkable thing about this full, or fuller revelation. This product of the ripest and largest fellowship with God on the part of His servants. When in his detachment and quietness Paul sits in his imprisonment in Rome, in a very real fellowship with God which made it possible for the Lord to speak to him more and more—it is most remarkable that in his letters from the prison, there comes a break at a certain point which looks like an anticlimax. He gets to the middle of his letter, and carries you right away into the heavens—then suddenly he drops down to *human relationships*, and the *world-manifestation*, and the *earthly demonstration*, of that heavenly oneness.

Let us see to it that we do *not get so far away into the heavenlies* that these relationships are lost sight of altogether. It is no anticlimax, no sweep down from the heavenlies to more mundane things, when the Apostle at that point of rich marvellous revelation suddenly appeals to the children, the husbands and wives, the servants and masters. He says in effect, You have got to give in the world where you have been placed, a practical demonstration of this heavenly harmony and oneness. Otherwise the whole thing counts for nothing.

"The Church of God which He purchased with His own Blood." Taken out of the riven side of the last Adam, she became the Mother of all living. The Church in that relationship to Christ—that is where the Cross comes in. And it is on the same principle that our domestic relationships are to be established, on that principle of life poured out for others to secure the harmony. It cost the Son of God His life to secure a world manifestation of the eternal mystery, which is the oneness and harmony of God in the Church, and I speak a mystery to say "Christ and His Church."

This mystery will have fruit which is in God, and manifested in the last days. Calvary has got to have its literal testimony *established in all the relationships of the life of those who are in Christ, a part of His Body*. An expression in spirit of an eternal oneness, and something which truly is a mystery to those in the world, for they cannot see any natural ground for it. I do honestly claim and affirm that our differences of human make-up have no right to stand as barriers between us in our spiritual lives. No one knows, perhaps, temperamental difficulties more than I do, but there it is. We have got to determinedly refuse to take cognisance of those things, and remember that in the heavenlies we are called upon to transcend that, and discover a place of absolute harmony.

This is impossible without the Cross day by day, in the

keeping of these personal feelings, desires, likes and dislikes in death. It takes the Cross to remove enmity, and to make one of races and families in Christ. The Cross makes it possible . . . It was through the Eternal Spirit that Christ offered Himself." *The Holy Spirit took Christ to death*. You accept it, you claim the *energeo* of God, of the Holy Spirit, to make it real, and it will work, without any effort of your own. The *energeo of God takes you down into death*. It is God's business to make the death real. He has handed it over to the Holy Spirit to carry it through, and just as that energy of God in us makes the death real, *it is real*, according to the "energy of His might" which He energized in Christ when He raised Him from the dead. Here is the same Spirit on the other side. I have not to climb into the heavenlies, struggle up into the heavenlies out of the grave. The energy of the Almighty does that.

Now in the matter of this harmony, the energy of God working by the Holy Spirit has that as its main objective, *to energize us into one*. Now the Cross, we said, brings this about. It is the Cross which is basic to this essential oneness. It is through that Cross the oneness is brought about, in a wonderful energizing of the life of God. The life of God is the expression of the inward energizing. "*The fruit of the Spirit is love*." It is all-inclusive. When you get love you get joy, long-suffering, peace, harmony of all things in love. That is the expression of the Spirit. The fruit of the Spirit is *love*—that is all. Everything else is in it.

Remember that there is one Spirit, and the Holy Spirit never contradicts Himself or goes back upon Himself in revelation. He is One Spirit, and there is one Body. One Hope, one calling, one life. We are more desperately in danger of schisms and divisions and dividing up than ever we were in the history of the Church, because *more is bound up with the essential oneness to-day* than ever was bound up with it before. We have come to the end of the Age. There is everything to be gained or lost for eternity upon this foundation, and we must watch very carefully the things that make for division. Mark what brings about division. You put your mark at once upon human organizations that divide, upon *distinctive visions that divide*. Distinctive visions—if there is a vision which creates schism in the Body of Christ there is something wrong with the vision, or with the *apprehension* of that vision. *All vision is for the benefit of the Body*. Do not say "This is our vision—this is our revelation, and if you have not seen this you are out."

"The same God who energized Peter unto the apostleship to the circumcision, energized me unto the apostleship of the nations" (Gal. ii. 8). Oh, but Peter says, my ministry is to the circumcision. It is the same God that energizes, the same *energy*, and its source is one. Paul in his ministry to the Gentiles cannot say, Peter, you are wrong because you have not got the same vision as I have. Of course we must have a base. You may have a "vision for Africa," and someone else for India, but do not organize so that you create division. You can work together because *it is the same energizing*. There is one God. Watch, too, lest there is an organizing of the Book. The Book is being taken hold of as a *book*, and being organized into mechanical systems of teaching. That is at the root of a very great deal of schism. You can only get the absolute unity and oneness of that Book *from the heavenlies*. God save us all from any system which has been developed and projected by man.

Throne Life in Union with Christ. (iii.)

How to enter upon Throne-Life and some Hindrances.

NOTE.—We regret that our space precludes the completion in this issue of the condensed extracts from the valuable book by Rev. G. B. Peck, which we have been giving in our pages during 1926. We hope to give in 1927 (1) *The Aggressive Warfare in Canaan, with some instances of its perils*; (2) *The change of Leadership in Canaan, and* (3) *The man-ward element in Throne-Life, with the principal weapon in the war.*

THE purpose which prompts this chapter, is to show the practical bearing of what we call Throne-life. And the endeavour will be to write plainly for the sake of enquiring believers who are sorely conscious of inability to cope with their peculiar Satanic besetments.

I. The Inquiring believer facing his condition.

It will be sufficient to select a few supposable cases of experience, as specimen cases. In each of these it is assumed that the individual is wholly consecrated, being intently desirous to glorify God in life and service.

Case 1. Satanic assault through Doubts.

This believer is conscientious, and at times morbidly so; while yet he often questions whether he is or not. But there is an aspect of experience which perplexes and harasses him. It is that a flood of Satanic doubts overwhelms his faith at his most sacred moments, whether when engaged in meditation, prayer, or reading the Scriptures. There seem to be then put to him the most cunning, ominous and malignant interrogatories concerning God, the Bible, the soul, and the great problems of the future. While battling with these questions he feels well-nigh swept away from any firm footing upon truth of every kind. Yet against them his conscience, his determination, and his strength, are ever aroused, while ever the difficulties return after a temporary flight, to find him as weak as before.

More and more he has been led to see that though these doubts seem to be of himself they are really and wholly of Satan; and the painful conviction comes, to wither all hope of release, that he is of necessity, through some peculiarity of his organism, a helpless prey to Satan on these points.

Case 2. Satanic Assault through Blasphemous Suggestions.

The experience of this believer is very nearly expressed by Bunyan when he takes his pilgrim through the valley of the shadow of death, where, in the darkness, the fiends whisper thoughts in his ear which he mistakes for his own, and is filled with horror and condemnation in consequence. Only after a long period of self-torture, it may be, has this believer arrived at the fact that the matter is *wholly Satanic* in every instance, and that he is uncondemned. Yet, while he finds a degree of relief in knowing this, he is still plagued by the assaults, and feels powerless to prevent them.

Case 3. Satanic Assault through mysterious Impressions, Voices, and Visions, Pleasant or otherwise.

The believer for a long time looked upon these impressions and visions, and listened to these voices as all from God, especially because they have in many particulars simulated other leadings which he has no doubt were divine. Therefore he has fallen into the habit of yielding to them unquestioningly, until, at length, he has almost lost the power of self-control, and is virtually their slave. But as they have frequently led him to contradictory conclusions, and to absurd acts and errands, only to leave him embarrassed and chagrined afterwards, and they have made God seem unlovable, and tyrannical, and capricious, and led him to almost doubt the Divine goodness and presence, the believer at last awakens to see that these impressions,

voices and visions, which have so captured his reason, conscience and will, must be of Satan. And yet, the habit of hearing and heeding them has become so much like second nature that he does not escape their power.

Case 4. Satanic Assault through thwarted Evangelistic, Pastoral, or Christian Service.

The believer, after prayerful and painstaking enquiry, assured he is where the Lord has placed him, and is doing in all respects as the Lord would have him do, yet an adequate success is nipped in the bud. And he has been enlightened to perceive that the cause back of other causes for this, is *Satanic intermeddling*. The cunning of Satan detected in the web-work of minor causes such, possibly, as the intrusion of hypocritical fellow workers, the persistent counsels of inexperienced workers or again, the secret or open opposition of slanderers, backbiters and gossips. In all this, the believer sees the tripping of faith, as in a measure designed, nevertheless he is greatly straitened in faith and distressed in spirit.

Case 5. Satanic Assault through Perversion of Natural Graces and Gifts.

This believer is baffled in his sincerest desires for service by being continually betrayed into departure from strict conformity to the Divine will and ways, through morbid, conscientious, or courteous deference to other opinions, or tender solicitude for their infirmities, through modesty and diffidence or consciousness of his own infirmities. But while he is not disposed to excuse himself he has become aware that the blunders which he thus falls into so frequently, and which are fatal to his full usefulness in God's service, are planned and promoted by Satan, whose merciless hands seem to environ him, and to play upon his sensibilities.

Case 6. Satanic Assault through Trial.

This believer having been cast into the furnace of affliction in connection with domestic, social, or religious circumstances, has learned, through much prayer, that if suffering is all ordered of God and that the Divine will is to have it continue; and in this he acquiesces. But his greatest grief is that his spiritual life is hindered by his lack of meekness and patience. And while he can submit to an outward trial, he finds it impossible to submit to the *inward*. Especially, as he sees that herein it is that Satan secures the advantage, and prevents him from exhibiting a spirit of example to others. And he is brought to see that, if he could be rid of the Adversary's fierce inward prompting to *unrest*, no outward pressure would unnerve him. He longs for a triumphant frame of mind, for the peace passing understanding, that will enable him to reign over, as well as pass through, all the trials which may be appointed.

II. The Inquiring Believer Dealing with Scripture

In all the foregoing cases it was assumed that the believer has diligently examined himself, to discover if he is clinging to any idol, and it is also assumed that he has been divinely enlightened to see that his misery is mainly due to the malice of Satan, instigated by a desire to impede his progress as usefulness, and mar God's glory through him.

The believer, therefore, is now divinely prompted to search the Scriptures, with the desire of finding the way that God may have appointed for overcoming the cunning prowess of the devil.

1. Searching for the Facts of doctrine.

These he finds to be as follows :—

Eph. 2 : 6. *Our position* : Raised together, and seated together in heavenly places in Christ Jesus.

Eph. 1 : 3. *Our privileges* in that position : "Blessed with all spiritual blessings in heavenly places in Christ," which include of course "righteousness, peace and joy in the Holy Ghost" (Rom. 14 : 17).

Eph. 6 : 12. *Our enemies* in the neighbourhood of our position : Principalities and powers in the heavenly places, who aim to despoil us of our consciousness of advantage, in the enjoyment and exercise of our privileges.

Eph. 1 : 20-22. *Christ's position* :—which we have seen to be ours also—supreme above that of our foes : Christ raised from the dead and seated at the Father's right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, with all things under His feet.

Eph. 1 : 22, 23. *Our association with Christ* in this glorious supremacy, "And hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body."

Eph. 1 : 19, 20. Accordingly, the measurement of the Divine power toward Christ in thus exalting Him, is the same as that exercised toward us : "and what is the exceeding greatness of His power to us ward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places."

2. Searching for the Key to the Realisation of the Facts.

The believer, having now in possession the facts of doctrine concerning his position, rights, and privileges in Christ, feels that he apprehends them only *intellectually*, while he longs to know them also experimentally ; that is, enjoyably and triumphantly. Thus prompted, he searches the Word further, and rejoices to find in Eph. 1 : 16-18, the key to the situation. "That the God of our Lord Jesus Christ the Father of Glory, may give unto you *the spirit of wisdom and revelation* in the knowledge of Him ; the eyes of your heart being enlightened, that ye may know . . . what is the exceeding greatness of His power to us-ward who believe."

3. Using the Key when found.

The believer now sets to work to apply this newly-discovered key ; that is, *he begins to plead these very words in prayer for himself*, that he may receive a spirit of wisdom and revelation in the knowledge of God, reasoning that in praying the very desires of the Holy Spirit, as expressed in God's Word, he will be praying according to God's will, and "praying in the Holy Ghost" (Jude 20), and so be assured of a most gracious answer, even an exceeding abundant one.

4. The Key Opens the Door to Experience.

As a result of thus daily waiting upon God, in the use of this inspired prayer, the desired spiritual understanding is given, and the believer is enabled to see old truths in a new light, and precious and hitherto unrecognized meanings in familiar texts applicable to his needs, and available to his faith. Among other texts which may be pointed out by the Spirit as freshly luminous, he may be given Ex. 17 : 13 ; Josh. 5 : 13-15 ; 8 : 18, 19 ; Mark 11 : 22-24 ; Matt. 18 : 19-20, and others. . . .

Thus through Scripture, the Holy Ghost, in response to His own in-breathed prayer, opens the believer's understanding to apprehend the things therein concerning Christ. And now, faith having come by hearing, makes its bold venture to attack Satan's strongholds, hitherto so invincible, with spiritual weapons which prove mighty through God to the pulling of them down.

III. The Inquiring Believer Dealing with Satan.

In holy boldness, as bidden in Heb. 4 : 16, and with an assurance and purpose which would have seemed to him before only presumption and sin, but which he now feels

are God-given and inspired, the believer determines on four aggressive movements as :—

1. The Order of Battle.

As a first step, the believer determines henceforth to accredit God's Word as veritably and unalterably true, as it has been shown him, concerning his present position and privileges in enthronement with Christ, far above all his enemies. *He decides to take God's view as his own view*, unquestioningly, from this moment, and continually, irrespective of circumstances or appearances. He means to consider himself as in Christ, *wholly beyond the power of Satan to make him miserable*. And so, following out this determination, he falls upon his knees, and enters into covenant with God as to this distinct stand of faith.

Secondly, having accepted of his God-given position, privileges and rights, he bases on this fact *his claim to an experience of them as to the difficulty in point*. So to speak, he begins to use the *fact* as a fulcrum, on which to place the lever of faith, which is to topple over the mass of obstacles.

Thirdly, he concentrates his will in an unreserved and decisive act of faith ; so to say, he bears his whole weight on the lever of faith, by uttering either the *prayer* of faith, or the *command* of faith, as divinely led, being confident in the faith of God, and without a doubt in his heart, that he is following the Divine will, according to his position in Christ.

Finally, without waiting for evidence or signs at all, he so thoroughly obeys the Divine command in Mark 11 : 24, to believe he receives when he prays, that he assumes the mountain has moved, and so begins at once to act his faith in *praising*, instead of praying. He begins to bless God that he has already become more than conqueror through Him that loved him.

2. The Result of the Battle.

This is seen in the believer's serene and triumphant state of mind, which is the same whether the outward difficulties have at once disappeared, or whether the *form* of the discipline must for awhile continue. In either case the believer is a conscious victor. If he finds he must needs wait for appearances, he realizes meanwhile the blessedness of waiting in the company of Jesus, after the pattern of Heb. 1 : 13, and 10 : 12, 13, at the Father's right hand, and henceforth joyfully *expecting* till his enemies become visibly his footstool in the eyes of all . . .

And the secret of all this victory is, that the Holy Spirit, who *enlightened* him through the Word, to perceive his position, rights, and privileges in the enthroned Christ, and who then *endued* him with faith to *claim* them practically, has now *strengthened* him with might in the inner man to realize them, in triumphing over Satan. Practically the Amalekites are discomfited.

IV. The Inquiring Believer and Hindrances.

Let us now point out possible hindrances to the realization of throne-life, some of which may be trifling in nature yet not in influence.

First Hindrance : Imperfect Desire.

It may be that you are not actuated by as pure an inspiration in seeking to be an overcomer as you imagine. You ask, and receive not ; not, indeed, because you would consume it on your *lusts*, as did those to whom the Apostle James wrote, but because you desire to consume it upon some *spiritual advantage*, rather than upon God's glory. That is to say, your *motive* in seeking, may not be as pure as your conviction of need in seeking. And so, Satan is permitted to baffle you ; for "God is not mocked."

Or again, your desire, though pure, may be *sluggish and inefficient*. You are more content to rest in a "higher" Christian life than to seek the highest, if the attainment is to cost the surrender of even those subtle reservations of self-will which are embedded in your natural characteristics; such as curiosity, critical nicety, independence, policy, or other individual reservations, which were hardly recognizable at former seasons of consecration, but which now prevent your full enjoyment of provided salvation.

Second Hindrance : Sentimental, headknowledge of the Doctrine.

Theoretically you believe you are in heavenly places in Christ. You accept the doctrine as Scriptural, and assert and proclaim it, but yet you derive no practical advantage from it. It affords you no sense of present victory and joy. Indeed, you never dreamed that the doctrine was designed to bring you into any proportionate experience of power over Satan. Plainly, then, the fallacy in your faith is the common one of mistaking an *intellectual* apprehension of spiritual truth for a spiritual apprehension of it. Such fallacious faith has the shine and show of reality, but is like veneering and varnish, being surface and not substance.

For example, you believe in your heavenly position as many unconverted people believe in Christ as their Saviour, or as many fleshly-biassed Christians believe in Christ as their sanctification; that is, with no corresponding deliverance being experienced or witnessed. But while, from your own experience, you know that it is possible to enter upon successive and definite stages of joy and liberty, as Christ is apprehended, at first for justification, and then for sanctification, yet, as to your acceptance of your enthronement with Christ in the heavenly places, that has brought you no consciously added advantage. Therefore, your need now is, to pray for a spirit of wisdom and revelation to be given you, that you may be enlightened and empowered to rejoice anew, in view of all the truth to which you intellectually assent.

Third Hindrance : Current "Traditions" of the Elders.

These, it may be, bear iron rule over your faith as to the possible range of spiritual victory beyond certain conventional, orthodox bounds. Alas! in the new dispensation as well as the old, the "traditions of the elders" may prove very subtle in evil influence. There are many embalmed theories in the Church which are held in reverence for their antiquity; but those who adore them unquestioningly, have their experience embalmed along with them.

Fourth Hindrance : Remnants of Self-confidence.

These exist because there is no utter death to self. All degrees of the depths of grace are needed in experience; the depth that covers the ankles, when *self-consciousness* as to our walk and way is lost in *Christ-consciousness*; the depth that reaches to the knees, when self-congratulation concerning our devotion, and communion, is displaced by the all-absorbing conception of Christ's radiance; the depth that rises to the loins, when any self-complacency as to power for service is lost in such an utter sense of weakness that Christ's strength is made perfect in us; and, finally, the flood that rises to the neck, and over the head, until all *conceit of knowledge, and wisdom, and reasoning, and intellectual grasp*, is lost in a revelation of Christ as made unto us wisdom.

Fifth Hindrance : Seeking the Realization of an Experience, rather than the Realization of Christ in Experience.

This is the old, thread-worn folly of seeking for an it,

instead of for *Him*. The believer who realizes how stoutly he is beset, and how often worsted, by principalities and powers who antagonize his service for Christ, is wont to struggle for power to overcome, instead of *trusting Christ* as the overcomer for him, and through him each moment.

Sixth Hindrance : Inadequate Apprehension of the Scriptures.

Too many, among those who have realized their entrance by faith into the heavenly places, fail of growth and progress, therein, because they continue to go to the Scriptures daily for *manna*, instead of "the old corn of the land." The manna of truth, falling daily in bright little portions, and vanishing with the dew, may sustain the wilderness pilgrims, but will not prove sufficient to *feed the strength of those called to war with spiritual Canaanites*.

Only as the believer in heavenly places feeds his strength on Christ in the Scriptures as "the old corn of the land," does he grow competent to use the Scriptures as an *aggressive and unerring weapon against the Adversary*, by means of which he is enabled to unmask his cunning and put him to flight by a simple, "It is written!"

Seventh Hindrance : Neglecting to Tarry at Gilgal.

Gilgal was the first, and the needed resting-place of the children of Israel after entering the land. There they tarried to attend to the neglected matter of circumcision. It was possible for them to enter the land uncircumcised, but *not to advance against the enemy in that condition*.

Now, there are, it is to be feared, many *uncircumcised believers in the heavenly places*, who attempt in vain to overcome the enemy when he contests their service for Christ. They have failed to thoroughly roll away the reproach of Egypt, which clings to them in various natural traits and habits.

Scripture enjoins on believers in the land, the rite of spiritual circumcision in at least three directions: that of the heart, lips and ears.

Circumcision of the heart pertains to the purification from pride of our desires and affections; our motives and thoughts, our resolutions and decisions; whether in reference to God or our fellows. (Lev. 26:41; Deut. 30:6.)

Circumcision of the Lips. This is important, too, for "out of the abundance of the heart the mouth speaketh." And again, "By thy words thou shalt be justified, and by thy words shalt thou be condemned."

Isaiah (6:5) bemoans his lack of strength to endure the sight and service of the King, the Lord of Hosts, because of unclean lips. And, evidently, the unruly tongue, is a tongue uncircumcised; and, what a multitude of untamed tongues are to be found astray among professing Christians.

Circumcision of the Ears. Jeremiah exclaims: "Their ear is uncircumcised; they cannot hearken. The word of the Lord is unto them a reproach; they have no delight in it" (Jer. 6:10). An uncircumcised ear is one that is wilfully deaf to the Word of God and the voice of the Spirit.

And now, dear reader, do not delay to overcome principalities and powers until you are personally crowned with Jesus, and radiant with His glory, being like Him when He shall appear; neither be cast down utterly, nor fail to rejoice when enduring for His name's sake; nor be enticed into sending out spies for evidence to confirm the naked promises of the great "Amen"; but remember that all things work out for you a far more exceeding and eternal weight of glory, and that, you may in Him come off more than conqueror!

"Voices from other Lands."

Human depravity and the Body of Christ.

Note.—The following article (slightly abbreviated) has been sent to us by a reader in the U.S.A. We understand that the writer is now with Christ in the glory. We do not know anything about him, but we feel that the truth he has unfolded in his paper is needed very specially at this time, when extreme and unbalanced teaching is becoming so widespread. The sober truth of the Scriptures can alone counter the work of the teaching spirits foretold for the closing days of the Age, in 1 Tim. iv. 2.

THE saints who make up the Body of Christ, the church on earth, perpetuate their own natural human depravity by transmitting it to their offspring; and they do this while the anointing of God rests upon them for service, and their bodies are used in consecrated service as temples of the Holy Ghost.

This means that while the saint's natural fleshly body is the consecrated temple of the Holy Ghost (1 Cor. vi. : 19), and is the "earthen vessel" which contains Christ the treasure, it still has a nature of its own, known as the human nature. This human nature of the "earthen vessel" has been affected by the Fall, and it has not been reinstated and made to be as perfect as it was before Adam fell. In this human nature, fleshly nature, flesh, St. Paul also lived and walked, but after it he did not war (2 Cor. x. 3), and he who walks after it dies spiritually (Rom. viii. 13), it is therefore deathful, depraved, fallen. It is this depraved, human nature which the saint of God transmits to the next generation; and he does this as truly as do sinners in whom there is no Christ nor life in God; for the saint's child and the sinner's child both manifest from their infancy what is known to be human depravity, and this human depravity of nature, or fallen nature, Scripturally known as the "flesh," is, with its fleshly or carnal mind, "not subject to the law of God neither indeed can be (Rom. viii. 7).

The "human" side of the saints.

If one saint of God has a human side to his make-up, then the [members of] whole Body of Christ have this same human and earthly side; and since saints pass their own natural human depravity on to the next generation, this ever-continuing process becomes a distinct [earthly] feature of the Body of Christ, the church. Saints transmit to their offspring the depraved human nature because it is their own through inheritance to give; they do not transmit the divine nature because it is not their own, since each one receives it from God, new, through grace. Depravity of nature exists and shows itself in the saint's children simply and only because this depravity exists in, and is transmitted by the saints which give them birth.

A "New Creature in Christ" is not one who is reinstated [to the position of Adam before the Fall] for his body is still unredeemed (Rom. viii. 23), his feelings and desires are imperfect, and are lower than were Adam's before he fell. A "New Creature" is one who is still depraved in his human nature. The people of God generally must recognize this fact, if they would be kept from seeking and expecting experiences, feelings and natural inclinations such as man could have only if it were possible for him to be given back his original, natural, human perfection with all its perfect feelings and inclinations. The perfect feelings, inclinations and experiences could be had only with a complete undoing of the Fall of man. This fallen, unreinstated nature of man is the depraved human nature which saints transmit to the next generation, as seen by the world. Under the Gospel dispensation, it is the plan of God that the lost

world shall get its only and true vision of the Christ of God as Christ is manifested in the preaching and lives of the saints. Yet the world of lost sinners to whom the church is sent to preach Christ, is witness that all saints, without exception, transmit their own depravity of nature to their offspring.

These openly demonstrated facts give sure testimony and unmistakable evidence of ever-existing human depravity in the saint, and in the Body of Christ in general, and they give conclusive proof that salvation through Christ does not give back natural human perfection which was lost in the fall of Adam; these facts give further proof that the mere existence of the depravity of human nature, does not defile man, and make him unholy. Yet it is altogether "natural" for the true Christian to sense and feel what he is by nature; indeed, it is as natural for the saint to sense and feel his natural depravity, as it is for him to sense the witnessing of the Spirit of God with his spirit that he is a child of God, and that he has fellowship with God. Humanly speaking, the saint is a child of human nature fallen and depraved; but spiritually speaking, he is born of the Spirit, and is made to be a New Creature in Christ. So it is seen that the Spirit of God works in and through the saints even though the existence of their own human depravity of nature is openly proved to the whole world by the fact that they do transmit this nature to their offspring. There is no evidence the Church can bring forward to convince the world to the contrary. . . .

"After the flesh" or "after the Spirit."

When a Christian examines himself he is able, through the Spirit, to locate himself, and he must turn from self by denying himself, as he walks not "after the flesh" but "after the Spirit." The whole world sees the manifestation of God in the saint, and it sees God working through him; it also sees depravity transmitted by the saint of God, and it sees this same human depravity manifested in the life of a saint when the saint fails of the grace of God. The sinner is not mistaken about the human depravity of the saint, any more than he is mistaken (when he becomes enlightened) about the saint's being the light of the world. The church brings upon the sinner the needed conviction to bring him to God through Christ; but the sinner is as truly convinced, by openly demonstrated facts, that the saint has a humanly depraved nature. These are stubborn facts, but it is most needful that we know and consider them if we would understand our position as Christians in the body as related to our own human nature, and to the lost world which must get its only vision of Christ from the Body of Christ, the Church. We must know our position as Christians in the Body [of Christ] if we would meet the question of depravity aright.

Natural human depravity has always and everywhere inspired men to think, speak and act. No saint of God ever reaches a spiritual state in this life where unwelcome thoughts and uninvited evil suggestions will not flash into the mind, and therefore make watchfulness and spiritual discernment necessary for a walk in the Spirit.

Evil suggestions, as the saint knows them, are related to the devil, and also to the carnal mind which St. Paul speaks about and so clearly described. Therefore every evil suggestion is both carnal and devilish, and to follow it is to go

wrong and become faulty in walk and life. A fault, therefore, is always a carnal one. When a saint discovers his faults he can remain spiritual only as he acknowledges these faults, and treats them as carnal. Evil thoughts and suggestions coming into the mind of a saint do not *make* him carnal. The saint becomes carnal *only as he follows these suggestions*. It is only when responded to that evil suggestions produce the "works of the flesh" and a carnal walk. Evil suggestions cannot be kept from coming into the mind, and the flesh through which they come cannot be suppressed, eradicated, or annihilated; neither is it to be converted or sanctified; it must be **CRUCIFIED** and not walked after, *i.e.*, it is dealt with through a death-dealing and life-giving surrender, and consecration to God, which brings us to "crucifixion" with *Christ*.

The fleshly nature is not extracted from, and shifted away outside the body, but the body which this nature once used, passes out from *under the dominion* of its own nature, under the dominion of Christ, thus affecting a complete separation from the world. Although the Christian is now made free from the power of the depraved nature, evil suggestions may still be known to come into the mind, voicing the nature and desires of the flesh, but if unresponded to the Christian may walk in liberty, and be free from bondage, as he walks in the spirit. The body thus kept free from the power of the lower nature, is left free to be the "temple of the Holy Ghost" and to bear fruit unto God in a "reasonable service." But the saint *keeps* free only through observing the same rule by which he is *made* free, and he was made free through an unconditional surrender, and a complete consecration of himself to God as he gave the final life-giving "yes" to God, and the final death-dealing "no" to self. But this "yes" to God and this "no" to the flesh *continues as long as we live in the body*; for as long as we "live in the flesh" (2 Cor. x. 3) the flesh will make its will, and mind known through evil suggestions.

Evil suggestions under guise of good.

These thoughts and evil suggestions are not always *evil* in being repulsive and hateful to the saint, but they are often *proved to be evil* even though, for the moment, they appear reasonable, right, and good. These evil suggestions frequently seem to come as from angels, as suggestions to guide Christians in their effort to do right, and to inspire them in performing the work of the Lord. This is why keen spiritual discernment, much watching, and prayer, and even fasting, are necessary if the Christian would have the mind of the Spirit in a daily walk.

Some Christians have been taught to believe that these evil suggestions are only, and directly from the devil, and that they are in no sense connected with the human nature of the saints. Those who accept this are led into confusion where they give up in discouragement, or are forced into presumption, self-righteousness, and dishonesty. The fact that a Christian must *deny himself* in order to deal perfectly with these thoughts and suggestions, proves conclusively that the self which is denied is directly associated with these thoughts and suggestions. No follower of Christ has ever found his way safely through these many conflicting thoughts and suggestions, nor can a saint walk perfectly in the Spirit in meeting and turning away from all evil suggestions, apart from experiencing sharp and keenly felt self-denial; for often evil suggestions come which, if followed, will lead the saint to be intemperate and to abuse his natural God-given desires and appetites. This fact makes the denial of self at the point of appetite and desire

necessary in order to follow the Spirit, and not go with the evil suggestions. These are things well known and understood by Spirit-filled Christians.

This natural human depravity, with its evil thoughts and suggestions leads men to be unconsciously self-centred in their decisions of right and wrong. All men everywhere have this natural selfishness to meet and deal with. The true, watchful and prayerful Christian, however, discerns and, through grace, turns from self, and is not subject to its mind, which in turn is not subject to the law of God. The true follower of Christ walks not "after the flesh" but "after the Spirit," pleasing not himself, but ever seeking the perfect will of God. Our danger as Christians lies in the fact that if we do not watch diligently, and do not pray as we ought, we will fail to discern between good and evil suggestions and thoughts, between the drawings of the flesh and the drawings of the Spirit. As a result, we will be found walking after the flesh, being unconsciously led on and inspired by our own natural human depravity instead of being moved and inspired by the Holy Spirit.

Let us look at some of the ways in which depravity manifests itself in both young and old. The *child* becomes peeved, angry, and even flies into a rage, when at just the wrong time its will is crossed. Even the infant puts up its protest against any interference with its getting what it wants, even though what it wants is the thing it should not have. Do not older people sometimes have similar troubles?

Some evidences of fallen nature.

There are parents who become "righteously" disturbed, not because their children make bad company, and a bad environment for other children, but because other children make bad company and a bad environment for *their own* children. It is "natural" for parents to desire other children to make good environment for their own children; it is just as "natural" for parents not to want to risk giving their own children to make a good environment for others. This is "natural" to parents, but *why is it naturally so?*

Human depravity displays itself in a selfish choosing and formation of its fellowship, in drawing lines and making carnal distinctions in local Christian congregations; and then it is as rife in an inordinate affection for some as it is in a decided and cold leaving alone of others.

In the religious world we see religious men everywhere leaning, as it were, against the inside of the door of their religious beliefs, ready to fight against the "false doctrine" that is trying to come in. "Keep it out" is the watchword of all those who *conclude that it is outside of themselves* and their particular group. Each respects the other person for his sincerity, and each believes the other to be sincerely mistaken! Each believes he is the one who is having compassion on the ignorant, and them that are out of the way. All, however, would like to see Scriptural unity abound, and the cause of Christ built up, and prayers are made that the presumptuous spirit of the other be melted. Religious men everywhere are assured that there are far too many sects of religion in the world. "Too many sects" is the cry, "but my sect is not the one to die."

Human depravity inspires some to groan and sigh when as they think, the wrong person has the pulpit, or the wrong theory is preached. These, of course, have decided their own theory to be unalterably right, and soundly Scriptural and the theory of the other person wrong and unscriptural. To these the testimony or preaching which does not conform to their particular way of putting things is wrong, fo

it does not "sound right" and it lacks the right "ring." So the countenance falls or beams with light, the corners of the mouth go up or down, as the "right line" is hit or missed.

Human depravity leads many into thinking and concluding that they are right, when they do not know that their thinking and concluding are wrong. They think, they decide, and they conclude; but these are not discernment. Men "think" they are humble, for they think they hate pride and show; they put the highest estimate on humility, and they think the humble man is the ideal man. They have faith that they are humble because they so love humility. They know that to be something for God they must be nothing; they finally come to believe they are nothing, and therefore have faith they are something. When sinners show a lack of confidence and reject them, and their message, they can only conclude that sinners are "Gospel hardened"; and the more they can show their grief over the sinner's condition, the more they can believe they are right with God, and have a true burden for souls.

Depravity, in St. Paul's day, inspired some believers to be as carnal in their contention over *Christ* as others in their contention over Paul, Apollos, and Cephas; so while one said "I of Christ," others were saying "I of Paul," "I of Apollos," "I of Cephas." Even the name of Jesus was carnally used. To these Paul said, "Are ye not carnal and walk as men?" These believers were sincere, zealous, radical, and yet inconsistent, for they were down while attempting to hold Jesus up; they were fleshly over spiritual things, not knowing that they were carnal when they were saying of Christ, "He is the One and only One for me."

Fallen nature evidenced in language.

Human depravity inspires men to coin words, terms and expressions which furnish more liberty to name and classify their own doings, and to decide for themselves just how bad they are. So we have heard it after this fashion: "I acknowledge that I got out of the spirit," rather than, "I confess that I got into the flesh." Then again, "God knows that I have failed to hold up owing to human weakness," but never "God knows I have failed to hold up because of a miserable, spiritual breakdown." Not uncommonly it has been heard something like this: "I realise I have failed in love, and I need more," but seldom do we hear it, "I allowed just a little hatred to get in." This kind of searching truth is intended to show the subtlety of nature. We pray, too, it may aid some honest souls to guard against deceiving themselves.

The saint can take up no position in this life where the devil cannot come through the flesh by the way of these evil suggestions. Even in the Heavenly places where the saints sit together with Christ, they must count on meeting the devil in battle as they wrestle with spiritual wickedness which is inspired by wicked spirits. Many a saint has been tricked, and has dropped from resisting the devil in the spirit to bemoaning the devil in the flesh, and so was found fulfilling the lusts of the flesh as he heaped on the devil the blame for his own personal, spiritual breakdown. The devil is bad, and all know he has a bad name anyway, but many a man has preached sermons on the personality of the devil just to shield the saints, himself included, from keen and just criticism for personal failures, such as he realized had to be accounted for in some way. Christians know only too well that it is easier to bemoan the devil than it is to confess personal faults as they are and as they should be confessed.

Many young Christians who have had a decided ex-

perience of turning from the ways of sin and dying to the world and who have known the Spirit's presence and power in an unusual manner, found the "flesh" dealt with so perfectly for a time, and felt it so little (knowingly), that it became easy for them to believe that the depraved nature no longer existed in the make-up of the sanctified Christian. The young Christian should be instructed and should know that he, as God's creature, walks and lives with St. Paul in the flesh, yet with St. Paul does not war after it (2 Cor. x. 3). He does not war after the flesh because the flesh with its nature is depraved, *and with this fact the Christian must reckon as long as he is in the body*. He should be instructed that as long as he is in the body he need never expect to be free from having to say "no" to this nature which is known in evil suggestions, and impulses, and in various forms of selfishness.

A saint, then, can go wrong in a moment; and many spiritual persons have had experiences enough to know that this is easily possible for any Christian. A Christian may find it a little hard to yield to God in a certain thing to-day, while to-morrow he might be gratifying the flesh, and pleasing the devil back of the flesh if he would do that very thing. For example: to-day suggestions in a young Christian's mind will be saying: "Don't you testify, for you can't speak nicely"; and to-morrow, suggestions from the same source will be saying: "Get up and testify like you did yesterday, for you know how the people liked it, and what a good impression it made, and how good you felt afterwards." This is not untrue to life but it is a true example of what has happened over and over again. The battle that was won one day was lost the next, all because the young Christian had not yet learned, through his senses being exercised, to discern good and evil—to discern the good and evil suggestions in his mind.

The need of discernment.

These good and evil suggestions and thoughts, are not confusing to the Christian, *only as he fails in discernment*. But the young Christian may know that these evil thoughts and suggestions will ever and again be coming into his mind, and they must be met, discovered and discerned, and the Christian is left no choice about it.

Is it not enough for us to know that we are now made the righteousness of God in Christ, even though it was not in the plan of God to put us back with Adam before the Fall. The Fall of Adam brought a terrible calamity upon the human race; and the fact that man is not reinstated in Adam's original flesh would be a still greater calamity were it not that God sent "His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit (Rom. viii. 3). This is the great fact that condemns us when we are found under the dominion of the flesh.

To fulfil the righteousness of the law is to fulfil the law of *love* (Gal. v. 14); and to fulfil this law is the whole duty of man, and it is the highest experience possible in this life.

Since the church does not and cannot rise above the plane where it transmits human depravity, it is forced to locate and deal with its own depravity according to truth at every point, and in every temptation; and it rests as an obligation upon the church to instruct the following generation how to do this, while they, as Christians, work out their own salvation with fear and trembling" (Phil. ii. 12).

Co-praying with the Spirit of God.

"The effectual fervent prayer of a righteous man availeth much" (in its working R.V.) . . .

—James v. 16 A.V.

We have received an earnest request from a reader on the Pacific Coast that the following message, given in the "Overcomer" of 1914, should be re-printed at this time—the writer having already issued it in leaflet form, and found it meeting a real need. Ed.

THERE is a tremendous power in this "work of prayer," if we all knew how to use it. Romans viii. 26, 27, shows us the part the Holy Spirit takes in the work. "The Spirit also helpeth our infirmity"—in the Greek this refers to our physical and moral weakness—"for we know not how to pray," i.e., we cannot without His aid arrive at a knowledge of what to pray for, either for ourselves, or for other people. It is not enough that it should come to the mind that others need this and that, "but the Spirit Himself maketh intercession for us with groanings which cannot be uttered . . . according to the will of God."

We need to consider the conditions leading up to these words in the earlier part of the chapter, for Paul wrote this as a conclusion to something else he was saying, therefore ere we can understand how, and why, the "Spirit Himself makes intercession" in us, we must go back to verses 12 to 17, to see the personal conditions of spiritual life in which He can thus work. So many of our prayers are *mental* prayers; but in this passage there is a deep spirit-life of prayer which is the outcome of the spiritual growth of the believer.

Conditions for prayer.

The personal spiritual condition must be that of verses 12 to 17 before the prayer-life in the Spirit described in verses 26 and 27 can be fully known.

The first condition leading up to the prayer-life of v. 26, is found in v. 13. "If ye live after the flesh, ye must die; but if by the Spirit ye MAKE TO DIE the doings of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God" (R.V.M.).

No advance in the spiritual life can be realized without the foundation of the Cross. Before the Holy Spirit's intercession prayer-life can be truly known, we must be shown by Him how to stand in the position of Christ's death, and by His working let the death of Christ be applied experimentally.

"They that are of Christ Jesus have crucified the flesh" (Gal. v. 24). It means, therefore, the standing of Romans vi., whilst in practice we ask the Spirit of God to apply the power of the death of Christ to all the activities of the flesh, so that the Holy Spirit may lead into all the varied aspects of the life of a true child of God.

The second condition of the prayer-life in the Spirit is found in verse 15, where the Apostle speaks of the spirit of sonship, the "spirit of adoption," whereby the believer knows God as "Father," and the Holy Spirit bears witness with his spirit that he is a child of God (v. 16).

Let us ask ourselves faithfully as we read Rom. viii. 12-17, are these conditions fulfilled in our lives? Is our standing in Christ on the ground of Calvary, and reckoning ourselves "crucified with Christ," a real fact to us? Do we permit the Holy Spirit to apply the power of the death of Christ, or do we shirk the Cross? The clear leading of the Spirit through the human spirit cannot be known if in any degree the lower life is allowed to have dominion. What is uppermost in us as children of God—spirit, soul or body? They that are "led by the Spirit," i.e., they who have the Holy Spirit indwelling,

leading, teaching, witnessing, giving the spirit of adoption—they are the ones who will know the life of the Spirit in that intercession of v. 26; but abiding in the Spirit, and walking in the Spirit, and being led by the Spirit, and knowing the Spirit, depends upon our standing upon the ground of the Cross, every moment, so that whenever there is any manifestation of the "doings" of the "flesh" we instantly count on the Holy Spirit to apply the death of the Cross to them and in the will say "No" to the lower life in all its varied workings.

A hidden leakage hindering prayer.

Many Christians have a hidden hindrance which causes leakage of strength in the spiritual life. The Holy Spirit is leading, moving, teaching, working in them, but there is something from below pulling them downward, draining and dragging them every now and then to a lower sphere. They cannot know the intercession of the Spirit in the life of the spirit, or His inspiration of prayer, unless they know the power of the Spirit in daily life.

Moment by moment light from the Holy Spirit is needed upon any leakage in the spiritual life. If the life is faithfully brought under the continual power of the Cross of Christ up to the light given, under the knife of the Cross—the Holy Spirit will then lead in the spirit without the intruder of the things that come from below, things that intervene, bringing personal conflict, and hindering the ministry for others. Then having the spirit of adoption—the spirit of sonship—the Holy Spirit will give the witness in the spirit of the child's place, the child's right, and the child's heart towards God. These are the souls to whom the latter part of this chapter is written, and for such is the place of victory over sin pictured, a place of victory in the power of Christ's death.

There are three "groanings" referred to in Rom. viii "The whole creation groaneth" (v. 22). That is the outside world. "We ourselves groan within ourselves, waiting for the adoption—the redemption of our body" (v. 23). Here is the saint groaning and waiting for the redemption of the body. "The Spirit Himself maketh intercession for us with groanings" (v. 26). Here is the Spirit of God in the Church groaning. A groaning creation, a groaning saint, and the groaning of the Spirit in the Church, with "groaning which cannot be uttered."

Having cleared the ground as to preliminary conditions we may now look at the prayer-life as given in v. 26. First of all, we are powerless in prayer for lack of knowledge "We know not" how to pray as we ought! Next, "the Spirit maketh intercession for us with groanings which cannot be uttered." The groaning-prayer of the Spirit is wordless. In contrast with "we know not"—which is mental—is the "which cannot be uttered" of the groaning Spirit, which is wordless. Many words can be poured out in prayer—wonderful prayers sometimes—but without any of the genuine wordless prayer of the Spirit. The Holy Spirit's prayer in your spirit is oftentimes a "groaning" without words, when it cannot reach the mental consciousness for expression. But that wordless cry in your spirit is more powerful than the most wonderful outpouring of words in beautiful expression. Let us recognize, not only occasionally, but as a maintained condition, that we never do, and never can, know how to "pray as we ought" without the co-working of the Holy

Spirit. We need the Holy Spirit to put into our spirits the spirit-cry to God.

The groaning cry of the Spirit.

In our prayer-life, can we tell the difference? Is the prayer a stream that comes from the innermost depth of our being—a groan, a cry of the Spirit in the spirit? Sometimes it may reach the mind, but not always. Is it prayer in the "mind" first, or is there the cry in the spirit, saying, "Lord, teach me what to ask"? According to this Scripture, the Holy Spirit *knows what to ask*, and the Father understands the Spirit's wordless prayer. "He that searcheth the hearts knoweth what is the mind of the Spirit." We may ask for many things, and none of them may be in the will of God; but if we follow the cry in the spirit, then "He maketh intercession for us ACCORDING TO THE WILL OF GOD!" We want equipment for *service*? Do we recognize the need of EQUIPMENT FOR PRAYER? We want the Holy Spirit to give us words for utterance to give the message to others? Then why not in like manner recognize the need of the Holy Spirit to give us words to cry to God in prayer?

The first need is to discover that we CANNOT pray as we ought, and the next is to learn how to depend upon the Holy Spirit for prayers to pray in the spirit, as much as we depend upon Him for power in service. David said "I cried unto the Lord, and He heard"; and we shall find when there comes the wordless cry of the Spirit within, that we shall have what we ask, and know it.

We have perhaps gone to the Lord with a special cry in the spirit for some time, when suddenly it becomes, so to speak, "dead." We can get no light, and at first may be distressed that the power to pray on this point has gone; when suddenly there is in the spirit a liberation, a lifting of the pressure or burden, and we say, "I have the answer!" We do not know how God is working, but we *do* know that the assurance was given in that moment that God had taken hold of our petition, and the thing that we sought at His hands was being done. "*The Spirit maketh intercession.*"

We must trust the Lord definitely to teach us *what* to ask, and *how* to pray. The Spirit ungrieved in your spirit, is always crying these wordless prayers, until there comes power in some measure to express them.

Gleanings from the "After-Tea" Hours at Swanwick.

By our Special Commissioner.

FOR one and a half hours the "Clinic" of Wednesday, was rich with question, answer and testimony. Some of the questions were written, although most of them were verbal. Nor were the answers confined to the Leader. They were here and there, but relevant always. The testimonies were far and wide, so far as country and significance were concerned.

A statement by the Secretary of the Industrial Prayer Bond upon the labour crisis overhanging the country at the time of the Conference, was timely as to the need of intensive prayer, which he enjoined upon all the Lord's intercessors. A serious word of caution came from one of the workers concerning the danger of any member of the Body of Christ attacking the enemy alone. He said it is *the object of the enemy to isolate the members of the Body*. An isolated member making an attack upon the enemy is in great peril. We need discernment of the Body of Christ as a cosmic organism. Workers on the Mission Field have been smashed and broken on account of failure at this point. While it is for the spirit, mainly, to register the need of co-operation, very often we are not living enough in the life stream in the Body of Christ to get that

The intercession of Christ.

After the "groaning intercession" of the Spirit in v. 26, we read of the intercession of Christ, in v. 34, "It is Christ Jesus that died, yea rather, that was raised from the dead Who is at the right hand of God, Who *also maketh intercession* for us." In Heb. iv. 15 we read, "We have not a High Priest that cannot be touched with the feeling of our infirmities (Gr. moral and physical weaknesses) but One that hath been in all points tempted like as we are." Here we have the previous training of the Heavenly Intercessor. He is not there interceding as One who does not understand. He is "touched" because He was "in all points tempted as we are." He received His training as an Intercessor while on earth, and in heaven He is using the results of His training. "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying . . . was heard" (Heb. v. 7, A.V.).

He went through all, and lived through all, with "*strong crying and tears!*" He knows what it means to be on earth, and this is why He is so quickly "touched" as our heavenly Intercessor, "ever living to make intercession for us" (Heb. vii. 25). "Ye are come to Jesus, the *Mediator*, and to the blood of sprinkling" (Heb. xii. 24). The Holy Spirit within inspires the cry in our spirit; the Heavenly Intercessor seated on the Throne, makes intercession in heaven.

When the cry of the Spirit is in the heart, then we know that the Master hears that cry, for "He that searcheth the hearts knoweth what is the mind of the Spirit." He is searching for the mind of the Spirit in our spirits, and He is keeping the way open that these prayers reach the Throne. Now we understand why Christ is praying for the Church. If He were not praying for it, the Church would be swallowed up by the powers of hell.

If the *Church of Christ* could be brought to know that cry inspired by the Holy Spirit, how rapidly the Body of Christ would be delivered from the world, the flesh, and the devil. The Intercessor in heaven calls into fellowship with Himself all God's children on earth, to share with Him His work of prayer. He keeps the way open for us, as we join Him in His prayers we keep the way open for others. He is praying there, then by His Spirit the prayer comes into us, and again through us to reach others. Such is the wonderful life of prayer.

J.P.-L.

egistration. The enemy gets us so preoccupied with active service that there is not *time* for the spirit to receive and register the need. Where the spirit is quiet and alert, the Holy Spirit will bring before the believer the very person for whom he should pray.

A Worker asked for some light upon the meaning of "taking the protection of the Blood." Am I right, he said, in praying the Lord to put under the protection of the Blood all that He has enabled me to call mine? In reply it was pointed out that we needed to understand primarily that it was the *atmosphere* which required cleansing from the activities of the enemy, by asking for the power of the Blood of Christ to be applied to it. "On the personal side," said a worker, "it seems to me that God protects us, and becomes our protection, because of the value of the Blood of Christ. That Blood secures our protection by removing and atoning for all that hinders God from protecting us. The value of claiming the "Blood" is, that it is a guarantee that God will always be to you the Protector, as you shelter there." The walk after the Spirit, said the Convener, is the primary need, for the least bit of "flesh" yielded to is ground for the enemy. We must remember that the

"flesh" is always in existence (see 1 Cor. x. 3), and you may walk in it at any moment if you fail to recognize it, and to reckon Gal. v. 24 as true. The danger of yielding to the "flesh" compels the believer to walk with God, and to trust Him for protection, not only from the enemy but from the fallen life of nature, always needing the death of Christ applied to keep it inoperative.

In the Thursday Clinic Hour Mrs. Penn-Lewis was led to read a few quotations from one of Govett's books (now out of print). In doing so she liberated the whole Conference into a passionate eagerness to ask questions. The meeting was metaphorically aflame with fervour, enquiry and communication, until the ringing of the supper bell at 6.55. We can only give a suggestive outline of such an important gathering. If all the shorthand notes of it were transcribed they would make a large pamphlet, and that is not, of course, our purpose here. Suffice it to say that the "Clinic" of Thursday evening was one of the richest meetings of this Conference. Here are a few notes from Govett's writings :

"The Holy Spirit abides in the universal Church, imparting unity as the Body of Christ." But it is always Jesus in the midst, of a meeting for prayer according to Matt. 18, 20." The Holy Spirit does not speak of Himself. His entire work is to bear witness to Christ. "The baptism of the Holy Ghost always (or generally), deposits gifts for service, because it is an endowment, and the 'gift' that is left is always deposited on the basis of natural capacities and temperaments . . . The gifts are permanent, not momentary . . ." e.g., in the physical body "The will does not suddenly impart function to any part of the body previously unpossessed of office, but moves to action a member of the body [already] in possession of certain functions . . ." The endowed members are each set by God in His special place as the body-members are. "The gifts are so lasting as to confer lasting names to each member . . ." The very permanency of the gift called forth the enmity of one party. "It was because the 'foot' was always the foot, it murmured against the 'eye'! No comfort is offered to the foot, that it might sometime exercise the function of the 'eye' . . ." Practical results of wrong ideas on this subject bring about "extravagant pretensions and an ignorant rush forward to minister, which is incapable of being suppressed." In brief, a sound mind is set aside for "impressions" . . . "Impulse" is never made the rule of ministry. "Edification" is the point to aim at." "The spirits of the prophets are subject to the prophets."

When leading a meeting, the great thing is to join up in one Spirit with others in the Spirit, so that you can go to the Throne as one. The enemy tries to sever this spirit unity, so as to hinder prayer . . . When we get into the realm of the Spirit, there are new dangers . . . e.g., a "thought," coming in with a rush, may block the mind from its normal working, and afterwards prove to have no basis in circumstances.

Question : It has been said that we are not identified with Christ in His sufferings on the Cross but in His death. Also that we have fellowship with Him in His sufferings. Please explain the difference between identification and fellowship.

Answer : Identification with Christ is in His death. All His sufferings were propitiatory up to the moment He said "It is finished," and no one has any part in that. But when all was finished, we are identified with Him in the moment of His death. "Fellowship" is for those in union with Him in His sufferings for the Church.

Question : How can we retain the Lamb spirit in business experiences, without displaying weakness of character?

Answer : We must distinguish between "meekness" and "weakness." If you are in business, and have to speak out against wrong, you can at least speak with a spirit purified from the "flesh." It is necessary at times to "take a stand" against wrong, but there must be no "personal" motive in doing so, and if you act in reliance upon God, your character will grow stronger thereby. There is another side. Christ is the Lion-Lamb! You can have the "lamb spirit" and the lion courage to be a faithful witness for God, at one and the same time.

A Worker said: "Has not the 'Lamb' side mainly to do with suffering for Christ, and with the cost of our stand for God?"

Answer : Anyone who takes a stand will have to pay the price, and that should be paid in a lamb-like spirit. We must be ready to go as a "lamb" to the "slaughter" (see Rom. viii. 36).

Question : How far can the "Strong Man" be bound in a meeting?

Answer : He can be "bound," by claiming the power of the Blood of Christ, but experience has found that the devil can not be "bound" and hindered from working, so long as he has material to work upon. You can cleanse the atmosphere from the powers of darkness, but wherever the uncrucified flesh is active the enemy can work upon it. Clearing the atmosphere by claiming the cleansing of the Blood, has been proved to be of great value.

Question : Can we deal with the instruments that the Devil uses in a meeting?

Answer : The Scripture says that "whatsoever ye shall bind on earth shall be bound in heaven." It must be possible for believers to hold the authority of the Cross over the "flesh" when they are in living and vital union with Christ. This means, for effective results, a very real application of the Cross to those who thus pray.

Question : How far is it possible for us to exercise the "authority" of Christ over the Devil's instruments? *

Answer : Although the Lord said "first bind the Strong Man" the "binding" needs to be accompanied with prayer for the taking of the tools he uses out of his hands! The special weapon the Devil always uses is, what is called in the Bible, "sinful flesh," but there is also the supernatural element of wicked spirits rousing the "flesh." When these are dealt with by the claiming of the Blood the flesh may give no trouble.

Question : Do you refer to the unsaved as well as the saved, in speaking of "uncrucified flesh" in a meeting?

Answer : Surely yes. A Worker added, "There are three things to be done because of Calvary: (1) Bind the powers of darkness, because they have been defeated at the Cross by Jesus Christ; (2) You can bind uncrucified flesh, by asking God to do it; (3) You can ask that the Divine life in all God's children shall be liberated. That is the positive side.

The Convener said: The Lord's people do not always realize what their presence means in a meeting. God must have channels. If you are "in the Spirit," you contribute to that meeting by your presence, whether you speak or not; e.g., If a message is given from God, and ninety-nine out of a hundred who are present are wholly unregenerate, or with a very small degree of spiritual life, the meeting is often too heavy to lift, but if there are present some who are truly in the Spirit, there are channels for the Spirit of God to flow through, especially if such believers are there in sympathy and prayer.

It has been said that if the "flesh" was out of the way, the Devil would be "unemployed"! But it is necessary to remember that there are spiritual dangers for those who are seeking to live after the Spirit. The Prince of Darkness has two realms in which to work—the "flesh" and the spirit. We see this in Ephesians six, where we are shown that when the believer reaches the heavenly realm, he comes up against the wicked spirits in the heavenlies. These have their own particular wiles, and can work in spiritual guise even where the flesh is truly crucified; e.g., When these spirits gather in masses against your spirit, there is a "spirit warfare" that at times seems almost to choke you.

Question : What is the function of the Holy Spirit in this warfare of the believer?

Answer : He is the Power, the Guide, the Discerner, Who energizes for the conflict. Beware of using the word "spirit" apart from the word "Holy" Spirit, for there are spirit forces, both human and supernatural, which do not belong to the Spirit of God. There can be the development and activity of "spirit" apart from God. Recognize the Holy Spirit indwelling your human spirit, and never leave Him out when you speak of your own spirit, if He is truly dwelling there. Always call the Divine Spirit "Holy," for He is God, Who comes forth by His Spirit.

*This is a very delicate subject and needs much care. We cannot go beyond that which is written. What light is there for us in the Scriptures? Paul asked the Thessalonian Church to pray that he might be delivered from "evil men" (2 Thes. iii. 2), and Titus was bidden to deal faithfully with some whose "mouths needed bit and bridle" (Titus 1, 10, 11). There is no record of more than this line of prayer and faithful speech, exercised in the days of the early Church. But it may be that fresh weapons will be given in these Last Days.

Brief Replies to Correspondents.

L. J. D.—My July letter will have told you why I have been unable to even acknowledge your letters, all of which I read with sympathy and interest. I am so glad to see you pressing on in the path of pure *faith*, for faith is the great objective of all the Lord's dealings with us. It is more precious to Him than all else. Let us by His grace TRUST when we cannot trace, and HE will bring us through.

F. T.—I am greatly obliged for your thought of sending me the remarkable article you wished me to see. I receive regularly the *Christian Alliance* and have been reading the series of these articles with deep interest and thankfulness. I am greatly struck with a statement in the last paper that the writer feels he must *speak out his witness* "whilst it is called to-day," for he realizes the time is coming when the Anti-Christ will silence all witnessing to truth, even more effectually than it is done in Russia at present. Also that his *books* may be for that dread time when there will indeed be a famine of the Word of God. What an incentive this is to intensive labour and witnessing at this time.

G. M. W. (India).—This is only a word to you to say how much I appreciate your letters, and your encouraging message urging me to faithful continuance in the ministry given to me. I thank God and take courage.

Mrs. A. H. R.—The paper on co-praying with the Holy Spirit which is given in this issue should answer your letter. One word of Paul's has always helped me. It is in 1 Thes. i. 2, "making mention of you in our prayers." The High Priest also had the names of Israel on his breast-plate. "Spontaneous prayer" is good, but may be very spasmodic and uncertain. The Holy Spirit makes intercession in us and through us often with wordless prayer. There are many aspects of prayer therefore, and "making mention" of this or that one, is one of them. As to the other point you refer to concerning home "witness." How much we are cast upon our Living Lord to be given His wisdom and especially His *love*. Here prayer is the great resource. "Prayer" before speaking a word to others; Prayer for true vision, and especially that there may be no un-Christlike spirit in the one who has, in loyalty to Him, to take a stand. May the Lord Himself teach you, and keep you so deeply crucified with Christ, that His life may be manifested in you.

D. M. S.—I have received several letters similar to yours concerning the papers in the July *Overcomer* on Death-identification. They emphasize the need of the "revelation" of the Spirit in relation to this vital meaning of the Cross. It seems necessary constantly to point out the difference between our "standing" and our experience, or in other words, between the objective and subjective apprehension of truth. You say you know that in the "purpose of God" you were "crucified with Christ"—that is your "standing," but what is true of your standing must be made *experience*. You say you have prayed the Holy Spirit to do this "but it does not seem to work for long." This is only to your *consciousness*. Even if it "worked" for a time, it is an evidence that the Holy Spirit is *at work*, and doing what you asked. This should give you faith to believe that He is working all the time, for you would not say He only "works" when you are conscious of it! Faith is no faith at all when it is based on sight, or consciousness. It is very evident to me by all the questions in your letter that He is working very deeply. If you would on each point you mention, just take each to the Lord Himself, and trust Him to work all in you by the Spirit, you would find in due time all becomes clear. Don't be in a hurry or trouble about "understanding." "Trust" is better. Trust Him like a child to fulfil His word, and reckon, as you say, on the continual infilling of His Spirit, day by day. *You do not keep on taking a "Gift" but having taken it you hold it as yours.*

Mrs. W. E. R.—You ask me to reply in *The Overcomer* to your question "In dealing with demons should I ask Jesus to cast them out?" In Luke x. 20 we read that the Lord said "the spirits are subject unto you." In Mark xvi. 17 it is written, "In My Name shall they cast out demons" and in Acts xvi. 18 we find the Apostle Paul speaking to the spirit, "I command thee in the Name of Jesus Christ to come out of her." These verses answer your question. There are, however, some points to make clear in connection with this matter. The Apostle was "many days" enduring the attack of the spirit through the girl, before he, so to speak, "turned" upon it, showing that it needed the special influx, or rising up of the Holy Spirit in him, to enable him in power to deal with it. This means deep fellowship with God and a waiting upon God ere action is taken. It means co-working with the Holy Ghost, or the tragedy of Acts xix. 16 would be repeated. Then it is necessary to be very sure there are "demons" in possession, and that the trouble is not really the fallen "flesh" incited and inflamed by the enemy. The "flesh" cannot be "cast out." You will see that this subject needs great care and prayerful understanding, so that the enemy may not be given greater advantage through unwise and ignorant endeavours to deal with him. Study your Bible, and see to your own personal victory in the deeper knowledge of the Cross, which alone can bring the "flesh" under its power, and make way for a true walk after the Spirit wherein by the power of the Holy Ghost the believer can be made an instrument for the deliverance of others.

M. H.—Your brief letter was such a cheer that I must quote it. You say, "how very much joy the Front Page of *The Overcomer* gives me! I never take it up without pleasure. It inspires hope and is a beautiful introduction to the glorious truths in its pages. Will you thank the designer for me." The answer to this you will find in Exodus xxxi. 1-6. "I have filled him," said the Lord, "to devise . . ." It has truly been to me the Lord giving me His "designs" for *The Overcomer*, with the co-operation of some in the printing office in Leicester

who have worked with me from the beginning of the paper in 1909, with intelligent and loyal labour. I often send a message to these men, and I shall do so again from your letter. When I have done this I sometimes get the answer that few remember the men in the background who labour unrecognized. They hear of all the "printer's errors" but rarely of their faithful work. Thank you.

K. B.—Thank you so much for your faithful supply of valuable information of many kinds bearing upon the perils of the Hour. It helps to keep me acquainted with the progress, alas, of the apostasy, and of the way in which the prophetic "signs" of the Last Days, in the rise of "False Christs" and "False Prophets" are being fulfilled. I wish I could more effectively use all that you send me. Pray for me in this direction.

C. E. B.—Your verses are lovely. I have many very precious poem messages sent me, and I often wish I could send out *The Overcomer* more frequently so as to use all. But I am told that the matter given quarterly needs reading over and over for experimental apprehension, so it must be that up till now the Lord has had a purpose in my circumstantial limitations. Your verses will wait His time and guidance. Thank you for all your loving service for Him in the literature.

M. C. (U.S.A.).—Thank you for keeping me acquainted with information about Mrs. Rudisill. Six years in bed in a Hospital until her translation to glory, August 14th, 1925. How beautiful that her room was a haven of peace to all who entered it, and that in her long illness nothing "came to her clouded mind but that which was lovely and good." Truly herein is the testimony to the Gospel of Christ that nothing else can provide. You will understand by *The Overcomer* why I have not been able to write you personally.

Mrs. T. F. S.—I sent you a p.c. in reply to yours, but repeat your question here to help others. You say that some who read "War on the Saints" cannot discern the difference between the "Work of the Holy Spirit" and the work of demons. These souls are "consecrated" you say, but have "almost no experimental knowledge of the Holy Spirit." I reply that such should read "The Cross of Calvary" and seek to know the deeper meaning of the Cross, for no other way can true discernment in the spiritual world be obtained. What kind of "consecration" is it that is not based upon the death of Christ? Does it not mean "consecrated *flesh*"? The need everywhere of the proclaiming of the Cross both in its substitutionary and identification aspects is growing more acute as the demon-power at work in the world and in the church becomes more manifest. You speak of this lack of true discernment as a "terrible danger" and it is. But it is "danger" at every step now as the chaos and confusion is increasing. There seems no remedy, but the experimental knowledge of the Cross, and it meets every aspect of life at every point. The Lord use you to lead the souls you write about, into "Rom. vi." and Phil. iii. 10.

G. C. S. (U.S.A.).—You will see that I have re-printed in this issue "Co-praying with the Spirit of God," as you desired. If I get any special request for it, from our readers, I will put it into leaflet form for the new year. It is always a help to know what message meets the need at the present time.

C. B. B.—I am sorry but I am quite unable to read the very faint and blurred M.S. you have sent me. The strain upon my eyes in much desk work is very great and I generally have all M.S. typed for me. Yours is too long for this. I wonder, with a grief in my spirit, why so much time is spent upon all the various "views" of coming prophetic events, instead of a keen and intense preparation for the Lord's coming in making known the Calvary message to the poor souls who are unprepared. Are God's people not *responsible* to herald out His Gospel? Why, oh why, are they thinking only of *themselves* as "safe," and forgetting what the Coming will mean to the unsaved. God help us to be faithful. Matt. xxiv. 45, 46.

General Comments on Correspondence. The "Laying on of Hands."

Owing to pressure at the last moment in going to Press with our July issue, we were unable to see the final proofs as usual. The result was that the brief reply to "B.P." in the Correspondence column, escaped the additional sentences which I should have inserted to make clear what was meant by saying that "laying on of hands of every kind should be shunned at the present time." All who know *The Overcomer* and its endeavour to be moderate and careful in language, and to "speak the truth in love," will have recognized that the statement had not received the usual careful editing. We fully acknowledge that even in these perilous times the "laying on of hands" can be used, and is used, of God, when under His Divine guidance.

The following extract from a paper we have just received from another land, may give an example of what may be one of the dangers of the "laying on of hands" at this present time. The paper gives an account of Divine Healing Meetings, where it is said that "the Pastor placed one hand on the head, and the other on the neck" of the patient. This use of the two hands placed on different parts of the person is surely not wise or safe, in view of the latent magnetism in every human frame, and for the same reason the hands should not be pressed hard upon the head, or kept upon the head for a longer period than the brief moment required for a reserved, and solemn action, typifying the coming-upon of the Holy Spirit at Pentecost.

In replying to "B.P." the question was asked, "Who can guarantee no 'psychic force' communicated?" For we must recognize that it will exist in every person as long as they are in the body. Did it not so exist in the days of Paul? Yes, but in Paul's day the "darkness" was the darkness of heathen cults and ignorant idolatry; in our day it is the darkness of the supernatural

forces of Satan filling the very air, and bringing about conditions wherein "all power and signs and lying wonders" (2 Thes. ii. 9) will come to pass in common ordinary conditions, which hitherto could only be manifested in the senses of the few. In brief, what was safe to do even ten years ago, may now be fraught with peril through the changed conditions around us, brought about by millions of wicked spirits loosened out into the atmosphere by Spiritism.

What are the ways of safeguarding the Lord's own at this time, in reference specifically to the dangers we speak of? Since God is a Spirit, and dwells in our spirits, and Satan mainly works his "signs and wonders" through the soul-force of the physical frame, it is surely wisest to keep carefully to the "things of the Spirit," so as to avoid all danger of counterfeit manifested through the *psychical*, and physical frame. As a faithful witness we dare not say less than this at this time, and we do it without condemnation, or judgment of any, with earnest desire to awaken prayer, and deeply careful action by all children of God.

Satanic Fashions.

We have received several letters of thanks for the word on this matter in the July "Overcomer." The appeals to issue it in leaflet form cannot be refused, so we propose doing so, and sending them out FREE to applicants, for postage only.—Ed.

From a Worker among Young Men.

I am extremely glad to see "Satanic Fashions," with its solemn appeal to Christian women, and I wish it could be put into the form of a leaflet for distribution. It is badly needed, and it grieves one to see very little difference in the dress of leading Christian women. I lead a class here of Crusaders numbering not far short of one hundred, and I dread to think of what pitfalls young women are making by their slavery to fashion. May the Lord raise some up to speak out boldly from the pulpits of our Churches on this subject."

From a Worker among Men.

"I am so very glad you have put in that letter about the short dresses, it is an amazement to me to see many *really* consecrated servants of God, exposing their persons on platforms, in cars, etc. I have said what I could to several Christians (who wear far too short skirts, etc.), and have repeated things which I know have been said by men (I work chiefly among men), but it has not seemed to make *any* impression. It is surprising that women who really study God's Word, *cannot* see that these fashions are contrary to the Spirit of the Word. I am convinced that many must have stumbled by it, and one Christian Leader told me he dare not ask some Christian women on to his platforms, for fear of the way they might dress. He said that he and many more Christian men were grieved about it, but their tongues were tied."

From a Foreign Land.

"I was much impressed with the letter on 'Satanic Fashions,' and felt like writing at once for some copies to enclose to the four thousand users of my next "Prayer Call." Three distinct times has the devil waylaid me to make me uncertain whether it was my place to move in the matter, but if the Lord leads you or some other of His children, to send me *four thousand small leaflets* of that letter, or something similar, I shall send them round."

From another land.

Please allow me to express my thanks to you for inserting that letter from 'A Man' re modern fashions. It is time someone spoke out. The Roman Catholics seem to be the only clergy who speak out in the matter of dress, or want of dress, of women, very strongly. Where drink claims and slays its hundreds, the results of the modern fashions and pictures slay their thousands or millions. If you have any love for men's souls, speak out, speak plain, and do not mince matters. Many choirs in churches have much to answer for along the modern fashion line. They should never be placed where their dress, or want of it, can be seen. For God's sake, and man's, do something to stem the tide wrought by evil spirits on the lines of modern fashions and Pictures. "As it was in the days of Noah, so it is to-day . . ."

Communications also acknowledged with thanks from: MRS. L.C.L. (U.S.A.); C.E.R.; E.H.; S.P.; F.L.C.; E.K.; A.C.; J.B.; A.G.R.; J.G. (China); MRS. C. I. (N.Z.); B.C.S.; E.B. (U.S.A.); N.B.; E.C.; C.M. (Ireland); J.B. (Korea); L.C.; G.J.; E.K.; T.W.; H.J.G.; E.L.S.; L.K. (Australia); F.R.; E.J.P. (India); A.S. (Canada); H.E.D. (India); J.J.O.; J.G.; C.C.C.; M.B. (China); C.J.F.; C.S.; J.R.; H.J.G.; S.E.G.; E.T.; MRS. E.M.H.; M.F.; C.E.F.; MRS. M.A.; A.C.; E.P.G.; F.H.S.; A.G.R.; S.C.B.; P.C.W.; M.C.; MRS. G.T.; K.B.; F.P.; J.H.C.; G.M.W. (India); T.C. (S. Africa); L.J. (N.Z.); M.R.; G.J.; S.H.V.; S. der. (will refer to yours next issue); MRS. W.L.S. (China); M.S.J.; E.J.; H.J.T.; G.P.W.; R.M.E.S.; W.C.O. (India); F.W.T.; A.W.; H.K.; E.H.; J.T.; C.B. (N.Z.); MRS. C.T.; K.B. (U.S.A.)

To Manchester Readers.

A reader in Manchester asks for the names of some with whom he could have fellowship in prayer on the basis of the Calvary victory. We think that the best way to bring this about would be for any readers with a similar burden to communicate with us, when we will send on the names and addresses to the enquiring reader. This could also be done in other districts.—Editor.

Notes from the Bookroom.

How much we wish we could share with our readers, who are keenly desirous of the truths in our pages reaching other children of God, some of the many letters coming to us speaking of the way the Holy Spirit is using the printed word in delivering bound ones, and leading others into fuller spiritual maturity in their appropriation of the Word of God.

One reader writes that, as he had been a "student of Christian Science for six years before seeing the danger of this false doctrine," he was greatly helped by the booklet "Translated out of the Power of Darkness." Thank God.

Another writes that the little book "Abandonment to the Spirit" was especially used to her in its message on the "conscious experiences of the Presence of God," and yet another writes rejoicingly on having come across a little autobiographical booklet, "The Leading of the Lord," published by Messrs. Morgan & Scott many years ago. Through this, she says, she understands better all that led up to the present ministry of the Word of Truth. We may add here, in relation to this booklet, that we are having frequent enquiries for it, and that as the original publishers have no copies, and do not purpose re-issuing it, we may be able to do so in the New Year, first in our pages, and then in booklet form.

In view of the Christmas Gift season which is now upon the horizon, we would call attention to the beautiful cloth volume of "The Spirit of Christ," by the late Dr. Andrew Murray, and "God's Plan of Redemption" (Second British Edition), by Mrs. McDonough. In response to special request we have also issued a new edition of "Face to Face," Glimpses into the Inner Life of Moses the Man of God, bound in pale green art cloth, as a dainty gift book, the matter being restored to its original chapter form, as some readers pointed out that its continuity was broken and the message injured by its arrangement as Daily Readings for the Quiet Hour. We are quite glad to have the precious little book back again, and know that its present issue will be appreciated. (See Book List.)

We are thankful to say that the first edition of the leaflet "The Tragic Omission" has already been exhausted, and a second one issued from the Press. "Communion with God, a Message for Young Christians" has also been re-issued, making the eighth edition, and the 52nd Thousand.

The Bound Volume of "The Overcomer" for 1926, and the Motto Card for 1927, "The Lord sat as King at the Flood," are now both ready for all who need them.

We are requested also to say that a postcard photograph of the Editor—taken in November, 1925—is still obtainable (9d. each, post free. U.S.A. 20 cents).

Leaflets for broadcast distribution.

"Via Crucis" Series. 4 pp., 8d. per dozen.

1. The Tragic Omission of the Cross.
4. Unity of the Spirit. A Message to Believers.
5. Spiritism and the Blotting Out of Sin.
6. Two-fold Message of the Cross.

Overcomer Reprints. 2 pp., 4d. per 12.

1. The Standard of the Cross.
2. Stand Unshaken. A Message on Ephes. vi.

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.

The English Booklet can now be obtained from the "Overcomer" Bookroom, at a charge of 15/- per 1,000 (printer's cost), with postage extra.

We have not yet received any funds for making free grants of the Booklet but we expect to be able to do so later on. All applications to be addressed to Secretary, Bible Booklet Dept., 4 Eccleston Place, London, S.W.1.

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.

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

A 16-page paper issued occasionally, as funds permit, consisting 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, "Rosadene," Birchwood Drive, Leigh-on-Sea, acts as Treasurer for Mr. Johnson. She will gladly send a copy of his circular or of "Le Vainqueur" upon application.

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.
- The Cross of Calvary and Its Message (Fifth edition, eighteenth thousand), with Preface by the late Dr. Andrew Murray. Art vellum cloth 3/- net, post free 3/3; Stiff paper covers 2/-, post free 2/2.
- The Warfare with Satan and the Way of Victory. Art vellum cloth 3/- net, post free 3/3; Stiff paper cover 1/6 post free 1/6.
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MEXICO.

To our joy we have recently received from the Rev. A. B. de Roos the first copy of "The Overcomer" in Spanish. It consists only of four small pages, but it has the title of "The Overcomer" with the verse Rev. xii. 11. Mr. de Roos says in reference to its small size, "Remember we are dealing with a people that can take in but little at a time . . . so many have never heard that there is victory." "We hope," he says, "from time to time to put into circulation the Overcomer Testimony. Pray much for us." The wee paper is being issued free, and we trust in the Lord to enable us to work with our brother in his path of faith in this matter.

Mr. de Roos is the Director of the Latin-America Prayer Fellowship, and he has been in correspondence with us for many years. One of his fellow-workers writes in a recent letter: "Mr. de Roos has been with us for the past five weeks, and God has marvellously met us in every meeting. Not alone have the people been blessed and souls saved, but all the Missionaries have been revived and strengthened. I was about ready to give up and go home, when the Lord met me, and gave me a new vision of His power and the privilege of labouring for him in Mexico. We have had determined opposition from Satan, but in every case the Victory of Calvary has been appropriated, and the opposition has been overcome.

"In prayer with our brother, I have been privileged to see some of the truths of the Overcoming Prayer Warfare, which had been a closed book to me. I thank God for these revelations. In—— we have had considerable trouble with the Russellites, and the first Sunday of Mr. de Roos' meetings they were active amongst the congregation. On returning home from the service, I went into my study to pray about the matter, when the Lord brought to my mind what Mr. de Roos had told me of the 'cursing of the fig tree,' and after asking for guidance I felt constrained to use it against this insidious error. A short time later, when we were praying together, it came out that at just the same time, in his room, brother de Roos was also constrained to do the same. We have had no more trouble since that day, praise His Name! And so the Lord has been stirring us up and setting us on fire for Him, Missionaries, native Workers, and believers have all been blessed, and are looking for greater things from the Lord . . ."

GERMANY.

We are now able to give some personal account of the way in which the message in Germany is progressing. Miss Leathes, the Secretary of the Warfare Prayer Groups, accompanied by another servant of God, Dr. Isabella Lumsden, has just returned from a few weeks visit to the Continent, where they were privileged to see most blessed workings of the Spirit of God. First going to Switzerland, at Geneva they stayed with some well-known workers, speaking at a Conference at Zurich. From thence they went to Leonburg bei Stuttgart, in Germany, where they were met by a band of eager souls. Here in this place the German "War on the Saints" had been greatly used of God to many, but they were in sore need of wise guidance and teaching in other most necessary aspects of the Truth of God. The time of service here was of vital import to the whole Church of God in Germany. After the first meeting the messengers were beset with numbers seeking deliverance, and when the last day came, many rose in the closing meeting to testify of their liberation, whilst large numbers of the unsaved pressed forward to the platform for the gift of eternal life. There were, the Workers said, some fearful battles in delivering souls. After Leonburg, Miss Leathes and Dr. Lumsden spoke at a Conference in Heilbrunn, then after visiting several other places, passed on for work in Holland, en route for England.

Grafin von Kanitz (Editor of the German "Overcomer") writes concerning this tour, "We are so full of praise and thankfulness. The state of affairs in Germany is terrible, but the way people are accepting the Message is wonderful. The state souls are in that come to us is so dreadful that only workers with much experience can help them. The angel of light has had every door open to him, and met with but little opposition . . ."

The Present Need is Literature.

This is Miss Leathes' deep conviction, after seeing with her own eyes the truth of all Grafin von Kanitz has said. The German "War on the Saints" is valuable to those who need its message, and "God's Plan of Redemption," recently issued, meets another need, but more than both these, at the present time, in the deliberate judgment of all who have seen the situation, is the importance of issuing as quickly as possible the book

"The Cross of Calvary."

and all that can be published on the deeper meaning of the Cross.

Here our "Extension" Funds must step in, as Germany is quite unable to meet the cost. As donations are sent forward as soon as possible, all in hand was forwarded to Grafin von Kanitz in August to meet an urgent request from a Worker in Soviet Russia for the fullest supply of German Overcomer literature that could be given freely.

Will our readers take this matter to the Lord, and join us in prayer that He will enable the Translation work to be done quickly, and all financial costs met from His exchequer. —Editor.

Donations for this Literature extension work may be sent to the office of "The Overcomer," marked "China," "France," "India," "Germany," "Japan," "Sweden," as the case may be. All remittances should be made payable to J. Penn-Lev (Money Orders ONLY at Post Office, Elbury Street, London, S.W.), 4 Eccleston PLACE, S.W.1.

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