

Volume
X.

NEW SERIES.

January
A.D. 1929

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

The Overcomer

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

*"Be of the
Same Mind"*

—Page 3.

"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*).

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For terms of issue, see inside cover.

THE OVERCOMER.

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Centre Distributors

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and forward to the office quarterly.

N.B.—*Change 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.

AUSTRALIA. The "Overcomer" may be obtained from Mr. H. P. Smith,
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PLEASE NOTE.

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The Manager, Overcomer Book Room,
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Will our correspondents also kindly note that the Book Room is closed
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the holiday season make delay at such times unavoidable.

ECCLESTON CONFERENCE HALL, Eccleston Street, Victoria, London, S.W.

The Conference for Christian Workers is held on the first
Thursday in every month, October to July (inclusive). Meetings
11.30, 3 p.m. and 7 p.m.

A "Prayer Day" is also held on the Friday following the Monthly
Conference, and on a Wednesday in the middle of the month,
conducted by Miss Leathes (and others). These are held at
25a Chapel Street, Edgware Road, from 11-30 to 3 o'clock, with
tea and biscuits served in the Library at 1 p.m.

DATES OF MEETINGS.

- Jan. 3. Special Conference on "Prayer Warfare."
(Mrs. Chilvers and Rev. J. Ellison.)
" 4. Prayer Day (at Chapel Street)
" 16. Mid-Monthly Prayer Day.
Feb. 7. Monthly Conference. (Rev. A. Harries.)
" 8. Prayer Day.
" 20. Mid-Monthly Prayer Day.
Mar. 7. Monthly Conference.
" 8. Prayer Day.
" 20. Mid-Monthly Prayer Day.

Correspondence.

Miss Leathes, Hon. Sec. of the Overcomer Prayer Warfare Groups,
will gladly correspond with any needing help in spiritual difficulties.
Her address is: 41 Carlton Mansions, Maida Vale, London, W.9.

Brethren needing help may write to Capt. A. Cooper, Rev. J. W.
Brown or Rev. George Harper (members of the Council), addressing
them c/o The Overcomer Book Room

Editorial and personal correspondence may be addressed to Miss
Garrard, Overcomer Book Room.

Please note that all orders for the Book Room, and matters relating
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N.B.—Overseas and provincial readers are invited to make
the Book Room a centre for correspondence and appointments
when in London at any time.

PRELIMINARY NOTICE.

The Tenth Swanwick Conference

of

Ministers of the Gospel
and Christian Workers

In connection with "The Overcomer,"

will (D.V.) be held at

THE HAYES, SWANWICK,
DERBYSHIRE.

MONDAY, MAY 6th to
SATURDAY, MAY 11th.

Convened by the Council of the Overcomer Literature Trust.

Theme:

The Cross in relation to God's World Purposes in Christ.

GUEST FUND.

As the Conference is of vital importance to Ministers of the Gospel
and Missionaries, who may not be able to afford the cost of coming, it is
hoped some who cannot be present will contribute to the Guest Fund
for enabling these servants of the Lord to attend. Gifts should be sent
to Rev. George Harper, or to the Secretary, c/o The Overcomer Bookroom,
marked, "Guest Fund." The amounts sent will be allocated as may
be desired by the Donors.

The charge will be as before: £2.10.0 for the period. Preliminary
handbills ready in the New Year.

All enquiries to Conference Secretary, 25a Chapel Street, Edgware Road,
London, N.W.1. (Stamped envelope.)

Other Conferences.

NOTE.—We are glad to call attention to the following Conferences and
Prayer Meetings arranged by some of our readers who are asked to meet
the need in their own districts.

Cardiff: Weekly Prayer Meeting. Thursdays at 3 p.m., Friend-
Meeting House, Charles Street, in charge of Rev. R. M. Richards
(12 Syr David's Terrace, Cardiff).

Enquiries: Mr A. L. Morgan, Brooklands, Maescycwmer, via Cardiff.

Bristol: Emmanuel Parish Hall, Union Road, Midland Road, Prayer
Meeting, Second Friday in the month. 3 p.m. Enquiries to Rev. Henry
Hill, Emmanuel Vicarage, 19 Knowle Road, Bristol.

Harrow: Friday, January 4th at 7.30, in the Primitive Methodist
Church, Wellton Crescent, Lt.-Col. H. Moore, on "The Lord's Second
Coming in relation to Israel, Russia and Great Britain."

Isleworth: Informal Conference, 2nd and 4th Monday at 8 p.m.
(5th Mon. Missionary Prayer Meeting) in Ante-room of Friends Meeting
House, Busch Corner.

Isle of Wight: Prayer Meeting every Saturday, 7 p.m., at Soldiers'
Home, Newport.

Leicester: Monthly Prayer Meeting, 1st Wednesday, at 56 Halstead
Street, 3 and 7 p.m.

Liverpool: Enquiries to Rev. C. E. Procter, Halewood Rectory.

Muswell Hill: Prayer Meeting every Tuesday, at 35 Muswell Avenue,
3.30 p.m.

South Woodford, Essex: Fourth Thursday, 3-4 p.m., Informal Con-
ference, at 8 Holly Villas, Clarendon Road. Enquiries to Miss S. Wagstaff.

"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
Madame Brunel, Lavergne Vlane, Pierre-Segade, Tern, France.

Miss Gope, "Rosdene," Birchwood Drive, Leigh-on-Sea, acts as Treasurer for
Mme. Brunel. She will gladly send a copy of "Le Vainqueur" upon application.

THE OVERCOMER.

The Presence of God.

"Oh God when Thou wentest forth before Thy people, when Thou didst march through the wilderness, the earth shook, the heavens also dropped at the

Presence of God :
even Sinai itself was moved at the
Presence of God."—Psalm lxxviii. 7-8.

WHAT a glorious ringing shout of triumph there is in these words ! They seem to vividly picture the victorious march of an all-conquering King with everything going down before Him. Habakkuk gives us the same conception of the all-victorious Presence of Jehovah. "Thou didst march through the land . . . for victory with Thine Anointed." (Hab. iii. 13, R.V.).

The manifested Presence of God will alone move the "Sinai." How foolish we are to attempt to "push" them. The walls of Jericho fell down without one single push, yet we seem to think we must do our little best and then God will do the rest. Nay, it is "stand still and see the salvation of God." It is the manifested Presence of Jehovah we need ; He must march forth before us and the biggest "Sinai" will be moved before Him. Oh the "Sinai" ! How we groan over them ! That Sinai of *self*, will it never go ? That idol we have surrendered so often and yet there it stands still the same ! That Sinai in our Christian work, and many others known best to God and ourselves. How we take our little spades, do our little best, push and push, dig and dig, failing utterly to make the least impression

"Oh God . . . when Thou wentest forth . . . even Sinai itself . . . !"

It is the Presence of God we need. How can we obtain His Presence, thus moving so gloriously before us ?

We must first be willing for His *manifested Presence in us*.

His Presence is as "terrible crystal" (Ezek. i. 22). Ere He can move through us and before us, making us "terrible as an army with banners" (S.S. vi. 4), He must first deal with every part of our lives in the light of His eyes of fire. Let us turn to the Fifteenth Psalm (R.V.) and see the description of those who may abide in His holy Presence—see how closely and keenly He deals with heart and life.

1. The feet and how we walk :
"He that walketh uprightly" (ver. 2).
2. The hands and what we touch :
"He that worketh righteousness" (ver. 2).
3. The heart-honesty He demands, as well as lip-truth.
"He that . . . speaketh truth in his heart" (ver. 2).
4. The tongue and its conversation, no tale-bearing, no discussion of others.
"He that slandereth not with his tongue" (ver. 3).
5. The ears and what we listen to, even the receiving of a report (see too Ex. xxiii. 1, margin).
"Nor taketh up a reproach against his neighbour" (ver 3).
6. The eye and how it looks at others, as well as at itself.
"In whose eyes a reprobate is despised" (ver. 4).

7. Even the "sitting by itself."

"He that sitteth not by himself but is lowly in his own eyes" (v. 4, P.B.V.).

The cliques in our churches, and our Christian work are all noted by Him. He deals too with the way we look at sin, whether we honour reprobates for their money and position or "make much of them that fear the Lord" (v. 4, P.B.V.). He will speak to us about "broken promises." We are to "disappoint not, even though it be to our own hindrance" (v. 4, P.B.V.). The money must be righteously gained, spent at His command, and we are never to increase in riches at the expense of those who cannot protect themselves (v. 5, A.V.). "Terrible crystal" this ! Yes and only thus can we know His terrible Presence moving forth before us for victory.

The Presence of God is
Terrible to sin.

How Adam and Eve hid themselves from the Presence they once loved (Gen. iii. 8). "Your sins" hide the "Presence" says Isaiah (Isa. lix. 2, lit.). "Evil shall not dwell with Thee" (Psa. v. 4, R.V.). Sin and the manifested Presence of the Holy God is an impossibility.

Terrible to pride.

"The loftiness of man shall be bowed down, and the haughtiness of men shall be made low . . . when He ariseth" (Isa. ii. 17, 19).

Terrible to idols.

"The idols . . . shall be moved at His Presence" (Isa. xix. 1). Like Dagon they fall before the God of Israel (see too 2 Cor. vi. 16).

Terrible to disobedience.

How Jonah fled from the Presence of God ! (Jonah i. 3). When the "terrible crystal" of His Presence has revealed all in heart and life of sin and self, when all has been dealt with at the Cross of Jesus Christ, when these "old things" have passed away, then, in full possession of the earthen vessel—

His "Presence" will be "fulness of joy."	Psa. xvi. 11.
His "Presence" will be "salvation."	Psa. xlii. 5, m.
His "Presence" will be "separation."	Ex. xxxiii. 16 m.
His "Presence" will be "rest."	Ex. xxxiii. 14.
His "Presence" will be "victory."	Psa. ix. 3.
His "Presence" will be a "hiding place" from the "strife of tongues."	Psa. xxxi. 20.

His Presence as "terrible crystal" will be manifested in us, and abiding in us in unhindered power will go forth before us making "even Sinai itself" to be moved. Yea, "the mountains melted like wax at the Presence" of the Lord (Psa. xcvi. 5).
J.P.-L.

IN MEMORIAM.

GORDON B. WATT

"Present with the Lord"
23rd November, 1928.*A Word to our Readers.*

DEAR FRIENDS IN GOD,

Many of you will have learned of the passing of our beloved and honoured friend, the Rev. Gordon Watt, with a sense of personal loss. We praise God for His servant, for his faithful witness to the foundation truths of our Holy Faith, and for his fellowship with us in the Gospel; and we commend to the Lord in loving sympathy Mrs. Watt and her daughter in this time of sore bereavement.

In entering upon another year, a deep conviction of growing spiritual darkness, both in the world and in the professing Church, drives us to cast ourselves afresh upon God, as we seek to continue the witness of "*The Overcomer*," its literature, and the Conferences which have grown up around it.

We desire, as in former days, to tell out the Triumph of the Cross in its fulness, not only as the sole ground of our redemption, but also as the ground upon which we may proclaim the message of freedom from the bondage of the old "self life" and victory over the Enemy of souls, for every Blood-bought child of God.

We believe that, in keeping steadily in view our own definite commission, with its clearly defined limits, we shall not only avoid trespassing upon the commission of others, but, *by stressing nothing but what is vital and fundamental*, shall be enabled also to "keep the unity of the Spirit" (we cannot *make* it!) and thus continue in the stream of God's will and blessing in our service to those accustomed to look to "*The Overcomer Testimony*" for encouragement and instruction in dealing with souls and in maintaining the spiritual warfare against the powers of darkness. We may be very certain that, as the pressure increases, none will be allowed to proclaim the Victory of Calvary unassailed, but—"faithful is His that hath promised"—the victory is sure.

Some of our friends, not able to maintain close touch with headquarters, are enquiring as to the future conduct of our work, and for the information of these and others, at home and abroad, who stand with us in our witness to the Cross of Christ, we give below the names of the executive Council responsible for the policy and "platform" of the *Overcomer Testimony*.

In recent months God has very graciously led us, giving us times of refreshing from His Presence at the London Conferences, and many evidences of His good hand upon us in the publication of the literature. We acknowledge this with profound gratitude, and seek to continue as the Lord may lead, our sole aim His glory, in the maintenance of this testimony to the *power of His Cross* as the secret of all fruitful service and fulness of life. Should God give us in the future one of His own choosing, equipped by Him for the responsibility of leadership, the Council would rejoice, but we desire to await His clear guidance in this, as in all else, and trust Him for all that lies hidden in our future service. In many ways our God is showing us that He has His plan for us, and we praise Him for His manifest blessing upon the year that now lies behind us.

May we call our readers' attention to the page dealing with the Free Distribution Fund, and the purpose to which we propose to put the sum subscribed to the "*Jessie Penn-Lewis Memorial*." We intend closing the "*Memorial Fund*," as such, at the end of March, though we trust that the Free Distribution Fund will remain as a permanent tribute to the memory of our beloved Founder.

Will you also please note carefully the preliminary announcement of the **Swanwick Conference for 1929**. We hope that generous help will be once more given to enable Ministers and other "pivotal" workers to attend the Conference, by means of our **MINISTERS' GUEST FUND**. Many are known to us, to whom attendance at the Conference would mean great blessing to themselves, and a new vision and power in ministry to others. Without the aid of such a Fund, supported by the Lord's stewards, their participation would be impossible, to our own loss as well as theirs. The *Rev. George Harper* has kindly consented to receive gifts to this Fund on behalf of the Council, of which he is a member (*please address him c/o The Overcomer Book Room*), or they may be sent to the Conference Secretary, at the same address.

We are looking forward to the joy of fellowship in the Lord with many workers whose service for God lies in widely separated spheres at home and abroad, but we meet on the *basic foundation of the Message of the Cross*. We hope to have the privilege of the ministry of the Revs. R. B. Jones (of Porth Bible School), Arthur Harries (S. Wales), C. Ernest Procter (Liverpool), George Harper (London), Captain Allan Cooper, and other beloved brethren.

In reply to enquiries from friends out of London who would like to arrange meetings on the "*Message of the Cross*," the Council would be glad, when possible, to send a speaker, expenses and hospitality where necessary to be arranged on the spot. Will all such friends kindly write to the Secretary.

Counting upon your remembrance of our needs at the Throne of grace.

Yours in our Coming Lord.

BERNARD W. MATTHEWS
Chairman.*The Council of the Overcomer Literature Trust.*

Rev. J. W. Brown
Capt. Allan Cooper, D.S.M.
Rev. George Harper
Rev. Arthur Harries
Miss M. N. Garrard (*Secretary
and Acting Editor*)

Miss E. M. Leathes
J. Gordon Logan, Esq.
Rev. C. Ernest Procter
Bernard W. Matthews, Esq.
(*Chairman*)

"The disciple is not above his Master."

—Matt. x, 24.

A DISCIPLE is a learner. A learner, not only of the Lord's truth, but of the Lord's humility. He has to follow his Master both in doctrine and in suffering. He must be always at his Master's feet. He must never be above his Master. And so the true disciple finds that in following he has perpetually to descend; for his Master is the very embodiment of humility. He "made Himself of no reputation"—emptied Himself. And the disciple must not seek for himself anything above that which his Master sought for Himself. "It is enough for the disciple that he be as his Master, and the servant as his Lord." The Master was amongst us as one that served. Though Lord of all He took the place of a servant. It was as such He glorified His Father. It is as such that we shall glorify our Lord. Oh for this spirit of self-abnegation—this mind which was in Christ Jesus! There is no real following until we know what it is to ignore self. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. xvi. 24). This denial of self is not *the end*, but *the condition* of following the Master.
Evan Hopkins.

"Be of the Same Mind."

By Mrs. Penn-Lewis.

LET us turn to our Bibles, and from the R.V. read part of Philippians ii., beginning at verse 5. "Have this mind in you, which was also in Christ Jesus; Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself . . ." In the margin it reads "Who being originally in the form of God counted it not 'a thing to be grasped,' but emptied Himself, taking the form of a bond-servant, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the Cross. Wherefore also God highly exalted Him, and gave unto Him the Name which is above every name . . ."

Note the words "Have this *mind in you* which was . . . in Christ Jesus." Now read back two or three verses. "If there is . . . any *comfort* in Christ, if any *consolation* of love, if any *fellowship* of the Spirit, if any *tender mercies* and compassions, fulfil ye my joy, that ye be of the SAME MIND, having the same love, being of one accord, of ONE MIND; doing nothing through faction or through vainglory, but in LOWLINESS OF MIND, each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others."

Taking the words "Have this mind in you" as the central sentence, if you read back to the previous verses, or forward to the succeeding verses, you have a pattern of the mind which was in Christ. As you read forward, you are told how Christ being "equal with God," did not *grasp* at it, but came down from such a height, and emptied Himself to become a servant—a bond-servant, under bonds, bound to serve. As you read backward you are told of the (1) comfort, (2) consolation, (3) fellowship in the Spirit, (4) tender mercies and compassions, which are in Christ for the children of God, and filled with His Spirit they can thus be of the "same mind," having the "same love," of "one accord," doing nothing through faction, but in lowliness of mind esteeming others better than themselves. If every believer had thus "the mind of Christ," filled with tender mercies and compassions, how could they be anything but "of the same mind"? If all were of the "same mind" to *do nothing* through faction—how could there be "division" and disunion amongst the Lord's people? "*Do nothing through faction,*" said the Apostle, as he thought of those he referred to in chap. i. 17, who were even "proclaiming Christ of faction," thinking to raise up affliction for him in his prison; and he himself shows the "mind of Christ" even as he writes, for he says that he rejoices that *Christ* is preached, even though not with purity of aim. He is not going to admit in himself "vainglory" or "faction" in response to their wrong-doing!

Whilst Paul remembers the "faction," how he yearns for "one accord." Fulfil my joy, he says, to the Philippians. "Be of the *same* mind, of the *same* love." Christ is not divided. Then what causes division and disunion in doing the work of God? What is the reason that the Lord's children find it so difficult to be of the "same mind," and still more difficult to esteem others better than themselves? Those who are really joined to Christ as members of His Body—who truly have Christ as their life—are certainly *one in heart*; they are certainly more or less of *one aim*—they want to please Christ—but they are so rarely of one

mind. One in heart and in aim, yet not of the same mind. What is the cause of this? Do we see the importance of it? Do we realize so deeply the need of being of one accord, that we can wait patiently for others with whom we are in co-service, to come to the "same mind" before we take a certain course which may produce "division" or "faction"?

How the words strike home! *Doing nothing that you know will tend toward disunion in the Body of Christ.* Surely if we were all of one mind to follow Christ to Calvary, "becoming obedient unto death, even the death of the Cross," there would be no "vainglory," no being "puffed up in the cause of one against another" (1 Cor. iv. 6 C.H.); but we should really possess "lowliness of mind"—the mind that brought the Lord Jesus from the place of equality with God, down to the position of a servant; the mind that caused Him not to *grasp* the Throne; that did not make Him cling to being a "leader," but choose to be a servant. He was equal with God, yet He became a "servant"—a bond-servant. If we were all of one mind to *serve* one another! If we all longed to be servants, and did not want to be "heads" of "movements," or leaders of work, or aught else, how quickly this lowliness of mind would unite God's children, and make them to be of the "same mind" in the Lord.

The Source of "Faction."

Now at the back of all "faction" the great Adversary is at work; he is the great divider, the Lord Jesus the great Uniter. What is the cause of all this lack of one-ness of mind? Who produces all the division of mind among those who are one in heart. Is it not Satan the divider? Is it not he who assails the minds of the children of God, to prevent their having the "mind of Christ," and hence the "same mind in the Lord"? To trace the adversary's working in this respect we must first go to bed-rock facts, so as to understand why the enemy can thus attack the minds of believers, and cause division among the people of God.

Turn first to 2 Cor. iv. 4 and read, "The god of this world"—who is this? *Satan!* What does Paul say he has done? "The god of this world hath *blinded the minds* of the unbelieving." Has the devil power to blind a man's mind? We answer "Yes"—for so it is written, and his purpose is declared to be "That the light of the gospel of the glory of Christ . . . should not dawn upon them."

This is the bed-rock fact which must be emphasized as lying at the bottom of all division of *mind* among God's people. The Apostle declares that Satan—the god of this age—has "blinded the mind" of every unregenerate soul. Not only ignorant people in the slums, but professors in colleges, and kings on the thrones. There is no distinction, and no difference. The Bible declares facts as seen by God, and He says that all men have *blinded minds*, until the light of the Gospel shines in, and that this film, or veil on the mind is placed there by Satan—the "god" or ruler of this world—to keep the truth—or light—out. All have needy hearts, but all have also blinded minds.

Now let us face the question: When a man receives the gift of eternal life, and assurance of salvation from the guilt and penalty of sin through the atoning sacrifice of Christ, does he *entirely lose the "film" or veil on the mind*; or does it mean that at first he gets a "new heart," and loses just a little of the veil that the god of this world has

put upon his mind. In brief: Is it possible for the *Christian* to have a partial "blind" on his mind? Let us repeat the question: Does he at once fully lose the "blinded mind," or does he lose the film just so far as he apprehends the gospel, and no more?—for truth (or light) alone disperses the veil on the minds of men, and the extent of the light which shines into the mind determines the extent of the liberation of the mind from the veil of Satan.

This basic fact is most important for you to apprehend—it is the key to all division among God's people. For it seems clear that it is possible to have a "new heart," and a new life, without a *fully renewed mind*. It certainly is clear from the facts of life, and the present condition of the true Church of Christ. The mind of the Christian can be full of all kinds of things, injected there by the god of this world; and these injected thoughts—"views," "ideas," "theories"—are the causes of division, for if the *mind* of every Christian was renewed, it seems simple logic to say that all believers would be of the "same mind"—having the mind of Christ.

Now turn to 2 Corinthians xi. 3. The Apostle writes to the Corinthian Christians, "I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your *minds* should be corrupted . . ." Paul knew that even as the god of this world had blinded the minds of the unbelieving, so he could attack the minds of God's children, and beguile them. "The serpent beguiled Eve in his craftiness." It was not her heart, but her *mind* which he first attacked, and it is not your hearts, but your minds which he also attacks to lead you away from simple trust, and "purity" toward Christ. Eve was beguiled by the subtlety of the serpent. She was innocent, but ensnared through her mind admitting thoughts suggested by Satan, and accompanied by his beguiling power, which paralyzes the mind, and keeps it from acting, and *judging the issues of every action*. Yes, Satan can attack the minds of the Lord's children; Satan can weave his wiles to draw you on until you are beguiled, and then you find you lose your power of will. You first let your mind go to the beguiling, and cease to reason; then you lose your power of will to resist, and then you are deceived.

The mind must not only have all the old "blind" of Satan taken off, but it must be renewed, and then covered by the helmet of salvation. You may have "put away the old man," as "concerning your former manner of life" (Eph. iv. 22) without a definite transaction with God that you become "renewed in the spirit of your mind" (Ephes. iv. 23). You are transformed only "by the renewing of your mind" (Rom. xii. 2).

"Revelations" that divide.

When the mind is renewed then it must be used, and I want to say to you in the strongest way I possibly can say it, DO NOT LET YOUR MIND "LIE FALLOW," and become "passive," for as you allow your mind to cease to think, and reason, and judge, and bring to the verdict of the Book all the departments of your life—your experience and your actions—you are inviting Satan's beguilings into your mind. So few Christians understand Satan's beguilings of the mind, that he is able to give them distorted views of the things of God, and of themselves, and of their friends, their future, their circumstances, and even their needs, without their recognizing the source of these distortions. Satan can give you such curious visions, that only the truth of the Word—the pure light of the Gospel—can expose them. Many have been led off into strange "leadings" by follow-

ing sudden suggestions to the mind, believing they were obeying God. Others believe they have "revelations" from God, which are going to move the world, but the only outcome is faction and division in the church!

Passivity of mind is the ground which is given by the believer for these beguilings of Satan. Christians who desire to be "led of the Spirit" think that they are not to reason and weigh, and judge every suggestion which appears to come from God, in the light of the Word. They think to be "led of the Spirit" means to follow every impulse, and suggestion given to the mind—especially if it comes when in prayer—and so they let their minds lie "passive" to receive these suggestions. The Lord said to the Jews, "Why even of yourselves judge ye not what is right?" (Luke xii. 57). If you are to escape Satan's special beguilings of the mind at the present time you must not let it lie fallow—unused. You must not let it drift; nor let yourself go into "visions of the future," and dreaming over the wonderful things God means to do with you! Do not foster "visions" as to how God is going to use you!

Oh, the breaking up of false visions, and "vainglory" plans, which God has had to do. How sad has been the history of many souls who were walking steadily and faithfully, and are now unuseable by God—high and dry on the shore. It has all come in through Satan's beguiling of the *mind*; suggestions, ideas, distorted visions, curious conceptions of almost every spiritual truth; all ending in factions and divisions in the Church of Christ.

The "mind" that was in Christ!

"Have this mind in you which was in Christ Jesus, Who . . . counted it not a prize to be grasped, to be on an equality with God, but . . . humbled Himself, becoming obedient unto death, yea, the death of the Cross." With all my heart and soul and strength I would put before you the path of the Cross as the safe path to-day. I put before you the path of meek and lowly service following in the footsteps of the Lord. Turn away from all vain-glorious visions of what you think you are to be in the Church of Christ, and be satisfied to be a servant! Let us be content to be the *servants* of God! Oh! see to it, children of God, that Satan does not beguile your mind from *simplicity*—the simplicity which is toward Christ in steady faithful service to Him.

Then let us remember that Satan can do nothing with us *against our will*. You can choose to say "I deliberately refuse every bit of ground in my mind to Satan's evil 'spirits' (for it is by his evil spirits that he does his work). I refuse to allow 'deceiving spirits' with 'teachings' from Satan, to enter my mind, and beguile it. I ask God to give me a new mind—the mind of Christ!" And that mind, remember, is to be an active one—that is, one in *full use* in everything you do. "More evils are wrought for want of thought than want of heart," they say—it ought not to be said of the Lord's children. But with so many their minds are not free to act in the liberty wherewith Christ has made us free. They act as if they had no "mind," and that is why they run around, and ask everybody else what *they* think. They are trying to get the use of other people's minds, and are thus swayed and tossed about by every wind of doctrine. Souls who have heard the truth at Conventions even for twenty years, have not the discernment and knowledge to tell whether a thing is of God. They have been living on what Mr. So-and-so says. He says it, therefore it must be right. But we must bring all things to the test of the Book, and prove all things if we are to be intelligent in the use of a renewed mind. In

asking another's opinion we have also to remember that it is possible for a soul to be in communion with God—in fellowship with Him in the spirit—and yet to admit one suggestion of Satan to his mind which will mislead him and warp his judgment in many ways. It is therefore not safe to judge as "from God" anything that another says, purely because his life and character bear marks of fellowship with God. It is not a question of his character but of his *mind*. If we are to accept as infallible truth all that is said to be from God, on the ground of the character and life of a worker, it would remove the standard of truth from the written Word, to the character of the teacher. God does not cast His children off the moment they have admitted a distorted view of the truth into their minds, but patiently waits until the real truth dawns, which it surely will sooner or later, if they are *honest*, and with open minds seek to do the will of God with all their hearts (John vii. 17).

Ask the Lord to liberate your mind to act freely. Ask Him to break away from it every thought injected by the enemy. It is possible for Satan to find an entrance to the mind by pretending to be God. He knows you would otherwise never open your mind to the suggestion or thought. Numbers of God's children have followed deceiving spirits, because they have believed everything that came to their minds on their knees to be from God, and consequently they have become unreasonable, obstinate, and unyielding. Sometimes they have carried out plans to the ruin of their families, and to the ruin of their Christian service, believing they were carrying out some plan revealed by God.

Take heed that you do not travesty the truth of surrender to God as meaning that your mind is to become a blank. I read in one paper of a Christian worker who said it took him six months to get his mind "empty" so that God could get control of his body; when he thus gave up control, *the devil took it*, for God "controls" a man through his own volition in co-operation with the Holy Spirit. Refuse to let your mind be passive, to let yourself become a machine, for God seeks to give you a new mind which will intelligently enter into His purposes, and apprehend His will. "Be renewed in the spirit of your mind," and "be not unwise, but *understanding* what the will of the Lord is."

Lastly we read in 1 Peter i. 13, "Gird up the loins of your mind." Those who are kept in perfect peace, are those whose minds are stayed on Him. (Isaiah xxvi. 3.) To "gird up the mind," means to use it every step of the way; to act, think, as an intelligent human being accountable to God in all things; one whom God has re-created with a new heart, and a new mind. Then the Lord says, "*I will put My laws into their minds*" (Heb. viii. 10). Feed well on the written Word; fill your mind with it; so that you will not need to be running for your Bible to look up verses. God will put His laws—or will—into your minds, if you will do your part of reading His Word, and you will find His Spirit inworking it to your mind so that it becomes wrought into every thought. Then when you need light on your path, the Word will come to your mind in a moment. I fear that with many of us our great idea of "power for service" means that the Lord will make things easy for us to do. We want power to do things easily, so as to avoid all difficulty and labour in our doing them. We want miraculous guidance to save us trouble. You go on your knees and pray, and then get up and open your Bible, and the first verse you see you act upon, apart from all intelligent use of the mind and judgment in weigh-

ing and considering what is right to do. And what absurd things people have done through thus acting, apart from the use of their minds, upon some verse they have read "after praying!" Then, too, because the Lord, in the central depth of your spirit, gave you a verse one day, for the rest of your life you fear to act without a "verse!" And then once you have a "verse," there is no one who can move you from your purpose to act upon it. Remember, what comes from God comes from the inner shrine where He dwells, deep down in your spirit; and what comes to you from *outside*, injected into your mind, most often comes from the "world-rulers of this darkness." When your mind is full of His law—His written Word—you do not want any miraculous guidance to tell you not to steal. How is this? Because you know it is wrong. His word—or His law—is in your mind. Thus God can write His thoughts upon your heart, and in your mind until you know His will, because your Bible has become incorporated in you. If we were filled with the words of this Book, instead of being filled with other people's thoughts and ideas, we should know the mind of God.

It is possible for the mind of a child of God to have in it many things which ought to be removed. An unkind thought of another of God's children, which makes a barrier; a prejudice against this one or that one without any reason; ideas which Satan has injected into the mind for years past, and the soul is not conscious that they are *colouring* the life. Let us ask the Lord to liberate our minds from bondage, from being compressed and narrow, selfish, small, and cramped. In the liberated mind there must be no "ground" given to Satan's "fowls of the air," either to put something in, or to take the truth out. The Lord Jesus says in the parable of the sower, as recorded by Matthew, that the "fowls of the air" snatch away the seed, and He adds that it is Satan who does this work. But Satan is not omnipresent. He works through myriads of evil spirits—described by our Lord as "fowls of the air," for they come and take away the seed. Let us refuse entry to them, and give them no ground, relying upon the Holy Spirit to keep the will steady and true to God, putting on the "whole armour of God" that we may be able to "withstand them in the evil day, and having overthrown them all, to stand unshaken" (Ephes. vi. 13, C. & H.).

Through Death to Life.

"Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." (John xii. 24.)

"And die"? "And die?"
 Be buried, planted, sown
 In the fearsome dark alone?
 Ah Lord, it is a bitter word
 My soul hath heard!
 "Much fruit" I fain would bear,
 But this can't Thou not spare—
 The Cross, the grave, the night?
 O leave me light!
 Is there no other way?
 I love the day.
 Hush, My beloved.
 Come closer to My heart
 That love may strength impart.
 'Tis an eternal word
 Thy soul hath heard.
 It is a royal way—
 God's way, Life's way, Love's way.
 I could not spare it Me,
 Nor can I thee.
 Wilt bide for aye "alone,"
 Or for love's sake be sown? H.A.

Gleanings from Question Hours.

From shorthand notes, hitherto unpublished, of "Clinic Hours" conducted by Mrs. Penn-Lewis.

Hindrances in the Prayer Life.

WHAT is the cause of un-answered prayer? Is it not often that one has not taken trouble to seek out God's will on the matter before praying? The first point about prayer is to pray that God will show *what* to pray for, and *how* to pray for it.

Prayer is a definite work, and should be turned to as seriously as any other piece of work, *at* a certain time and *for* a certain time. Prayer is almost the only way of doing a great deal of the work of God to-day. Other things are failing. Natural means, natural plans, natural ways of winning the world, are failing. The natural power of the Church is being dried up—it is not enough to meet the present situation. Why is it that things that used to attract a few years ago do not "work" now? God is permitting all that is of the "natural man" to fail, that we may recognize that it is only *super-natural* means that will meet the situation to-day in our families, in the churches, and in the world. Therefore it is a day when prayer must definitely be given its place as "work," and all hindrances to prayer must be *prayed away*.

The Prayer "Position."

You must pray from a certain position spiritually. That is, you must be joined to Christ "one spirit" in order to pray in His Name, and in His power, and in line with His will.

Question: Are we to take that position by faith?

Now we touch another subject. The position for prayer is a position of faith, and therefore it must be constantly maintained by faith. It is not something that we are brought into once for all, nor is it maintained in us by God *apart from* the co-operation of our will. We want God to do something in us that will render us independent of a momentary attitude of faith, but our position is a position of faith, and is dependent upon our persistently holding it. The distinction between our "position" in Christ, and our holding it by faith is a very fine one, but it will effect the whole of your prayer life, and the whole of your Christian life. It is the *experimental result* of the finished work of Christ.

Therefore when you settle down for an hour's work of prayer, the first thing is to declare your position. From whence do you pray? Affirm by faith your position united to Christ in His death, and therefore joined in one Spirit to Him on the Throne. "Joined to the Lord, one Spirit"; seated with Him in the heavenlies in Christ! Is that an experience you can get "once for all"? NO! it is a moment-by-moment position of faith. What your will affirms, when it is in line with God's will, has an effect in the spiritual realm. God has given you that position, and your will affirms it: "I *am* joined to the Lord, one spirit. My feelings, my experience, my troubles, have nothing to do with it. They all belong to the outer man, but the inner man is joined in spirit to the Ascended Christ." It is a fight of faith to assert and affirm that, when all the powers of darkness, and all the power of this world are enveloping you. Nevertheless it is true. In spirit you take your place "with Christ in God," "contrary to nature," contrary to all exterior circumstances and appearances, and the Holy Spirit will bear witness with your spirit that it is true.

Lack of Concentration in Prayer.

A Worker: I find so much crowds into one's mind in the prayer time, which prevents concentration, and then there comes a sense of condemnation, though you have nothing special to "confess."

Lack of concentration may have to do with the outer man. Keep clear the distinction between your inward position of union with Christ, and the things of the outer man. The sense of condemnation may be entirely spurious, it may be an accusation of the enemy.

How shall we deal with this matter of concentration in prayer? Has the mind in the past in any way become passive, and under the hold of the enemy? So much has been generally accepted as "natural" that could be traced back to some supernatural experience which has since been forgotten, but which left its mark on the mind. Everything that comes from the Spirit of God *invigorates* every part of the being, and does not injure nor dull it; yet there are supernatural experiences which leave those who pass through them with no concentration of mind.

The reason is that there has been a complete "letting go" of the mind, instead of recognizing that God quickens the mind and energizes it. If you see that this has happened, you can deal with it this moment, without going into the past, if you will say, "If I ever in any way gave ground to evil spirits by passivity of mind, I now take back that ground, and claim the liberation of my mental faculties because of the victory of Christ at Calvary." But if you insist upon accepting that lack of concentration as purely "natural," you will not get deliverance from it.

Discernment is needed to know the real source of the trouble. Unless you see clearly where the hindrance is, your lack of knowledge lays you open to persistent attacks and accusations from the enemy. There is something abnormal in the way that spiritual believers suffer from lack of concentration, how they lack power to grasp things, and words do not seem to convey their full meaning to them. There is a dulness of the mind which is not discovered until they turn to spiritual things. They can concentrate to read a good book of travels, or a novel, but not to pray! Is that not abnormal? Is it not suspicious? Ask the Lord to show you *why* you lack concentration, and to liberate your mind for His fullest use as an instrument for the Holy Spirit to work through.

There may also be a natural side to this question, if you were not taught to concentrate when you were young. And also, if you allow the mind to run riot at other times, you cannot expect concentration in your prayer time. There must be no "day dreams"—that is, letting the mind run without reins, as opium smokers do. Never give up the reins of your mind, or they are in danger of being taken hold of by the powers of darkness.

There is the same danger with novel reading. The mind is allowed to run riot in another world, and to forget the real one. You cannot do that and prevail with God in prayer; not to speak of the poison of present-day literature. The press to-day is becoming a Satanic power—Satan's railway to the people, through their minds and into their bodies, through a mass of magazine literature filled with Satanic things. The time has come when there can be no question as to what is *allowable* to a Christian. There must be a clean cut with evil—"touch not the unclean thing."

Then also you should co-operate with God for freedom by seeking to fulfil the laws for concentration of the mind. Instead of submitting to lack of concentration, you must affirm your position "in Christ," and His right to the full use of your renewed mind, and the choice of your will to "concentrate."

The Holy Spirit and the Mind.

This question of concentration has much to do with the work of the Holy Spirit, because the mind is the vehicle through which He communicates and works. "Out of you shall flow rivers of living waters." What are the living waters? Which way do they flow? Not through your body, not through your mouth—except that it is by speech. But what kind of speech? Not speech that is the product of the *natural mind*, nor yet speech absolutely independent of the mind—but speech that comes through the illumination of the mind "renewed" by the Holy Spirit (Ephes. iv. 23). Therefore the "living waters" come from the Holy Spirit within the human spirit, out through the opened, renewed mind, giving intelligent speech to the tongue, so that souls are convicted and say "This is the word of God." But if the mind is heavy, and does not work, think, or concentrate, the Holy Spirit dwelling in you has, so to speak, no outlet—this is very solemn!

Through the renewed mind the Spirit of God can give thoughts suited to every step of life. The right thought and the right word will come spontaneously. Power to say the right thing at the right moment, to the right person! The highest work of the Holy Spirit maintains a vigorous activity, clearness and power in the mind of the believer.

Keep very clear this definition between the working of the Holy Spirit and of evil spirits. The primary objective of Satan and his wicked spirits is to put the mind out of action. They can do nothing with a believer when his mind is in action and in vigour as a channel for the Holy Ghost. Those who have spiritual perception can see what the devil is doing, and what God is doing, and can *choose* between the two.

So the only hope of the enemy to succeed in side-tracking such an one is to get the *mind out of action*, for without it you are not a "person" but a machine. The powers of darkness want to put aside the mind, and so get hold of your spirit. *Excessive fatigue* of the mind is equivalent to a "blank mind," for when the mind gets "brain fag" it is liable to the interference of evil spirits. It is not safe to trust anything you do or any judgment you come to while you are in that state. Wait until the mind has recovered from its exhaustion.

One evidence of evil spirits having obtained access to the mind is that the person gets his "head in the air"—he becomes puffed up spiritually, sublimely above everyone else! Unless a spiritual blessing makes a

believer more keen to listen, more humble, more tender-hearted, more "easy to be entreated," there is something wrong! Why is it that there is so much Bible teaching and Bible knowledge with so little of the "fruit of the Spirit" in gentleness, meekness, temperance in word as well as deed! Is it not that much of it is held, not with the "wisdom that is from above," but in the will and wisdom of the flesh or *natura man*. "*Knowledge*" is still the greatest bait of the enemy, as it was in Eden. Andrew Murray says that the Holy Spirit is the Spirit of Truth because He is the Spirit of Life—"the Life is the Light"—no knowledge, even of spiritual things, is of any value except as it has its spring from the Life of God in the central depths of your being.

Laying on of Hands

The Laying on of Hands.*

By D. M. Pantou.

THE laying on of hands—that is, bodily contact—has been from the dawn of the world a means of transmission of powers or gifts from God to man, or from one man to another. "The *Hand of the Lord*" was upon David as he played, upon Elisha and Isaiah as they prophesied, and upon Ezekiel as he saw his visions by Chebar. It might be for the imparting of physical strength. "And the *hand of the Lord* was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel" (1 Kings xviii. 46);—an exhausted man could outrun a chariot if touched by God. Or the hands might impart gifts of wisdom for office. At God's command Moses laid his hands on Joshua; and we read:—"Joshua was full of the spirit of wisdom; for Moses had laid his hands upon him" (Deut. xxxiv. 9). Moreover, just as contagion—that is, infection by contact—is a constant transmitter of disease, so contact by physical touch, from those empowered of the Holy Ghost, was the normal means of miraculous cure. "All they that had any sick brought them unto Him; and He laid his hands on every one of them, and healed them" (Luke iv. 40).

Now in the plan of God, after the Holy Ghost had been poured forth—on the Jew in Jerusalem, and on the Gentile at Caesarea—the laying on of hands, for the transmission of the miraculous gifts, was made one main function of apostleship. We read,—"*through the laying on of the apostles' hands* the Holy Ghost was given" (Acts viii. 18); and again,—"*when Paul had laid his hands upon them*, the Holy Ghost came on them" (Acts. xix. 6). In the case of the Seventy on Sinai God had imparted the Spirit directly, and without any imposition of hands. "And the Lord took of the Spirit that was upon [Moses], and put it upon the seventy elders; and it came to pass when the Spirit rested upon them, they prophesied" (Num. xi. 25). Under the new dispensation this power was lodged solely in the apostleship. Apostles were made the reservoir, and their hands the aqueducts, of the Spirit,† the supply of Whom had already been established on earth by a double illapse out of heaven, in the Pentecost of the Jew and the Pentecost of the Gentile; and so after the Holy Ghost's arrival, Apostles were the sole channel of the Spirit, and the baptism in the Spirit becomes "the baptism of the laying on of hands" (Heb. vi. 2).‡

Now we arrive at a point so crucial, so solving countless modern problems, so devastating to ecclesiastical preten-

sions or inflated personal claims, that its importance can hardly be exaggerated. In what lay the *proof* that the Holy Ghost was transmitted? An assertion so stupendous—that a Person of the Godhead has been conferred by one man on another—how is it proved fact, and not fancy? The answer is patent at Caesarea. "The Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were amazed, because that on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues, and magnify God" (Acts x. 44). Here disciples profoundly sceptical were at once silenced and convinced by unchallengeable miracle evidenced before their eyes. Exactly the same proof established transmission of the Spirit not by illapse, but through apostolic hands. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spoke with tongues, and prophesied" (Acts xix 6):—became prophets and prophetesses on the spot. So also "Simon saw that through the laying on of the Apostles' hands the Holy Ghost was given" (Acts viii. 18): that is, the effects of the communicated Spirit were visible in the inspired utterance of its recipients.§ So it had been from the first. For at the fountain-head of it all, at Pentecost, no sooner had the Spirit fallen than "they began to speak with other tongues" (Acts. ii. 4); and it was put beyond all doubt or challenge for the watching multitude because "every man heard them speaking in his own language" (Acts. ii. 6).||

Now we are confronted with the exceedingly grave historical fact that imposition of hands, in various ceremonies and functions all down the ages, has maintained the *claim* without the *power*. By the fourth century we find the complete absence of miracle combined with the assumption that the Holy Ghost had been transmitted by laid on hands. Augustine says:—"At the present time is it expected of any one of these on whom the hand is laid, that they may receive the Holy Ghost, that they should speak with tongues? Or, when we laid our hands on yonder candidates did you each look to see whether they spoke with tongues? And was there any one of you so perverse as to say, when you saw they did not speak with tongues: 'These have no

§ "Although Simon had seen the miracles performed by Philip, yet this was the first time he had seen miraculous influences communicated from one person to another: Simon saw it; the effects of the communication, therefore, were visible, probably in the inspired utterances of the recipients. Simon would have no desire to purchase the sanctifying effect of the Spirit" (P. J. Gloag, D.D.).

|| The sole example (so far as we know) of the laying on of hands without either the intention or the effect of miracle was the designation of Paul and Barnabas to missionary labours (Acts xiii. 3); and here the Church, not the Apostles, laid hands on them; an example that may make such imposition of hands, meant merely to designate, innocuous in an age of non-inspiration.

* From "The Dawn."

† So much so that the shadow of Peter cured (Acts v. 15), and handkerchiefs from the person of Paul dispossessed (Acts xix. 12).

‡ The order of the Greek is this:—"baptisms (1) of teaching, or instruction, and (2) of laying on of hands": the baptism of water, and the baptism of the Spirit.

received the Holy Ghost, for if they had received Him, they would speak with tongues, as was the case in those days?" Augustine's almost scornful questions, betraying his own uneasiness, are manifestly a rhetorical device for concealing a flaw inevitably present to a scriptural onlooker; and all through the fifteen centuries that follow, the position, unrelieved by any appearance of substantiating miracle, has only hardened. Dr. Moberly, in his Bampton Lectures, says:—"Our Confirmation so differs from that of the Apostolic age that we do not look for the extraordinary gifts which the confirmed of that time enjoyed."

Now this complete absence of the very proof which the Holy Ghost Himself commanded and gave, this absolute silence of the Spirit supposed to be transferred, this entire disappearance of the very thing that was to be conferred—namely, the Holy Ghost *working in manifested power*—is fatal to the claim. If the 'gifts' are absent, the 'gift' cannot have been conferred: the technical catalogue of the Gifts (1 Cor. xii. 8-10) reveal them as miraculous, and therefore if there be no miracle, there has been no miraculous Unction. Moreover, the absence of ocular proof has made possible, rival claims to an imagined transmission which, by being mutually destructive, cancel out each other's claims. For it is obvious that all competing formalisms must silence and destroy each other's pretensions: rival ecclesiasticisms, all claiming 'ordaining' powers by imposition of hands, and each doubting, or wholly denying, the transmission of the Spirit by any but themselves, cannot possibly be the channels of the Holy Ghost. Without miracle there is no miraculous Unction.

So, therefore, we have no alternative but to reject all ceremonies and experiences emanating from any quarter

¶ The wisdom of a Solomon, the knowledge of a Paul, the faith that transplants a mountain, are miracles, not graces; and few will care to deny the miraculous contents of 'gifts of healings,' 'workings of miracles,' 'prophecy,' 'discernings of spirits,' 'tongues,' and 'interpretation of tongues.' It has been the tragedy of exposition (in this sphere) that the terms have been watered down, against all Scripture use, in order to hide our poverty. It was a "manifestation of the Spirit" (1 Cor. xii. 7)—a making visible (Liddell & Scott)—by which the Spirit made Himself audible (Acts xiii. 2), and, at least at Pentecost, visible (Acts ii. 3), in supernatural actions always unmistakable to the senses and (often) an immediate conviction to the infidel (1 Cor. xiv. 25). George Muller said correctly that he had the *grace* of faith, but not the *gift* of faith.

Christian Expectation.

What Do I Daily Expect?

HAVING fully surrendered to my Lord Jesus Christ, and having been baptized through faith in His promise, with and into the Holy Spirit, I now do daily expect:

1. To be used in my Master's service. For He has promised to use each surrendered, sanctified and Spirit-baptized soul in some way or other. 2 Timothy ii. 21—"If a man therefore shall purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work."
2. To be led in my undertakings, large and small, even in the minutest details of my life, by the Spirit of God (Romans viii. 14).
3. In some way or other, the manifestation of Divine power in my ministry, whether in witnessing, or by my pen, or some Christ-like act, or in a consistent and exemplary life (Acts i. 8).
4. Repeated attacks of the enemy. With that I have to reckon, for as sure as God will begin to use a person, the devil will begin to abuse him. That I must not forget. And in fighting the devil, I must not fall into the trap and begin to fight the person who may have become a blind or ignorant tool of the devil.
5. I must reckon that the attacks of the enemy may come from some lines most unexpected. Best friends may suddenly turn hostile; those of one's household may become unbearable; difficulties may occur in my daily business; forgotten and extinguished temptations, like some great volcano, may suddenly become active anew as with the fire of hell, or again, an unaccountable heaviness and depression of spirit and even

which claim to transmit the *Spirit* without the *power* . . . Without despising historical succession, or assuming that the grace of God is necessarily spasmodic and spontaneous, and without denying that blessing *may descend* on a ceremony *wholly mistaken in its phraseology*, we rejoice to know—as history has proved past all question—that Divine Grace is not bound to rival Popes or mutually excommunicate Episcopates.†† Moreover, in face of modern demonisms a stern negative is imperative for safety. It is for some psychic reason lying in physical contact—a law concerning the transmission of spirit unknown to us—that any touch of a demoniac involves acute danger; and the believer is most unwise who, for any reason whatsoever, allows hands to be laid on him by a 'healer' or a hypnotist or a medium or a speaker in 'tongues.' Only with the restoration of the Apostles (if such ever occurs) can we submit to the Imposition of Hands. For a mechanical transmission is for ever impossible. . . . Such mechanism (it needs no proof to show) is a travesty of Apostolical powers.

†† That the Most High is not dependent on a mechanical succession, nor has appointed it, and that a God-created ministry can be wholly independent both of historicity and ordination, is established by one exceedingly remarkable Scripture. "The house of Stephanas have set themselves to the ministry: I beseech you that ye be in subjection unto such" (1 Cor. xvi. 15): for Paul not only confirms the ordination, but lifts it into a general principle. Dean Stanley's translation runs thus:—"They appointed themselves to the ministry of the saints; and I exhort you that ye also appoint yourselves to be under such."

Note: Perhaps the closest approach to an on-fall of the Spirit in modern times lies in the experience of Charles Finney. "I found myself," he says, "endued with such power from on high that a few words, dropped here and there to individuals, were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They broke the heart like a hammer. Multitudes can attest this. Sometimes I would find myself, in a great measure, empty of this power. I would go out and visit, and find that I made no saving impression. I would exhort and pray, with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and would inquire anxiously after the reason of this apparent emptiness. After humbling myself, and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life." But such an experience is rare, if not unique; its effect, *unlike that of the Scriptural gifts, was purely evangelistic*; it is entirely personal, and unconnected with any kind of conferred favour; and it was *devoid of all miracle*. It is no more than the present mixed and secret agency of the Spirit raised to its maximum.

body may set in, accompanied by "fightings without and fears within." Not only must I reckon with all this, but I must expect these things to happen, and consequently, not be surprised when they do happen, but armed with the sword of the Spirit, with loins girt about with truth, having on the breastplate of righteousness, with feet shod with the preparation of the Gospel of peace, with the shield of faith in my hand and the helmet of salvation on my head, I must fight the good fight of faith, conquering every one of these attacks and driving them back, not by any carnal weapon but only "praying with all prayer and supplication in the Spirit."

But—

I must also expect unceasing victories. The Commander-in-Chief will not desert me. He will be with me in the thickest of the battle. He will "cover my defenceless head with the shadow of His wing." "Yea, in all these things I shall be more than conqueror through Him that loved me." (Romans viii. 37.)

And in view of this assurance let me not become distressed. Let me consider fear as a terrible monster, who must not be allowed on any consideration to come and live in my house. Let me know at the beginning of the battle that the victory is sure. Let me abide calm and self-composed, and sweet even toward the worst accusers. Let me conquer by love. Let me hold out through patience. Let me come out victorious through long-suffering. For my Christ, Who is also my Bridegroom, has led me also to His banqueting house, and His banner over me is love.—*Selected.*

Throne-union with Christ through Death.

IN the twelfth chapter of Revelation at verse 11, we have one of our most familiar and precious words touching the "Overcomer Testimony." We have often repeated part of this great Scripture together. "The Blood of the Lamb, and the word of their testimony," shall secure for tribulation confessors of Christ, in the fast approaching days of awful test, a glorious victory over "the dragon, that old serpent, called the Devil and Satan."

But there need be no postponement of this message in its spiritual significance till such coming days. The great enemy is the same. His antagonisms in the spiritual warfare are with us to-day. The fiery indignation of the accuser and opposer of the brethren is a tremendous reality unto all true servants of God, whose witness is to the Cross of Christ and their fellowship therein. If, however, the enemy be the same, the provision for the servants of God in the present-hour warfare is likewise the same. The Blood of the Lamb, and the word of our testimony to the sealed value of the precious blood of Christ, before God and in our redemption, will ever lead through to Victory.

But there is another word in this heavenly declaration too often over-look. It is this: "They loved not their lives (Gr. *psuche*, i.e., soul-life) unto death. Therefore (Gr. *dia*, because of this) rejoice ye heavens . . . !" Weymouth reads "They held their lives cheap, and did not shrink even from death." They overcame by going down into death. In the vision thus given to the Apostle it was doubtless that of physical death. But there is a deeper significance here. Theirs was a death-fellowship in Christ before a death-witness for Christ. They overcame because of the Blood of the Lamb. That was first, and must ever be first. This precious blood speaks of shame and suffering. It witnesses to the soul anguish of the Son of God when upon the Cross He bore away the sin of the world. But it also tells of the relationship and identification of Christ with us. He, the eternal Son of God, became Son of Man with Calvary in view, offering Himself through the eternal Spirit (Heb. ix. 14). His identification with us calls for our identification with Him.

Representatively understood, our place in Christ is most wonderful. We were chosen in Him before the foundation of the world (Ephes. i. 4). We were not there in any pre-existent state, but in the foreknowledge and predestination of God (see Ephes. i. 4, 5, 6; also Rom. viii. 28-29). And for what purpose? "That we should be holy and without blame before Him in love . . . to the praise of the glory of His grace." Then we were redeemed by Him before the foundation of the world (1 Peter i. 19-20). That is, in the purpose and will of God. And now we are being presented before the throne of God in Him (Heb. ix. 24).

Experimentally understood, our place in Christ is also most wonderful. We were not there thus in a past eternity. Perhaps it was only yesterday that we apprehended in a fuller measure than ever before the great privilege of our place in actual experience in our victorious Lord Jesus; and this too, in His death. God has only one place for the old self-loving flesh life. That place is Calvary. "They held their lives cheap." How do we hold our old life? Do we love it? Are we sparing it the death sentence of the Cross? If so, that sentence shall ultimately be put into effect at the Bema or Judgment Seat of Christ. What we withhold of our old flesh life from experimental crucifixion with Christ, the white light and heat of that Throne will reveal and consume, and this to our eternal loss and shame.

But Calvary always issues in a triumphant resurrection! Let us never forget, as Mrs. Penn-Lewis was wont to stress so wisely and truly, that "all resurrection life is imparted to us only as we reckon upon our death-union with Christ." After our experimental Calvary identification with Christ, as seen in Romans vi., what does it matter if we are wrongly judged and condemned, and cut off from much that was justly dear to us? The one thing that does matter to us is, that we maintain and bear witness to our union in death with our Lord. See 2 Cor. iv. 10: Paul had been in severe conflict in Ephesus with the hidden forces of darkness in their determined onslaught upon him (Acts xix.). Having moved on to Philippi, he now penned this further epistle to the Corinthians. In this chapter he writes earlier of "the light of the knowledge of the glory of God in the face of Jesus Christ." He follows this with a remarkable testimony to the all-mighty and all-sufficient grace of Christ Jesus his Lord. Then comes verse 10, "Always bearing about in the body the dying of the Lord Jesus," or "the putting to death," literally "the crucifixion or killing of the Lord Jesus." The Greek word rendered "dying" in this passage is *nekrosis*. Dean Alford reminds us that this word is only found twice in the New Testament, here and in Romans iv. 19. It signifies a dying process. Christ dying His death daily unto sin in my body, and withal pouring into my body His risen life (the *zoe*), in order that these members, dying unto sin, may become more and more instruments of righteousness unto holiness in His blessed service.

"They loved not their lives unto death." Thus they, and we, pass—not from life unto death, in the deepest truest meaning here—but from victory through death-union with our Lord, on to the Throne-union with Him for ever. "Therefore—because of this—rejoice ye heavens, and ye that dwell in them!" George Harper.

Delivered Through Death!

Art thou delivered unto death?

He was; and still He reigns!

Death only can unloose thy bonds,

And snap the tightening chains.

Fear not to die, for only thus

The power of God can free

Unto undying, glorious life,

Thy spirit-ministry.

We die, to find that death is life,

That suffering is power;

That death brings victory, that our foe

Is robbed of all his power.

We die to rise in endless life,

For evermore to be

In conflict, undismayed and calm,

For death has set us free.

Dead, yet delivered; die, O soul,

Trust God to bring thee through;

Wrecked on thy God, 'en death is gain,

Fear nothing; die; and go

Through death to prove God's mighty power

To deal with such a foe;

To die in faith, a risen life

By faith, henceforth to know.

Dead, yet delivered; short of death,

The power must be restrained

Which else would snap self's iron bands,

And break the tightening chains;

So die; and dying, God will loose

His power to set thee free,

And thou shalt then, through Calvary's Cross,

In Christ, a conqueror be.—M.E.B. (China)

"Led by the Spirit . . . Sons of God!"

"As many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage . . . but . . . the spirit of adoption, whereby we cry, Abba, Father."
—Rom. viii. 14, 15.

THERE is scarcely any subject connected with the spiritual life more difficult to explain, and more misunderstood than the subject of guidance! The words "I was led to do this or that" are so often used when there is no evidence of any leading at all. For instance, two letters will say that each of the writers felt "led" to ask the same person to speak at a meeting in different places at the same time, so that obviously all were not under the true leading of the Spirit.

And yet it cannot be that the Father in heaven has made it difficult for His children to know His will. The truth is, that guidance is simple to the childlike heart, and difficult to the wise and prudent who lean to their own understanding, and make perplexities by their own reasonings, and the multiplicity of their thoughts.

Let us note first some of the wiles of the adversary around the subject, and then some of the conditions for walking in the will of God. One tactic of the evil one is to make souls confused and distracted over what is the will of God, for he knows that a tranquil heart is necessary for the leading of the Spirit; others he deludes into throwing aside all use of their judgment and knowledge, to act upon some isolated text, or some "thought" that came to them in prayer! Others again who are truly shewn by the Spirit the will of God for their own path, are beguiled into an attitude of judgment upon the walk of others, or else into a position for themselves not far short of infallibility, though they would not use the word! Then there is the fine line between faith and presumption which the devil always tries to blur: the knowledge as to where the yieldedness necessary for God's mightiest working through us, becomes fatalism; or else where creaturely activity hinders the Spirit working effectually through us.

But just as with the wiles concerning revelations, and the inner voice, the matter of guidance is more open to the workings of the adversary in the early stages of the life in the heavenlies. The dread of "going back into the flesh" often drives the believer to extremes, and for a time he throws aside all *mental* food, and forgets that the Lord redeemed the whole man—spirit, soul and body—and that he consists of something more than spirit! All culture of the intellect is neglected, and the life is thrown into one groove, until the body rebels, and nature asserts her claims.

But the soul who will rely on the Lord as a little child will be brought safely through the dangers of its early days. Our text gives in a few words the principal mark of the true guidance of the Lord. "Led by the Spirit" means that He *leads*, and does not drive or force, therefore the soul must take heed not to force itself to any course of action which is repugnant to it, that is, *pre-supposing that the will is surrendered to God as ready to take any course, unmistakably shown to be His will.* This is an important point, and one to which souls who have really been taken into one life with Christ in the heavenlies, should take special heed, for some have failed to recognize the Spirit restraining them from taking a certain path, thinking it was the devil hindering their way! The text again meets this aspect, for it is written "As many as are led . . . they are sons of God!" They know God as a Father, for the spirit of bondage has passed away. They cry, "Father,"

and walk with God as a Father, because they partake of the nature of His Son. "God sent forth the Spirit of His Son into our hearts, crying, Abba Father," so that thou art "no longer a bondservant, but a son." O child of God Remember that as a *son* the Spirit will lead thee, and work in thee to want to do His will. Thou must never force thyself into any path against any inward restraint, but if thou fearest the adversary, thou mayest claim the power of the Blood to clear thy path, and trust the Spirit to draw thee into it with all thy heart, and soul, and strength causing thee to bound toward the will of God.

True guidance is a "life."

Then let us understand too, that as the life of Christ matures in the believer, the Spirit leads more from *within* by the working of a *life*, which manifests itself as simply and naturally as the life of nature. The actions of the body moved by the physical life are mainly unconscious and to a certain extent instinctive! So when the believer becomes a "full grown man," with heart and will fully possessed by God, and his whole being under the complete control of the Spirit, the new life will increasingly work in him with less and less *perceived action* to his consciousness. As many as are led by the Spirit, in this way, are indeed sons of God, with spirit, soul, and body, working out His will with ease and spontaneity. (1) They are "guided by the skilfulness of His hands"* upon them moving them hour by hour into the path prepared for them. (2) They are guided by their faithfulness to God "The integrity of the upright shall guide them"†—for they know what to do by the very instinct of right and wrong which God has planted within them. (3) "The meek will He guide in judgment,"‡ for He uses their renewed minds,|| yea, giving them the very mind of Christ which led Him to empty Himself, and be obedient unto death—the death of the Cross. The soul that knows this principle of sacrifice and self-effacement as the characteristic of the life of Christ, *needs no inner voice nor special guidance to tell him what course he is to take* whilst walking in this present evil world!

But there are times in the life of the Spirit-possessing believer, in all stages of experience, when special guidance is needed, and clear knowledge as to the will of God must be known.

(1) *There must be no hidden sin, or disobedience to the known will of God*, if true guidance is to be obtained from the Lord in any emergency. Here, maybe, the adversary will torture honest hearts, but the question can be quickly and easily settled if there is any doubt. Let the seeker go before the Lord, and, waiting before Him, ask Him as the Faithful Witness to bring to mind anything in heart or life contrary to His will, or any step taken unknown to the seeker, which has grieved Him. If the soul is honest before God, and ready to put away at once anything which is revealed, the faithful Lord is certain to reveal it. If nothing is shown after this honest seeking of the face of God, let the believer count upon the present cleansing of the precious Blood of Jesus, and rejoice in access to the Throne of Grace.

* Ps. lxxviii. 72. † Prov. xi. 3. ‡ Ps. xxv. 9. || Rom. xii. 2.

(2) *There must be no bias of the will toward one course or the other in the matter on which guidance is sought.* The will should be like the compass needle, turning toward the Lord as the needle turns to the north, whichever way the compass is held. The very least "desire" towards one way or another in a debateable course, prevents the obtaining of the mind of the Lord. The believer seeking guidance should therefore wait before the Lord for His light to reveal the attitude of the will before Him, and an act of surrender may be necessary on the point where any bias is discovered. There is a stage of maturity in the Spirit-filled life, where the will is so truly one with God's will, that it has no desire outside of that blessed will, but this means that deep Gethsemane experiences, and fellowship with Christ in His sufferings, have been passed through, until the believer is truly one spirit with Christ in God. Let every child of God take special heed to this point of a surrendered will for many have often sought their own will thinking it to be the will of God.

(3) *There must be no pre-conceived plan in the mind if true light from God is to be obtained.* How many ask to be "led" after they have made their plans, instead of going to Him with their minds entirely un-biassed for His direction. But here again there is a danger of the adversary creating bondage. A "plan" may be taken to the Lord when suggested by others, but the seeker must himself be careful to keep an open mind, and an obedient heart to carry out the light the Lord gives upon the plan submitted to Him. We may note again here that as the life matures, and the will of God becomes deeply the will of the believer, he finds that he may lay before the Lord personal tastes and preferences, which are wholly separate from the attitude of the will, and are subservient to the choice of the Lord.

(4) *There must be no pre-conception of the way in which the Lord will give the guidance sought.* Many expect the Lord to answer in their particular way—by a voice, or revelation, or text, or through this or that circumstance or person, and so they are not able to discern His guidance if it comes in any other way. If He does not work according to their ideas, they think He does not work at all! They have sought guidance, none has been given, they say, and so they cast away their confidence, and sometimes drift into a life of chaos and perplexity, with no assurance of the presence of God. But the soul who truly desires His will must leave to the Lord complete freedom to work in any way that He shall choose. This brings us to the final point that

(5) *There must be absolute trust in the faithfulness of God, that He does hear, and does respond to the soul that seeks His will.* The fulfilment of all the previous named conditions of guidance are fruitless if the seeker fails here, for "he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him." Granted that there is no hidden sin, no known disobedience, no bias of desire toward one course or another; no pre-conceived plan; no previous idea of the way God will guide, let the one who seeks the mind of God to be revealed to him:—

1. Enter the Holy Presence boldly, plead the Blood of Jesus, and believe that it cleanses now.—Heb. x. 19.
2. Look up into the face of God as a Father in Christ Jesus, bending His ear to listen to the words of His child.
3. Spread the need before Him in simplicity, as if talking to a father on earth, and pour out all the heart concerning the various difficulties and points of need.

4. Then definitely commit the whole matter into His hand, to be wrought out for the best, from the standpoint of His clearer vision, and knowledge of all things concerned.
5. Yield wholly to Him for His use in answering prayer, if so needed, and for His highest purposes to be fulfilled in the seeker, and the circumstances.
6. Then calmly, restfully, commit all to God, and leave Him to guide into His will in His own way.
Trust Him to work in the will, to will His will.
Trust Him to work out in the life in practical obedience.
Trust Him to sway the affections into the right direction.
Trust Him to guide the judgment into clear decision.
Trust Him to restrain quickly when turning towards the wrong.
7. Now let the trusting one steadily believe that God is faithful, and God is guiding, then take the next step that lies in the path of duty, and "do the next thing"! Should no step be clear, let him wait in peace, and quiet trust, that the Father will not fail His child. Should the path continue dark, let him not cast away the confidence which will have sure reward. Yea "let him trust in the name (or character) of the Lord, and stay upon his God."

There are also certain principles connected with the leading of the Lord which the matured believer learns to know, and which materially assist the obtaining of guidance in any special time of need.

(1) The Holy Spirit will not lead into any step directly contrary to the written Word, and to the character of God as revealed therein.

(2) The Holy Spirit will always confirm any step He has led us into, by His presence, and His blessing with us in the matter. For instance, He led Peter to go to the house of Cornelius contrary to all that the other Apostles would have devised, but the Spirit bore witness that He had really led Peter there, by pouring out His blessing in such measure, that his brethren had to acknowledge that it was of God. We must learn therefore in walking with God, to *prove* His will step by step, and watch for His witness that we are in the right path, for when He leads He goes before, and makes the rough places plain, and the crooked things straight.

(3) The Holy Spirit Himself must bear witness to *others* of our being led of Him, for it does not seem in accord with the pattern-life of Jesus, that we should be constantly *asserting* the leading of God. The Lord Jesus did not say "I was led" to this or that, but to the brothers who pressed Him to go to the feast, He simply said "My time has not yet come"! It ill becomes any child of God to take an *infallible position of guidance*, and assert too emphatically absolute certainty to others, for to the world we are but human fallible beings, therefore let God set His seal in His own way on those He truly leads.

(4) The Holy Spirit Himself is responsible to bring about the fulfilment of His plans. It is for Him to lead and the soul to follow! Therefore there should be no "push," or creaturely activity, to bring about *what has been shown us as the mind of the Lord*. God has a time as well as a plan, and yet how many, although they have been shown by the Lord His will for them, think that they must at once *act* to bring about His plan! Let the Spirit prove His revealed will, by making iron gates open of their own accord for the soul who is ready to follow Him.

The knowledge of these things will defeat many of the wiles of the adversary, for the evil one knows that the armour of light can only encase the soul, whilst he walks in the path marked out for him by the Lord. Hence his wiles planned to imitate the voice of the Lord so as to confuse or mislead, or to ensnare in guidance, and to draw us out of the keeping power of God, and then lead into any snare he can devise.

Extract from "Warfare with Satan and the Way of Victory" (see Booklist).

"The main point is the spirit in which we do things. If the Lord bids us rebuke, we should do it with shrinking and trembling 'considering' ourselves, that we also may be tempted. When the devil impels us to do these 'unpleasant things,' he makes us hard, and bold, and blind to the suffering of others."
J.P.L.

The Overcomer Literature.

The Free Distribution Fund.

IN the issue of "The Overcomer" of April, 1922, Mrs. Penn-Lewis called attention to the great and serious change taking place in the output of books from the Press, and in 1923 she re-emphasised what was always a solemn burden upon her spirit before the Lord. "Have the children of God realised," she wrote, "what a great, silent revolution is taking place in the realm of literature to-day? The difference between the fiction of the present time, and what is called the Victorian age, is as different as light from darkness . . . The change is even greater in the realm of religious literature. Book after book published on theological subjects, starts with the theory of Evolution as if it were a settled fact—which it is not. It is the same with educational books—as if the press of the whole world had passed under the control of the Deceiver Prince, and is being used to disseminate 'teaching' to push aside the Bible as the one authority" . . . "Powerful writings of pre-war days on the Atonement, and other fundamental Gospel themes, by authors like the late Andrew Murray, Mabie, Clow, and others, are all going out of print, and not being re-issued, because publishers say there is no demand for them! The black tide of Rationalistic Modernism is penetrating the Book world, and the rising generation are meeting its insidious poison, not only in colleges and schools, but in almost every class of literature they pick up. How can they imagine that what is apparently universally taught is anything but the truth?"

"The outlook for the poor world is dark indeed, but not darker than it must have been in the Middle Ages, when the Gospel of Christ seemed to have almost disappeared from Europe. It was at the darkest hour that God made bare His Arm, and the glorious Reformation light broke as the sun out of a night of gloom. To those still privileged to remain on the battlefield as witnesses to our Redeemer, the call is to spend and be spent to the utmost in countering THE LIE with THE TRUTH. We must pour out the Word of Truth by every means in our power."

The picture thus given of the "world of books" five years ago, is no brighter to-day, but rather worse, as the flood-tide of apostasy from the Faith sweeps onward. Had the "Overcomer literature" been issued through publishers in the usual way, most, if not all of it would now also be "out of print," as business houses are compelled to fill their stocks with new and popular literature. It was for this reason that Mrs. Penn-Lewis for so many years, undertook the labour and responsibility of issuing her writings privately through "The Overcomer Bookroom," which is as much a "mission work" as any other part of the "Overcomer Testimony," any margin of profit being used for the further issue of the literature, and expenses connected therewith. It is wholly free from commercialism, and all concerned in the work labour with a deep sense of the sacredness of the truths sent out, and in a spirit of loving service to our Redeemer and Lord. We earnestly ask the prayers of God's people for this literature, that its output may increase yet more and more, and the Spirit of God multiply its fruit for eternity a thousandfold.

In view of the need of the days we live in, it is felt that the time has come to call renewed attention to the Free Distribution Fund which was founded in 1915, upon the

closure of the first six years' Series of "The Overcomer," for the sending out of the writings of Mrs. Penn-Lewis (known as the "Overcomer Literature") free to Missionaries and Christian Workers in every land. This Fund enabled the work of disseminating the literature to be carried on during the testing period of the Great War, and from that time until the present, it has been quietly and steadily carrying out the purpose of its foundation in a modest way, so that many thousands of books and booklets have gone out to all parts of the world, to workers who otherwise could not have obtained them.

In founding this free distribution Fund, Mrs. Penn-Lewis gave an interesting glimpse into the way in which God brought this literature into being, writing in "The Overcomer" for December, 1914, as follows :

"These writings have from the beginning been recognized by [me] as entrusted in stewardship for the Church of God. The first small booklet, entitled 'The Pathway to Life in God,' issued in 1895, had its spontaneous and singular rise in like manner to 'The Overcomer.' In 'The Pathway' the children of God quickly recognized a message meeting their need. The first edition, apart from all business agencies, sold out in a month. The returns were applied to its re-issue, and then to the printing of other messages as they were given of God, until—as all the proceeds were devoted to the further issue of the literature and the service of God arising therefrom—the ministration of truth through the medium of the printed page reached the uttermost parts of the earth.

"Permission was also freely granted to accredited workers in other lands to translate the various books and booklets into foreign languages. 'The Cross of Calvary' was translated and issued in Swedish, German, French and Dutch—Dr. Andrew Murray writing the preface to the latter, published in South Africa. 'Face to Face' was issued in German and Chinese; 'The Conquest of Canaan,' 'Soul and Spirit,' and numbers of smaller booklets in German, Swedish, Norwegian, Spanish, Chinese, French, and many Indian dialects. Especially did the Spirit of God use the Message of the Cross in a pamphlet called 'The Gate to Life,' which was translated and issued in many of the dialects of India. One of the charts from this pamphlet was also translated into Chinese, and sent out in poster form to all the houses of the Chinese in Shanghai.

"It may also be placed on record that a concise summary of 'The Warfare with Satan and the Way of Victory' was selected as one of the papers for insertion in Volume X. of 'The Fundamentals,' a series of volumes re-stating the Fundamental Truths of the Christian Faith, issued free by the generosity of 'Two Christian Laymen' to Christian Workers throughout the world"

On the re-issue of "The Overcomer" in 1920, it was not thought advisable to call much attention to the Free Distribution Fund, primarily on account of the lack of sufficient "staff" to cope with a large increase in the activities of the "Book Room," at that time carried on in the private home of Mr. and Mrs. Penn-Lewis at Leicester,

and consequently the "free distribution" side of the work has greatly diminished during the past few years, while we have concentrated more upon helping those who are translating the literature into other languages. But it is felt that in these days of rapidly increasing apostasy and confusion, and in view of the nearing of "our Blessed Hope" of the Lord's Return, the time has come when by every means in our power the vital truths of the message of the Cross, and victory over sin, the flesh, and the devil through the mighty victory obtained for us at Calvary, should be sent forth to all who will read them and proclaim them, in the little while that may be left for any such proclamation.

With confidence, therefore, we invite our readers to co-operate with us in the re-establishing of this Free Distribution work, and to join with us in sending forth the message of the Cross in every way open to them. The "Overcomer Literature" is left to us as a very sacred and precious stewardship for the Church of God in these last days. God grant that in it we may be "found faithful."

The Memorial Fund.

Early in 1928 a Fund was opened for the purpose of founding some memorial to the late beloved Editor of "The Overcomer," and it was proposed that this should be applied toward the establishment of the work at the new

Headquarters. Numbers of our friends, however, have suggested that the "Memorial" which would most have rejoiced the heart of Mrs. Penn-Lewis would be one more closely connected with the "Message" God committed to her, and which she lived only to proclaim. The Council have therefore decided to apply the Memorial Fund to the free distribution of these God-given and God-owned writings to Missionaries, Ministers, and Christian workers, and thus to set forward the re-establishment of the Fund described above, in loving and grateful memory of the one who has been called "the Deborah of our age."

Applications for Books.

The following "Instructions for Application" to the Fund were issued at the time of its commencement:—

Instructions for Application for Books.

1. All English speaking Pastors, Evangelists, Missionaries, and Christian Workers, may apply to the Fund for a grant of any one of the books or booklets, stating plainly which is required, and the work engaged in.

2. It is understood that all who apply to the Fund for a grant of books are not able to pay for them; or they may send to the Fund any sum of money they can contribute toward the grant asked for.

Contributions to this Fund, and applications for grants of literature may be addressed to:

The Secretary, F.D. Dep., Overcomer Book Room,
25a Chapel Street, Edgware Road, London, N.W.1.

Temptation

A Snare in the "Heavenly Places"!

Luke 4:5

"He shewed Him all the Kingdoms of the inhabited earth in a moment of time."—(Luke iv. 5, R.V.).

THE Evangelist Matthew says that for the doing of this, the Prince of darkness took the Lord "into an exceeding high mountain," and from this high view-point shewed Him the glories of these kingdoms of the world, and asserting that all this had been delivered unto him, and that he had power to give the authority over them to whomsoever he willed, he asks the God-Man to yield him but one swift act of obeisance, and all should be at His command! The Adversary sought to sweep the Master off His feet with this swift panoramic world-view; and how often servants of God who have been able to resist the first and second of the Tempter's temptations to the Lord, have failed to recognize the source, and to resist the dazzling temptation, of the third when presented to them.

In connection with the specific onslaughts of the powers of darkness upon the spiritual section of the Church of Christ . . . this special form of attack is more common than we have thought. The devil who tempted Christ in the wilderness is the same devil to-day. If he had power then to give world-wide vision, and world-wide authority to whomsoever he willed, he has the same world-wide power to-day. If he would give it to Christ for one act of obeisance, he is also keen to give it to-day for one act of submission to him of God's true servants. And he will gain this obeisance by strategy if he cannot get it by deliberate choice of the will, although there are even times when he will dare to ask for this latter . . .

The advancing children of God have been pressing on into the spiritual sphere described by the Apostle as the "heavenly places," and many are being met there by the Prince of the power of the air, with the very temptations presented to our Lord after His baptism with the Holy Ghost at Jordan. In the "exceeding high mountain" of the "heavenly places," the spirits of evil have been flashing visions to guileless souls, with the express object of drawing them out of sober, steady, faithful service to God in their own sphere, which if understood in the true light would

be seen to mean to the whole Body of Christ the "working in due measure of each several part," resulting in the SPIRITUAL UNITY AND INCREASE OF ALL. The enemy knew that these souls could not be charmed by sin, nor drawn away knowingly from the will of God, so they had to be reached by some device which would appeal to their deep longing for the coming of the Kingdom of God. They must be wrenched out of their co-working with other members of the Body by "visions" of personal world-wide usefulness, so that whilst they would appear to be extending the Kingdom, they would in actual fact be checking the increase and advance of the whole Church of God.

"If the whole Body were an eye, where were the hearing?" said the Apostle. If all are to be "eyes" with "vision," and babes are to be unteachable "teachers," how can other parts of the Body fulfil their office? It is easy to see that mutiny and confusion must be the result in the Body of Christ, when one member and another is caught by dazzling visions of personal power and blessing, *irrespective of the welfare of all.*

In view of this self-seeking in spiritual things, repentance is in truth a needed call. Repentance for spiritual pride, induced by the blinding work of the Adversary; repentance for the reckless cutting of themselves off from other members of the Body, to seek "the highest" for self at the cost of the dismemberment of the Body. Yes, only through recognition of the past submission to the dazzling lure of the enemy, and the lack of discernment which enabled him to mislead, will come the "sobering" and the adjusting of the members of Christ which the Church so sorely needs.

J.P.L.

"JESUS IS NEAR."

"Stronger the testings now, keener the fight;
All hell has risen up, must ring their might;
Harder to overcome, while waiting here;
Yet, the glad sound is heard:—
Jesus is near! Jesus is near!"

Helps for Teachers.

"Rightly dividing the Word of Truth."

2 Tim. ii. 15.

"SHARING" WITH CHRIST.

From Conybeare's translation of the Epistles of Paul.

I.—God's gift of His Son to share our lot.

"Since then the children are *sharers* in flesh and blood, (Christ) . . . partook of the same; that through death He might bring to nought him that had the power of death . . . and might deliver all . . . subject to bondage." Heb. ii. 14, 15, R.V.

II.—God's call to the sinner.

"God . . . when we were dead in sin, called us to *share* the life of Christ." Eph. ii. 5.

III.—What salvation really means.

"Reconciled to God by the death of His Son . . . saved by *sharing* in His life." Rom. v. 10.
We have peace with God through the Blood of His Cross, for we are reconciled by His atoning death; but His life imparted is the positive power that saves us from our sins, and gives full assurance and deliverance.

IV.—How to share in the life of Christ.

1. *By seeing our share in His death.*
 "With Him . . . we were buried by the baptism wherein we *shared* His death." Rom. vi. 4.
2. *By appropriating our share in His life.*
 "If we have been grafted into the likeness of His death, so shall we also *share* His resurrection." Rom. vi. 5.
 "Now if we have *shared* the death of Christ, we believe that we shall also *share* His life." Rom. vi. 8.
3. *By faith in the working of God.*
 "With Him you were buried . . . you were made partakers of His resurrection, through the faith wrought in you by God . . . and you also, when you were dead in the transgressions and uncircumcision of your flesh, God raised to *share* His life." Col. ii. 12-13.

V.—The practical experience.

1. *The sharing of His sufferings.*
 "The fellowship of His sufferings, *sharing* the likeness of His death." Phil. iii. 10.
2. *The sharing of His weakness.*
 "I, too, *share* the weakness of His body; yet I *share* also the power of God, whereby He lives." 2 Cor. xiii. 4.

VI.—The future sharing of His glory.

"If children, then heirs: heirs of God, and joint heirs with Christ; that if now we *share* His sufferings, we should hereafter *share* His glory." Rom. viii. 17.

"Giving thanks to the Father Who has fitted us to *SHARE* the portion of the saints in light."—Col. i. 12. J.P.L.

"I" CRUCIFIED WITH CHRIST.

I.—The beginning of the "I."

"I will ascend . . . I will . . . I will . . ." (Isa. xiv. 13-14.)

II.—The "I" in Eden.

"Saw the tree to make one wise." (Gen. iii. 6.)

III.—"I" the centre ever since.

e.g., Senacherib, "I will . . . I have . . ." (Isa. xxxvii. 24-26.)
 Nebuchadnezzar, "I have built . . ." (Dan. iv. 30.)

1. The "I" of the world:
 "I will build barns . . ." (Luke xii. 16-21.)
2. The "I" of the religious formalist:
 "I am not as other men are . . ." (Luke xviii. 11.)
3. The "I" of the self-righteous:
 "I am holier than thou . . ." (Isa. lxv. 5.)
4. The "I" of the deceived:
 "I am rich . . ." (Rev. iii. 17.)
5. The "I" of the self-satisfied:
 "I serve thee . . . neither transgressed I . . ." (Luke xv. 29.)
6. The "I" in Church life:
 "I am of Paul . . . I of Apollos . . ." (1 Cor. i. 12.)

See also examples:

The "I" in exclusiveness:
 "He followeth not us . . ." (Mark ix. 38-39.)

The "I" in impulsiveness:

"Peter . . . cast himself into the sea" (John xxi. 7.)

The self-deceived "I":

"Although all shall be offended, yet will not I." (Mark xiv. 29.)

The wounded "I":

"Peter was grieved because . . ." (John xxi. 17.)

The fighting "I":

"Peter having a sword . . . cut off his right ear." (John xviii. 10.)

The zealous "I":

Paul (Acts ix. 1).

IV.—Contrast the "I" of the Son of God.

"Not I . . . but the Father" (John xiv. 10.)

Not I—doing the works (ch. v. 19).

Not I—in the judgment given (ch. v. 30).

Not I—in the teaching given (ch. vii. 17-18).

Not I—speaking (ch. viii. 28; xii. 49).

Not I sending Myself (ch. viii. 42).

Not I seeking "Mine own glory" (ch. viii. 50).

V.—Contrast also the attitude of all men of God.

Abraham: "I am but dust and ashes." (Gen. xviii. 27.)

Solomon: "I know not how . . ." (1 Kings iii. 7.)

Job: "I abhor myself." (Job xlii. 6.)

David: "I was as a beast . . ." (Ps. lxxiii. 22.)

The "Bride": "I am black . . ." (S.S. i. 5.)

VI.—See the attitude of true service.

John: "I am a voice . . ." (John i. 23.)

Paul: "Not I, but the grace of God." (1 Cor. xv. 10.)

"I am nothing." (2 Cor. xii. 11.)

"Less than the least . . ." (Ephes. iii. 8.)

In service:

"Not with wisdom of words." (1 Cor. i. 17.)

"Not with excellency of speech." (1 Cor. ii. 1.)

"Not ourselves, but Christ Jesus." (2 Cor. iv. 5.)

"Not sufficient . . . to think . . ." (2 Cor. iii. 5.)

"Not (yet) apprehended." (Phil. iii. 13.)

VII.—The Cross.

"If any man will come after Me, let him deny himself, and take up his cross . . ." (Matt. xvi. 24.)

"I am crucified with Christ . . . I live, yet not I." (Gal. ii. 20.)

VIII. The "I" effaced for prayer.

"Because . . . not asked for *thymself* . . . behold I have given thee . . ." (1 Kings iii. 11-12.)

"From the day . . . chasten *thymself* . . . thy words were heard . . ." (Dan. x. 12.)

"I am not worthy . . . neither thought I myself worthy . . ." (Luke vii. 6-7.) J.P.L.

"If ye have Faith!"

Matt. xvii. 20

"Ah yes, that is just the point. I have so little faith," sighs a sorely pressed child of God. But dear tried one, do you know that "Faith" is impossible to the old creation? That the old Adam nature is full of unbelief? Have you not been looking to yourself for faith to obtain everything else from God? "Old Adam 'faith'" to obtain New Adam life and privileges! How foolish we are.

Faith is a gift from God which we must take like all else: "By grace ye have been saved *through faith*; and this not of yourselves, it is the gift of God" (Ephes. ii. 8).

Faith is a fruit of the Spirit (Gal. v. 22), and there is a *spirit* of faith (2 Cor. iv. 13) which can fill us, as fully as a spirit of unbelief.

When we say "I have been crucified with Christ," we may also say "in so far as I am now living in flesh* I live in the FAITH OF THE SON OF GOD." This means "His faith inwrought in me, and imparted to me by the Holy Spirit."

Moreover, the Lord Jesus Himself is the Author and Finisher of our faith. He begins it and will finish it. The very first act of faith in a soul is the first sign of the divine nature imparted. From this point to the faith that moves mountains may be a long way, but the genesis is the same.

Since faith is the gift of God, and we are to take and to use it, cast thine old unbelieving Adam life on the Cross, and take the faith of the Son of God—and NOTHING shall be impossible to you. "Have the FAITH OF GOD." See Matt. xvii. 20, and Mark xi. 20-20.

"Pressed out of measure, and pressed to all length,
 Pressed so intensely it seemed beyond strength:
 Pressed into LIBERTY where nothing clings,
 Pressed into FAITH for impossible things."

"If ye have faith . . . nothing . . . impossible."

Amen, O Lord.

* i.e., "in the body." All the renderings here given are from Worrell's translation.

The Outlook for Prayer.

ONCE again we are encouraged to go on praying for poor misguided Russia. In spite of the terrible persecution, and the threats of the Bolsheviks to exterminate religion, we learn from an article in the daily press, published as late as October, this reassuring news :

"Religious Revival, in spite of Soviet oppression, is extending all over Russia. From all parts of the country, in fact, reports are to hand showing that the people have turned away from the official Atheism, and have joined religious sects. This applies particularly to the young, and the churches are filled with young people who have never been in them before. Even the Soviet trade departments assist the religious revival by distributing tracts and journals. The Bolshevik leaders declare their intention to mobilize their forces so as to give a final and destructive blow to the enemy, whose forces, they now declare, they have hitherto under-estimated."

Truly against such a threat we may quote Psalm ii. 2-4. "The rulers take council together against the Lord and against His Anointed, saying, Let us break their bands asunder . . . He that sitteth in the heavens shall laugh ; the Lord shall have them in derision." Indeed it is true "surely the wrath of man shall praise Thee . . ." (Ps. 76, 10).

Then again we have to praise God for the rejection of the Revised Prayer Book, in spite of the most determined efforts on the part of the Anglo-Catholic Bishops and Clergy to force it through Parliament. And also for the choice of a Protestant President for America.

* * *

Let us be encouraged to continue in prayer, believing, and so cooperate with Him for the speedy consummation of His Divine purposes for the Church and the nations. When Christ was on earth He lived and worked in continual co-operation with His Father. "My Father," he declared, "until even now is working, and I am working" [John v. 17, Rotherham]. His spiritual senses were so acute that He discerned and worked out whilst on earth every detail of His Father's will, never allowing Himself to be turned aside, or pushed to act contrary to this spiritual perception. He again declares, "The Son cannot be doing of Himself a single thing, save anything He may see the Father doing" [John v. 19, Rotherham]. How much Christian work and even prayer to-day is useless and waste because it issues from the source of the natural self-life, or it is in conformity to the natural mind of others. "Be metamorphosed" [lit.] says the Apostle, "by the renewing of your mind, that you may discern what is that good and acceptable and perfect will of God [Rom. xii. 2].

Professor Godet puts it as follows : "In our natural state the mind faculty is impaired. The reigning love of self darkens the mind and makes it see things in a purely personal light. This faculty, freed from the power of the flesh and replaced under the power of the Spirit, must recover the capacity for discerning the new model to be realized, the most excellent and sublime will of God. By means of his renewed mind the believer studies and recognizes in every given position the Divine will toward him in the circumstances, the duty of the situation. He lifts his eyes and like Christ Himself [John v. 19, 20], he sees what his Father shows him to be done."

But, continues Professor Godet, "This delicate appreciation of the will of God demands a continual perfecting even of the transformed mind," as in Paul's prayer for the Ephesians [Eph. i. 17-19]. Moreover, our spiritual senses need to be continually exercised [Heb. v. 14]. "It is my prayer" writes the Apostle, "that your love may be more and more accompanied by clear knowledge and keen perception for testing things that differ" [Phil. i. 9, Weymouth].

It is only as we thus pray and act along the line of the Divine will that we shall see the effect of our prayers, and things will be done that seemed from a human standpoint to be utterly impossible. Lord, teach us how to pray with the Divine view-point, and that continually.—E.M.L.

To "Wounded Warrior" : I would remind you of the three Jews in the Fiery Furnace. When they came out of it, "not a hair of their heads was singed, nor had the smell of fire passed upon them." God is still able to deliver, and He will not fail you. We are bearing you up in prayer.
E.M.L.

A Practical Aspect of Prayer.

It is a matter of common knowledge that long prayers "kill" a prayer meeting, but how many recognize the need of focussing prayer upon one specific need at a time ! There is a great weakening of prayer-power where members of a group met together for prayer are inclined to spin off through a long avenue of needs—*real needs*, it may be all equally vital—carrying the minds of those praying together from one object to another, so that at the end of such a prayer there is left a sense of confusion rather than of definite work accomplished in the unseen realm.

In all gatherings for *real "work"* in prayer, one need should be dealt with first, the one whom the Holy Spirit leads to pray dealing only with the matter in hand, as far as light is given to that one to deal with it. This gives liberty for the Holy Spirit to show to others, other aspects of the same matter, uniting all into "one spirit" with one mind and one object, to be an instrument in the hand of God for the accomplishing of His purpose regarding that particular need. A real "waiting upon God" for some specific need will bring from Him, through the Holy Spirit, into the spirits of the believers gathered for prayer, fresh light upon that need and *knowledge how to pray it* "through."

When this need has been thoroughly dealt with before the Throne, there will come a sense of having "prayed through" and of something having been accomplished, and then is the time to take up another object, waiting upon God as before for light upon the various aspects of that need, the surrounding difficulties and hindrances to the fulfilling of the Will of God in that particular situation, the avenues of approach along which the enemy may come to frustrate the purposes of God. Focussing prayer upon each bit of light or knowledge as it is given, there will come the same sense of having broken through on every point of need.

Where there is not this focussing of prayer upon one definite object, the Holy Spirit is hindered from giving fresh light for prayer, through the minds of those praying being carried off, as it were, and finding a difficulty in getting back to the *focal point* of the original need which was upon their hearts. In prayer, as in all else, concentration is strength. The steam from a kettle dispersing itself through the air does nothing, but compressed within the limits of an engine boiler, it will drive a train ! The Holy Spirit in our human spirits works out through the renewed mind, giving us an intelligent and intelligible grasp of every situation for which He calls us to "*pray through*." Anon.

Special Points for Prayer.

For the Swanwick Conference :

That the forces of darkness may be defeated at every point, and God's purpose for the Conference fulfilled.

That all circumstantial designs of the enemy, to prevent the coming of those who need the help of the Conference, may be frustrated and brought to nought.

That believers may be able to express their difficulties, so that the Conference may be made of the fullest possible use to them.

That the spiritual vision of all who come may be so clarified, that they may see everything from God's view-point.

That the Spirit of God may be able to freely open up the "whole counsel of God," and bear witness to every one present with a convincing "Thus saith the Lord."

That all barriers erected by the enemy, between members of the Body of Christ, may be removed by a deeper knowledge of Gal. 2, 20.

That all messengers of God may be delivered from fear of man, and be able to speak with boldness as the apostles did at Pentecost.

That all who come may purpose to meet with God rather than fellow-believers, and be kept in unbroken prayer all the week.

That God's own messages may be given, and each messenger be endued with power from on high to deliver the message.

* * *

South Wales : The Rev. Arthur Harries tenders his grateful thanks to those of our Readers who have sent him gifts of money and clothing for the distressed children of God in the mining area, and asks for steady continuance in prayer for the whole situation. Matt. 18 : 18.

Notes from the Bookroom.

Two New Issues.

Those of our readers who have the proclamation of the Message of the Cross upon their hearts, will rejoice to know that the demand for the *Overcomer* Literature has in no way diminished during 1928, and letters telling of definite blessing are received almost daily. This steady outgoing, however, brings us face to face with the question of re-issues of books and booklets going "out of print." Many requests have been received for a re-print of "The Magna Charta of Woman," now unobtainable for some months, but we are not able to say at present when this will be possible.

We are glad to be able to announce two re-issues this Autumn, first

"The Warfare with Satan and the Way of Victory."

from which we give an extract in our pages this quarter. This book, though perhaps less well known, ranks with "The Cross of Calvary" as one of the most important of the writings of Mrs. Penn-Lewis. From the reviews of the first edition, we may quote the following, which appeared in "The Christian":

These are days which remind us of Deborah and her War Song: "In the days of Shagar, in the days of Jael, the highways were forsaken; the travellers walked through byways (crooked ways, *mar*). The villages ceased until Deborah arose, a mother in Israel. They chose new gods. Then was war at the gates. Was there a shield to be seen, or a spear, among forty thousand in Israel? (Judges v. 6, 8.)

In this dearth of men to lead, God raised up Deborah. And once more He takes up the weaker vessel to recall His Israel from the new gods come newly up, when few of the men of might have found their hands, or tongues, or pens.

This little book is not only a brave and stirring Appeal to Arms. It is also a wise and experimental Directory to prepare Christ's soldiers for the conflict."—*The Christian*.

The edition which has just run out was printed prior to the Great War, and we regret that it has not been possible to re-print it at quite the old price, owing to the greatly increased cost of printing, paper, binding, etc. The new edition, in stiff paper cover, will be 2/- each, but the cloth bound copies (of which some are still in hand of the last Edition) will remain at 3/-, thus bringing the book into line with the post-war edition of "The Cross of Calvary."

"Power for Service and Warfare."

We are glad to have this booklet once more in circulation. The extracts which appeared in "The *Overcomer*" were greatly valued by many, and the following appeal from a Missionary in China seems to indicate that it is a message deeply needed at the present time: She writes:

"I believe it has a definite message just at this time for us missionaries. God has greatly used the one copy we have had between us, and we long to spread it among Missionaries all over China, just now when the need is so great of "power from on high." If you can reprint it as soon as possible we shall be most grateful . . ."

"The Overcomer."

Once more we "raise our Ebenezer" with deep thankfulness to God for His continued seal upon the magazine, and as we go forward into our second year without the beloved Editor and founder, we earnestly ask for the prayers of our readers that it may be kept by the power of God keenly true to the purpose of its foundation—"a testimony to the Christ of the Cross and the Cross of the Christ, in all its aspects."

The brief extracts from letters given in the October issue, "From our Readers," have been much appreciated, and we are encouraged to quote one or two received since from foreign lands. A Missionary writes:

"Thank you so much for sending *The Overcomer* so faithfully and regularly. It is a great help and inspiration to us. It has a distinctive message, and we trust you will be able to continue its publication. Although our dear Leader has been removed, the 'message' remains, and should be proclaimed until the Lord tells you to stop! It is a message needed more and more in these days, when all the powers of hell seem to be let loose. May we all have liberty and power in proclaiming this wonderful overcoming Message of the Cross."—*(N. Nigeria.)*

This Missionary was delighted to hear that we have a "Free Distribution Fund" for the literature, and asked for a grant of small booklets for his Christian teachers, which we have gladly sent.

"For over a year I have been receiving the '*Overcomer*,' and have enjoyed every issue. The expositions of Scripture have helped me much and unfolded to me the truth of our possessions and victory through the Cross." *(Central America.)*

"Through someone's kindness I received last week two copies of your splendid little magazine . . . As the papers came while I was ill in bed, and had in them several articles on subjects upon which I had been long pondering, relative to 'Teaching spirits,' 'A Test for Spirits,' etc., it seemed as if the receipt of these papers had been timed by an all-seeing Heavenly Father to reach me exactly on time . . . I find I am not the only one who is meeting and dealing with such serious problems in this hemisphere, and am sending you a list of names, to whom please send '*The Overcomer*' for one year . . ."—*(U.S.A.)*

Back Numbers."

May we say, in view of the many letters we receive telling of blessing through odd copies passed on to others when read, that we have a small quantity of back numbers at the Book Room, and if any reader could make effective use of a few copies, they will be gladly sent for prayerful giving, for postage only ($\frac{1}{2}$ d. per copy). (Please say about how many copies can be used.) *M.N.G.*

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We have no funds in hand at present for free grants of the Booklet. Gifts for this purpose may be sent to the Secretary, *Overcomer* Book Room.

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The Message of the Cross in Other Lands.

The Overcomer Literature Extension Work.

FRANCE.

Madame Brunel writes : "Please pray on for *Le Vainqueur* ; (1) That the readers may understand what they read. (2) That more of them may contribute towards its cost. (3) That I be helped in the translating work, and be led of God to translate the *most needed* articles. Please pray on also for '*God's Plan of Redemption*,' especially for its circulation in Switzerland, and the other books . . . I have hundreds of testimonies that these books have been a blessing to many souls . . . 'Soul and Spirit' has been asked for a great deal. All these books *need prayer behind them.*"

Amongst letters of appreciation of the French "Overcomer," Madame Brunel quotes the following : "Thank you also for *Le Vainqueur*. The very good article by Mrs. Penn-Lewis on 'The Renewing of the Mind' helps me much over my work for the Convention of Mazamet—a 'Spirit of Wisdom'!" J.C. (Member of the Brigade Missionnaire.)

Another writes in sending some money : "Please send me as many numbers of *Le Vainqueur* as possible for the money sent. I want copies of this last number because of Mrs. Penn-Lewis' articles on the 'Renewing of the Mind'"

It is blessed to see how up-to-date the messages given by Mrs. Penn-Lewis are, meeting the deepest need of God's children in the present hour.

"*Le Vainqueur*" is issued from time to time, as funds permit, and a new number is now in course of preparation, and will be ready shortly. The magazine, and other "Overcomer Literature" in French may be obtained from : Madame Brunel, Lavergne, Viane Pierre-Segade, Tarn, France. (*Please note this new address.*)

SWEDEN.

The October issue of "Korsets Budskap" contains, amongst other matter, an article entitled "*The Deborah of our Age*," which Mr. Fredberg explains is a brief sketch of the life of Mrs. Penn-Lewis, taken from the booklet "The Leading of the Lord," and later facts gathered from the pages of the English "Overcomer," (Memorial Number)

Friends in Sweden can obtain the little paper from the Editor : Mr. Gustaf Fredberg, Tradgardsgatan 21, Alingsas, Sweden. (*New address.*)

DENMARK AND ROUMANIA.

The prayers of all the Lord's Intercessors are asked for two missionaries on furlough, who are engaged upon the translation of "*War on the Saints*" into the Danish language. Also for a brother in Christ who hopes to translate the same book into Roumanian.

Let us surround these friends with a barrage of prayer : that they may be protected from the onslaughts of the enemy of souls while they translate this book which has robbed him of so many victims, by the liberating power of God's truth ; that they may have the eyes of their understanding opened by the Holy Spirit to understand the innermost meaning of what they translate ; and "words which the Holy Ghost teacheth" in which to give a clear and incisive translation, which can be mightily used of God for the deliverance of souls.

The "Bible Booklet" in Nigeria.

A Missionary in North Nigeria, working among members of a number of small tribes, writes : "Some time back the 'Word of the Cross' was translated into *Housa*. I think it might be possible to translate it into some of the languages spoken around us here The printing could be done out here by the Niger Press. I do not know whether you have funds for such work—the cost would not be excessive."

We commend this piece of work for God also to the prayers of our readers.

Donations for this Literature Extension Work may be sent to the offices of "The Overcomer," marked "France," "India," "Sweden," or "Free distribution," as the case may be. All remittances should be made payable to Manager, "Overcomer" Book Room, 25a Chapel Street, Edgware Road, London, N.W.1. (Money Orders ONLY payable at Post Office, 233 Edgware Road, London, W.)

Volume
X.

NEW SERIES.

April
A.D. 1929

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

The Overcomer

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

*"Life More
Abundant"*

—Page 22.

"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, 25a CHAPEL STREET, EDGWARE ROAD, N.W.1.

*Published (D.V.) Quarterly on the first Thursday in January, April, July, October
For terms of issue, see inside cover.*

THE OVERCOMER.

ESTABLISHED BY MRS. PENN-LEWIS, 1909.
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Vol. X. (New Series). APRIL, A.D. 1929. Number 2.

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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

Are at liberty to accept contributions from those who receive the paper,
and forward to the office quarterly.

N.B.—*Change 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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ROAD, London. It will GREATLY HELP the Book Room if
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Will our correspondents also kindly note that the Book Room is closed
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ECCLESTON CONFERENCE HALL, Eccleston Street, Victoria, London, S.W.

The Conference for Christian Workers is held on the first
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11.30, 3 p.m. and 7 p.m.

A "Prayer Day" is also held on the Friday following the Monthly
Conference, and on a Wednesday in the middle of the month,
conducted by Miss Leathes (and others). These are held at
25a Chapel Street, Edgware Road, from 11-30 to 3 o'clock, with
tea and biscuits served in the Library at 1 p.m.

DATES OF MEETINGS.

- April 4. Monthly Conference.
- " 5. Prayer Day (at Chapel Street)
- " 17. Mid-Monthly Prayer Day.
- May 2. Monthly Conference.
- " 3. Prayer Day.
- " 6-11. SWANWICK CONFERENCE.
- " 15. Mid-Monthly Prayer Day.
- June 6. Monthly Conference.
- " 7. Prayer Day.
- " 19. Mid-Monthly Prayer Day.

Correspondence.

Miss Leathes, Hon. Sec. of the Overcomer Prayer Warfare Groups,
will gladly correspond with any needing help in spiritual difficulties.
Her address is: 41 Carlton Mansions, Maida Vale, London, W.9.

Brethren needing help may write to Capt. A. Cooper, Rev. J. W.
Brown or Rev. George Harper (members of the Council), addressing
them c/o The Overcomer Book Room

Editorial and personal correspondence may be addressed to Miss
Garrard, Overcomer Book Room.

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N.B.—Overseas and provincial readers are invited to make
the Book Room a centre for correspondence and appointments
when in London at any time.

The Tenth Swanwick Conference

of

Ministers of the Gospel and Christian Workers

In connection with "The Overcomer,"

will (D.V.) be held at

THE HAYES, SWANWICK, DERBYSHIRE,

MONDAY, MAY 6th, to SATURDAY, MAY 11th, 1929.

Convened by the Council of the Overcomer Literature Trust.

Theme:

The Cross in relation to God's World Purposes in Christ.

It is the privilege of the Council to invite Ministers of the Gospel and
Christian Workers to gather with us again at Swanwick for the Tenth
Conference on the theme of the Cross of Calvary, in relation to God's
great and supreme world purposes in Christ.

The Conference will largely assume an open character. There is no
"programme of speakers" as usually understood at Conference gather-
ing. But we hope to have with us again many who are faithfully pro-
claiming the full-orbed Message of Calvary, i.e., its Sacrificial and
Sovereign aspects, among whom we may mention our beloved friend
and father in God, Dr. F. B. Meyer, and Rev. R. B. Jones (Principal
of Porth Bible School).

GUEST FUND.

As the Conference is of vital importance to Ministers of the Gospel
and Missionaries, who may not be able to afford the cost of coming, it is
hoped some who cannot be present will contribute to the Guest Fund
for enabling these servants of the Lord to attend. Gifts should be sent
to Rev. George Harper, or to the Secretary, c/o The Overcomer Bookroom,
marked, "Guest Fund."

INFORMATION.

The cost for the whole period will be as before, viz.: £2.10.0
(not inclusive of Railway Fare). Circulars giving full particulars may be
had (stamped envelope) from the Conference Secretary, to whom all
applications for accommodation and all payments should be made,
before April 23.

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

(All applications will be dealt with in rotation and special rooms allotted
when requested, if at all possible.) Address: Conference Secretary,
Mr. H. E. Hoyton, 25a Chapel Street, Edgware Road, London,
N.W.1. (Stamped envelope.)

Other Conferences.

NOTE.—We are glad to call attention to the following Conferences and
Prayer Meetings arranged by some of our readers who are asked to mee-
the need in their own districts.

Birmingham: Bible Witness Fellowship, "Kelvedon," Frederic
Road, Wyde Green. Every Wednesday at 3 p.m.

Cardiff: Weekly Prayer Meeting. Thursdays at 3 p.m., Friend's
Meeting House, Charles Street, in charge of Rev. R. M. Richard-
(12 Syr David's Terrace, Cardiff).

Enquiries: Rev A. Ll. Edwards, 23 Clare Road, Cardiff

Bristol: Emmanuel Pariah Hall, Union Road, Midland Road, Praye
Meeting, Second Friday in the month. 3 p.m. Enquiries to Rev. Henr.
Hill, Emmanuel Vicarage, 19 Knowle Road, Bristol.

Harrow: Enquiries to Miss Forsaith, 43 Greenhill Road.

Isleworth: Informal Conference, 2nd and 4th Monday at 8 p.m.
(5th Mon. Missionary Prayer Meeting) in Ante-room of Friends Meet-
ing House, Busch Corner. April 29th: Mr. G. R. Clarke and Miss M. Kin
(Congo).

Isle of Wight: Prayer Meeting every Saturday, 7 p.m., at Soldien
Home, Newport.

Leicester: Monthly Prayer Meeting, 1st Wednesday, at 56 Halstae
Street, 3 and 7 p.m.

Liverpool: Enquiries to Rev. C. E. Procter, Halewood Rectory.

Muswell Hill: Prayer Meeting every Tuesday, at 35 Muswell Avenue
3.30 p.m.

South Woodford, Essex: Fourth Thursday, 3-4 p.m., Informal Cor-
ference, at 8 Holly Villas, Clarendon Road. Enquiries to Miss S. Wagatit

THE OVERCOMER.

Exodus 30:11
Atonement

"The Gospel in a Nutshell."

"The Blood of the sin offering of atonement. . . ."

Exodus xxx. 10, R.V.

THIS remarkable sentence, occurring in Exodus, the book of Redemption, is to be found nowhere else in the Bible.

It is the Gospel—God's good news—in miniature, a brief Old Testament summary of John iii. 15, 16. It contains three things, so closely connected as to be inseparable. "What, therefore, God hath joined together, let no man put asunder," for "these three agree in one," and "a threefold cord is not quickly broken" (Eccles. iv. 12). Oh let us hold fast to it in these "perilous times," lest haply we drift away from the things which we have heard. This single sentence shows :

I. That Sin deserved death.

"The Blood" means that life has been taken, "for the life of the flesh is in the blood" (Lev. xvii. 11) and, when blood is poured out, the life has been taken. This is God's decreed penalty for sin: "In the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17). "The soul that sinneth, it shall die" (Ezek. xviii. 4), and "there is no difference, for all have sinned, and come short of the glory of God" (Rom. iii. 22). And "the wages of sin is death" (Rom. vi. 23). Hence "the blood" here represents "the price of sin," which is "death." The life of every one of us has become forfeit because of sin, "the blood" stands for sin's penalty, which is "death." But the next word shows us:

II. That through Another's death the Sinner's may be avoided.

"The Sin Offering." "The sin offering" means that which takes the sinner's place and dies for his sin. The sinner could not himself be "the sin offering," for he has already incurred death for his own sin, therefore could not be an "offering for sin," for that required an offering without blemish. "None of them can by any means redeem . . . nor give to God a ransom . . . for the redemption of their soul is costly, and must be let alone for ever" (Ps. xli x. 7, 8 R.V.). This is just where God's love stepped in on behalf of us sinners, "for what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and as an offering for sin (i.e., A Sin Offering) condemned sin in the flesh" (Rom. viii. 3 R.V.). The last word shows us:

III. That the separation of man from his Sin, if effected through the True Sacrifice, is complete.

"Atonement" (R.V.). The Authorised Version reads "atonement," but the Hebrew word is put into the plural here (as often) to express completeness—"complete atonement." "The blood of the sin offering of complete atonement." In plain words, "The blood of Jesus Christ . . . cleanseth us from all sin" (1 Jno. i. 7). It is as we seek to walk in the light, as He is in the light" that we become most conscious of the need of that cleansing Blood. "Sin-

ners, of whom I am chief" (1 Tim. i. 15) was not written, or learnt, by the Apostle until the close of his life. It was to a Christian lady, sorely exercised over a sense of her own utter unworthiness and sinfulness, that Bishop Moule penned the following touching words of comfort and consolation. "'Just As I Am' was written by my wife's aunt, years after conversion, under an overwhelming sense of her REAL utter unworthiness and sinfulness before the Holy One. A quasi (*unreal*)—sinner must do with only a quasi (*unreal*)—Saviour. A real sinner is the very case for a real Saviour."
—*Prophylax.*

The Crucified.

Kneel in sight of the Crucified,
Dear heart, dear heart;
See Him there as He bled and died,
Apart, apart;
Kneel in sight of God's dear Son
Dying for thee!
Dying in shame and loneliness—
On Calvary.
Kneel in sight of the Crucified,
Sin stained soul,
Each crimson drop of sorrow, shed
To make thee whole.
Kneel in sight of the Holy Son,
Stricken of God.
Kneel in silence. He bows beneath
The awful load.
Heaven's high portals open wide
For you and me.
Paid to the last with dying breath
Our penalty.
Kneel in sight of the Crucified,
All lowly bow,
Each drop shed to redeem thy soul!
All finished now!
Risen again is the Crucified,
Risen for Thee!
Risen and seated at God's right hand,
Pleading for me.
Risen, ascended, and justified,
In Him are we,
In Him perfected, and sanctified,
For ever free.
Praise, oh praise the Crucified,
O my soul!
All His matchless grace and love
Laud, extol.
Praise the Father Who thus gave
His only Son!
Praise the Eternal Spirit. Praise
The Three in One.

—Jean Newberry.

A Word to our Readers.

DEAR FRIENDS IN GOD,

As Bible students you will have observed with special interest the recent developments in the relations between Rome Papal and Imperial! Many are asking themselves whether the scene depicted in Rev. xvii. 3-5 is not being enacted before their eyes. Without attempting to pronounce judgment as between the various schools of prophetic interpretation, we do well to "watch" in accordance with our Lord's command, and so much the more as we "see the day approaching." Watching and occupying, till He come, we shall be kept in peace and in the Will of God, holding forth the Word of Life to a dying world. Oh that in these last days God would give His people such a *burden for souls* as would bring us back to the Cross, to find there a unity in the Spirit that would lead to longed-for Revival.

As to the work of God which links us together, we wish we could share the letters constantly received from readers at home and abroad with our friends, for their encouragement as standing with us so whole-heartedly both by prayer and by gifts, in the fellowship of this Testimony. We append, however, brief extracts from a few out of many recent ones, witnessing to blessing and help through the pages of "*The Overcomer*":

How glad I am that the Overcomer witness is to continue. It supplies a really felt need for the deeper teaching that we do not get otherwise. As a Missionary on the Field, in the midst of the powers of evil, it is such a help to get this spiritual feast. Those in the Homeland with many "means of grace" cannot appreciate it as we do in the lonely outposts. We need to be so constantly reminded that we are overcomers, and that the victory is assured—otherwise we should lose faith and give up altogether. Brethren, pray for us!—(Morocco).

Many an article I read again and again, kneeling in His Presence. Victory through the precious Blood of Jesus and through the Cross of Calvary, I am daily proving . . . Australia.

Thank you—but above all, praise God, for the "Cross" message . . . Our prayers join yours for an immediate and widespread witness to the Cross. "*The Overcomer*" is a Treasure Chest!—(Nebraska).

"*The Overcomer*" fills a very deep need among God's people to-day . . . It is fragrant with the Spirit of Christ . . .—(New Zealand).

We rejoice in the continued testimony sent out through "*The Overcomer*." "Where there is no vision the people perish." Its message brings vision of our exalted place reigning with Him in life, "far above all," and only eternity will reveal its unspeakable worth . . .—(A Missionary in China).

How the messages in "*The Overcomer*" thrill my spirit, and how the Holy Spirit is revealing such depths of Calvary! The article on the "Control of the Imagination" (Oct., 1928) came just after a deep personal experience of being set free from an evil spirit that had tormented me since childhood, and it was a blessing. God surely must have timed its printing, and I do give thanks . . . I am a Nurse in a modern Hospital, where the things of God are treated lightly indeed . . .—(A Nurse).

"*The Overcomer*" . . . contains the Truth which sets free . . .—(U.S.A.).

Truth which the "*Overcomer*" bears is just what we are thirsting for . . .—(Editor of a Russian Christian Magazine).

To God be the glory for this evidence of His sustaining and enabling grace—and to those who by their gifts strengthen our hands in this ministry, warm thanks in the Name of our Master, and on behalf of all who rejoice in light and blessing received through these pages.

How many of us have cause to praise the Lord with joyful lips as we prove again and again His unflinching adequacy for every situation. In our March Conference we found once more His readiness to supply our need. "according to His riches in glory by Christ Jesus," replacing one messenger by another at the last moment, when illness had deranged our expected programme. Thus through

those of His own choice and calling does the Father supply "food" for His children. "The Lord knoweth what things ye have need of before ye ask."

In this confidence we approach our Tenth Swanwick Conference, under circumstances which call for a special looking to Him for provision and guidance into all His will for our gathering. We would not forget, if we could, the men who have called us together in past years, and who with such wisdom, devotion and tact, were happy to be our servants for Jesus' sake. Shall the enemy use such memories to drive us to a nerveless hanging down of the hands, shall the thoughts of those, loved by us in the Lord—recently added to the cloud of witnesses—be for us inspiration to a like devotion? May God grant us all, the days that remain, a more complete surrender to His will, and a more implicit obedience to the heavenly vision He gave us in those past days of fellowship and instruction.

All we have learned at the feet of Spirit-filled teachers involves the *responsibility of stewardship* on our part. "Moreover, it is required in stewards that a man be faithful." May grace be added to each of us that we not fail God in standing by the things committed to us—whether it be in prayer, in personal testimony, or in stewardship of means or talents entrusted to us. May each minister as of the ability which God giveth, that God in all things may be glorified.

In looking forward to "Swanwick," and the future of our "Testimony," let us rejoice in the assurance that the Lord's hand is not shortened nor His ear heavy; so that together we may approach the Throne with expectation. Shall we ask our Father to bless us mightily as we were before Him, granting that those who speak and teach should themselves be taught of the Holy Spirit; that they who hear should themselves be prepared of God to receive His message; that there shall be a clear witness to the unity of the Body of Christ; and that we may humble ourselves under the mighty hand of God and so be a people prepared to receive His grace.

I must add a word regarding the "*Jessie Penn-Lea Memorial*." As intimated in our last issue, we purpose closing the Memorial Fund as from the end of March.

The sum subscribed amounts to £239. 14s. 0d. We are indeed thankful for this response to our suggestion. So far of the Fund has already been expended in free grants of the literature, in answer to applications received from Ministers, Missionaries and others. Friends are reminded that the "*Free Distribution Fund*" remains open to those who have the burden of the Proclamation of the Message of the Cross. We are convinced of the cardinal value of the help thus given to pivotal workers, to which the correspondence received from God's servants in all lands bears ample testimony.

We commit these various activities of our Testimony to the Lord and to His children, trusting Him to keep us in them, as in all else, in the mid-stream of His will.

Yours in His blessed service,
BERNARD W. MATTHEWS

March, 1929.

(Chairman)

The Council of the Overcomer Literature Trust.

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Conformity to the Cross.

By Mrs. Penn-Lewis.

"That I may know HIM, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death."—Phil. iii. 10, R.V.

THE Syriac version gives a beautiful rendering of this passage, and one that throws light on the meaning of "conformity" to the death of Jesus.

"That I might know Jesus and the efficacy of His resurrection; and might participate in His sufferings and be assimilated to His death."

This Epistle was written some six years after the Epistle to the Galatians, yet here we find the Apostle Paul crying out still to be "assimilated" to the death of the Lamb of God. He who had so clearly preached the deliverance through the Cross; he who had written, about four years before, that glorious Epistle to the Christians at Rome, with its clear statement of the believers' position of identification with their Substitute in His death, and the mighty effectual working of the new law of the Spirit of life in Christ, the Risen Anointed One, making them free from the law of sin and death.

The *objective* vision of the Cross of Calvary was vividly clear to Paul. Did he not say that he had received the gospel, "the word of the cross," by revelation of Jesus Christ? The tradition of his fathers had passed away. The Cross, so terrible a stumbling block to the cultured Pharisee, was now his glory.

His reconciliation with God through the death of Christ.

His death to sin with his Substitute.

His entire freedom from the dominion of sin.

His new life of freedom in the Spirit, under law to Christ.

All this, inspired by the Holy Ghost, he had unfolded to the Romans with no uncertain sound, yet here we find him, four years after, speaking of an "assimilation," a "conformity," to that death on Calvary, as the condition of knowing in still greater power the "efficacy" of Christ's resurrection!

This touches, then, what is called the *subjective* aspect of death with Christ. A simpler word is "experimental." It is true we appropriate Christ's death as ours, and, blessed be God, as we account ourselves crucified with Him, and maintain that attitude toward the claims of sin, the world, and the devil, we do find that the Holy Spirit bears witness to the power of the Cross, and causes us to realise an increasing freedom.

Nevertheless, these words in Philippians, read as the cry of the man who wrote the Epistles to the Galatians and Romans, tell us clearly that there is an experimental conformity which *must be known*, if we are to realise fully all that God has purposed for us in the *power* of Christ's resurrection.

Some other passages in Paul's letters throw further light on this, and tell circumstantially how we actually *prove* the conformity to the Cross, and share in the resurrection power and life of Jesus.

Proving the Power of the Resurrection.

"We were weighed down exceedingly, beyond our power, inasmuch that we despaired even of life; but we ourselves have had the answer of DEATH within ourselves, that we should not trust in ourselves, but IN GOD which raiseth the dead" (2 Cor. i. 8-9, R.V. m.).

Let us note—

The condition to which the human vessel was brought:

"Weighed down exceedingly, beyond our power . . . we despaired even of life."

The Divine light on his experience:

"We ourselves have had the answer of DEATH within ourselves."

The reason for such a conformity to death:

"That we should not trust in ourselves."

The power of the resurrection:

"But in GOD which raiseth the dead, Who delivered us out of so great a death, and will deliver."

As if Paul would say: That I should have no resource whatever in myself, no life, no strength, no hope in any thing but God, I was brought to utter despair of myself, was cast upon God that He should manifest *His power*—the power of a God that can raise the dead! At this point God delivered me; I was lifted up in union with the Risen Lord to the place of triumph far above all.

"It has been questioned whether Paul here refers to the Ephesian tumult of Acts 19, whilst some have held that he refers to a dangerous attack of illness" (*Conybeare*).

In any case, whatever his outward circumstances may have been, we have the light of his inward experience, that it was death within himself, that he should not trust in himself, but in *God*.

This is the conformity to the Cross that will teach us in practical experience the *power* of Christ's resurrection. It is necessary, for the Holy Spirit's fullest use of us, that we should be kept at the point of utter despair of ourselves that we may not trust ourselves. By strange circumstances and dealings, without and within, does the Holy Spirit bring this about. But how blessed it is to be cast upon the omnipotent power of God, and find in the darkest moment when we "despair even of life," that suddenly, in response to a simple reliance upon the God Who raiseth the dead, we are lifted to a place of triumph, where we are "more than conquerors through Him that loved us."

This will be the experience of souls who cry out for conformity to Him, until at last, having learnt the principle of God's working in continuous "life out of death," they learn to say:—

"Most gladly, therefore, will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore (*because I can only thus prove the power of His resurrection*), I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak (*in myself*) then am I strong (*in the Mighty One*)"—(2 Cor. xii. 9, R.V.).

Proving the Power of God in Others.

"He was crucified through weakness, yet He liveth, through the power of God. We also are weak with Him, but we shall live with Him through the power of God *toward you*"—(2 Cor. xiii. 3, 4, R.V. m.).

How many think they must *feel* the power in themselves, or else become reservoirs of power, or surcharged batteries of heavenly "*dunamis*." *Human conceptions of Divine mysteries* meet us all around, and hinder us continually. Divine power manifested in human weakness and utter emptiness is God's method of working.

How vividly Paul understood this principle, so apparent in the Cross of Christ. The death and resurrection of Jesus explained everything to him. The human weakness of Christ, when He permitted Himself to be led as a lamb to the slaughter, and as He submitted Himself to the hands of men—as a sheep, dumb before its shearers—was a picture to Paul of his own weakness. He did not want to

be different from his Lord. His eyes had been opened to see the Divine conception of power, as revealed in that silent suffering Man on His way to Calvary. No wonder Pilate marvelled at the silence of Jesus—a silence never broken in self-justification, not even when the keenest taunt of all fell on the Victim's ears in the cry :—

"He trusted on the Lord that He would deliver Him ; let Him deliver Him, seeing He delighteth in Him"—(*Psalms xxii. 8, R.V. m.*).

Oh when shall we learn that the deepest work of the Holy Spirit in us is revealed in our conformity to the image of the Son of God, the image of a Lamb ! It is so utterly opposed to our conception of power that it needs the illumination of the Holy Spirit to enable us to see the pattern, and the imparting of Divine life to create the desire to be conformed to its likeness, as well as Divine working to fulfil it in us.

"We also are weak with Him, but we shall live with Him through the power of God toward you." We not only share the weakness that permitted Him to be led to death, but we share the power of His resurrection life—the life that triumphed over death, and we shall see it manifested in you !

"Ye seek a proof of Christ that speaketh in me, who toward you is not weak, but is powerful IN you"—(2 Cor. xiii. 3, R.V.).

Weakness in the vessel, but powerful signs following in the hearts of the hearers. This is the proof of the Risen Christ speaking through His messengers.

"I was with you in weakness, fear, and in much trembling . . . but in demonstration of the Spirit and of power" (1 Cor. ii. 3-5, R.V.).

"According as it is written : He that glorieth, let him glory in the Lord."

* * *

The Life of Jesus Manifested.

"Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body"—(2 Cor. iv. 10, R.V.).

Again we get the opposing principles of death and life linked together in the mind of St. Paul. What the "bearing about in the body the putting to death of Jesus" (R.V. margin) practically means, the context of this passage tells us :

"We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves ; we are pressed . . . perplexed . . . pursued . . . smitten down . . . always bearing about in the body the dying of Jesus . . ."

Let us note—

Where the life is to be manifested :

"In earthen vessels" ("the earthly house of our bodily frame," ch. v. 1, R.V. m.).

The need for the conformity to death :

"That the power may be of God and not from ourselves."

The way the conformity is brought about :

"Pressed . . . perplexed . . . pursued . . . smitten down."

The purpose of the conformity :

"That the life also of Jesus may be manifested in our body."

"We bear in our body at all times, the dying of Jesus" (*Syriac*). In 2 Cor. i. 9, it was "death within ourselves" that we should not trust in ourselves. "Lest I should be exalted . . . through the abundance of the revelations" is a continual danger as God leads on and opens the mysteries of the kingdom to the obedient heart.

In this passage it is not only that we should not trust in ourselves, but that there may not be one degree of power from ourselves. If the power is there, we shall assuredly use it. We may not want to, but we do. It must needs be that all our strength is pressed out of us, if all the power is to be "of God."

He knows how to bring us into circumstances and conditions where only the strength of God can carry through ; where, in the pressure on every side, we learn that we have boundless resources in God and are straightened ; where we walk in a maze of perplexity, and find we are truly guided by the "skilfulness of His hands where we are driven, and tossed to and fro in a stormy sea yet know that we are not forsaken by our faithful God where we are smitten down and cast down, with apparent all things against us, yet have our life in God deepened and rooted, and the life of Jesus in its Lamb-likeness a divine endurance manifested and proved to be divine through the very weakness of the vessel.

Only thus can the haughty life of self be displaced, and the Lamb-life of Jesus be revealed.

First, conformity to His death, then the manifestation of His life. One is based upon the other. We see it as attitude of faith in the sixth of Romans ; we learn it as experience in the Second Epistle to the Corinthians. He occupied we have been with the "death to sin"—how little we have known of the actual working of the new life "unto God."

As the unsaved too often lay again and again the foundation of "repentance" and never obtain full assurance salvation, so many quickened souls are occupied with identification with Christ in His death to sin, and fail to press on, in the power of His resurrection, to the conformity to that death which will bring actual knowledge of the life of Jesus manifested, and deepen the assurance of fellowship with Christ in His Cross as an established fact.

The Life Quickening Others.

"We which live are always delivered unto death for Jesus' sake, the life also of Jesus may be manifested in our mortal flesh. THEN, death worketh in us, but life in you . . . for all things for your sakes"—(2 Cor. iv. 11, 12-15, R.V.).

This seems at first sight to be simply a repetition of preceding verse, but it is not so. In "words which Holy Ghost teacheth," every change of sentence has meaning, and there is a difference here that seems to point to a still deeper conformity to His death, this time "for Jesus' sake" and for life to others.

In verse 9, the death-conformity was, so to speak, our own sake, that the earthen vessel might be kept at point where it could not draw upon any power of its own so that "the surpassing might which accomplishes work" (*Conybeare*) might manifestly be "of God."

But now, they who thus live are furthermore "always delivered unto death—delivered for Jesus' sake, that He may see the travail of His soul and be satisfied." Not protected from death, but "delivered" to it. Death is the basis of Resurrection Life, and the Resurrection Life leads again to death.*

In the glorious list of the triumphs of faith given us in the Epistle to the Hebrews, we read of those who were beaten to death, "not accepting deliverance, that they might obtain a better resurrection" (Heb. xi. 35, R.V.). There is something deeper, fuller, higher, than being delivered from suffering, and that is, being triumphant in it (Cf. Rom. viii. 37.)

"For Thy sake we are killed all the day long . . . accounted sheep for the slaughter"—(Rom. viii. 36).

* "The risen life culminates in 'becoming conformed to His death'—we 'rise' that we may sink ourselves after His likeness ; we are emancipated that we may surrender ourselves into the hands of our Emancipator. The climax of the risen life gravitates, strange to say, back to the Cross and when we have learnt the power of His resurrection, we are only liberated by being fitted to become conformed to His death."—Rev. C. A. Fox.

He was as a sheep for the slaughter—and we have accounted ourselves as slaughtered with Him. But so to participate in His sufferings as to be accounted by others as sheep for the slaughter, is quite another thing. This is the point where we shrink and say, "This is a hard saying."

This is where we Christians to-day fail in following the Lamb. The martyr life can be lived still, and must be lived still, if our Jesus is to see of the travail of His soul and be satisfied.

Preach the Cross, glory in the Cross, yea, fight for the Cross; but conformity to the Cross, so as to be accounted as sheep for the slaughter! Few are willing for this. Yet "always delivered to death" is the condition for life to others.

We want to be "used"; we want to "win souls"—but not in God's way. There is only one way, the way of sacrifice. It cost Jesus His life on Calvary, as the Substitute; it must cost our lives also, if we are to be the channels of the heavenly life to the dying world.

Let us note also—

The souls who become channels of life to others:

"We which live." "To me to live is Christ" (Phil. i. 21).

The fellowship of His sufferings:

"Always delivered to death."

The motive power that sustains them:

"For Jesus' sake."

The result of being "delivered to death":

"The life of Jesus manifested."

Where the life now works:

"So then death . . . in us, life IN YOU."

This is sacrifice, "death in us, life in you." In us, emptiness, weakness, suffering, pressure, perplexity; IN OTHERS life—life—life. As if Paul would say, "the more I am pressed above measure, the more the life of Jesus is abundant in its flow, and in its quickening of others' lives."

This is the apostolic life. Through the Eternal Spirit Christ offered Himself to God. Through the same Spirit shall we be enabled to walk in His steps and

"Rejoice in . . . sufferings . . . and fill up . . . that which is lacking of the afflictions of Christ in my flesh for His Body's sake, which is the Church"—(Col. i. 24, R.V.).

The "afflictions of Christ" in the men "doomed to death" we see in 1 Cor. iv. 9-13, with the *manifestation* of the Lamb-life of Jesus through them:

As "fools," "weak," and with "dishonour," are they in the world. "Reviled," they bless—"persecuted," they endure—"defamed," they entreat. "Made as the refuse of the world, the offscouring of all things," they know that their affliction worketh for them—

"An exceeding weight of glory."

Gospel, Nature of

Out and Out Divine!

By Mrs. Penn-Lewis.

"FOR I make known to you, brethren, as touching the Gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ" (Galatians i. 11, 12 R.V. m.). Bishop Moule's paraphrase of verse 11 is very striking. He renders it "The message you have heard from me was *out and out divine*. Authentic from the Throne . . . the Risen Lord personally unveiled it to me." Briefly, we may say as we read Romans vi. and all the other passages in Paul's letters concerning the death of Christ, that the Risen Lord Himself taught Paul the meaning of His Cross! Who could explain it like the One Who died upon the Tree? How wonderful the silence of the God-man on His earthward way to the Cross, saying nothing about it further than preparing His followers for the coming tragedy, and tenderly saying to them that their following Him also meant the Cross, but that in God's own time they should know all that it meant.

But still more wonderful it is to think that all Paul's words about the Cross are "*out and out divine*," giving an interpretation of Calvary "authentic from the Throne." Let us remember this as we ponder over Romans vi., Galatians ii. 20, Galatians vi. 14, and other similar passages, and say to ourselves "This is Christ's own explanation of His death," as well as when we read the Epistle to the Ephesians, and the Colossians, giving the Lord Christ's own revelation of the life hid with Him in God.

Paul got his gospel of the Cross, then, direct from the Risen Lord. It came to him by "revelation," and so no wonder it was "revelation" to those who heard it when he proclaimed it, and he could appeal to the Galatians concerning his message, that before their "eyes Jesus Christ was openly set forth crucified" (Galatians iii. 1, R.V.) among them. "I placarded Christ crucified before your eyes" is Lightfoot's paraphrase, and Bishop Moule gives a free translation in the words "Jesus Christ had been painted large upon the Cross to their very eyes." This shows us

how vividly the Spirit of God revealed the crucified Christ through Paul as the messenger. And in this way alone can the Cross of Calvary be truly made known. All other "truth" may be, to a measure, grasped by the intellect, but the fact and meaning of Christ's death, and the Christian "*crucified together with Christ*," can be known only by revelation.

This is the reason why the Cross is not a favourite theme with the natural man, however gifted in intellectual and oratorical power. It does not lend itself to oratory, nor appeal to the imagination, excepting as "tragedy" or the highest form of "sacrifice." The *true and inner meaning of the Cross* comes only by revelation, and can be preached only by "revelation," and received only by revelation, too. It is "out and out Divine," and therefore needs "out and out Divine" power for its reception, and proclamation.

Bunyan on The Cross.

Take heed of being offended at the Cross that thou must go by before thou come to heaven. You must understand (as I have already touched) that there is no man that goeth to heaven but he must go by the Cross. The Cross is the standing way-mark by which all they that go to glory must pass by.

"We must through much tribulation enter into the kingdom of heaven. Yea, an' all that will live godly in Christ Jesus shall suffer persecution." If thou art in thy way to the kingdom, my life for thine thou wilt come at the cross shortly (the Lord grant thou dost not shrink at it, so as to turn thee back again). "If any man will come after Me" saith Christ, "let him deny himself, and take up his cross daily, and follow Me." The cross it stands and hath stood from the beginning as a way-mark to the kingdom of heaven. You know if one ask you the way to such and such a place, you for the better direction do not only say, this is the way, but then also say, you must go by such a gate, by such a stile, such a bush, tree, bridge, or such like. Why, so it is here; art thou enquiring the way to heaven? Why I tell thee, Christ is the way, into Him thou must get, into His righteousness to be justified; and if thou art in Him thou wilt presently see the cross, thou must go close by it, thou must touch it, nay, thou must take it up, or else thou wilt quickly go out of the way that leads to heaven, and turn up some of those crooked lanes that lead down to the chambers of death. "The Heavenly Footman."

Gal. 1: 11+12

The Life More Abundant.*

"I am come that they might have life, and that they might have it more abundantly" (John x. 10).

LIFE! How to speak about it! And especially how to speak of *this* life, for of all kinds of life, this is the greatest, the highest, the most mysterious. The life which the Lord Jesus Christ came to give, and to give "more abundantly." Definitions here are impossible. It is only possible to talk around such a subject as this. But in order that we may get some conception of it, may I try to talk *right around* it.

I. This Life is unique in its ideal.

This life is the life of the Lord Jesus, and seeing it is a *spiritual* life and a *moral* life—there belongs to it, necessarily, an ideal, and an ideal which is unique. What is the unique ideal of this life? It is nothing less, nothing lower, than likeness to the moral and spiritual image of God in Jesus Christ. The goal of our salvation is reached when we are, in every particular, *conformed* to the image of the Firstborn. When God set out to redeem you and me, it was not in order to make us as good as the best man or woman who ever lived. God's purpose was infinitely higher than that. It was to make of you and of me a replica in character of His Own First-begotten Son. You are not to be tolerably good, but perfectly good, divinely good. Look at the Lord Jesus Christ, at the glory of God in His face, and understand as you gaze that *that* is the glory that you and I fell short of, and that is the glory that we must reach to, nothing less than that! It is a tremendous ideal, an overwhelming thought, but we dare not tone it down. Let it ever be before your eyes. Let us never be content with reaching anything lower than that likeness to the perfect image of the Lord Jesus Christ.

You may think this is impossible! But Jesus Christ is not only Man but *God*. You will never be like Him as He is God—it is not intended that you should be. But He is not only God, but *Man*, and as He is Man, you must be like Him in every particular, not in any degree short of His perfection, otherwise you are not perfect as man. He is perfect Man, and no man can be perfect unless he is as perfect as He. That is the *goal of our redemption*. You may feel that you are far short of it yet, but never lose sight of that goal, it is included in the life which Jesus Christ came to give. It is life with an ideal unique. May we never be satisfied with anything less.

The *Gospel ideal* for us is nothing less than the *creation ideal* which God had for us. "Let us make man in our image, after our likeness" (Gen. i. 26). In other words, redemption is God's second effort, if I may put it so, to create man in His own Image. In Eden the enemy succeeded in thwarting God, but he is not going to succeed for ever, because God has a "new creation," which cannot fall as did the old creation, for the simple reason that this new creation is not in Adam but "in Christ," and Christ is the Guarantor that this new creation shall accomplish its end and fulfil the purpose of God. There is a guarantee that when this new creation reaches its consummation, there will be many sons of God in glory, every one of them in the image of the Firstborn. God purposes making of you and me, exact replicas of his First-begotten Son. As to character, and moral and spiritual perfection, when we reach the glory the likeness will be exact, "we shall be like Him, FOR we shall see Him as He is."

*Notes of an Address by the REV. R. B. JONES, at the "Overcomer" Conference in London, December, 1928. Not revised by the speaker.

II. This Life is unique in its nature.

This life is unique in its nature, because its nature is *faith*. It is not sense. It is not seeing, or hearing, or tasting, or feeling. It is not understanding, nor thinking, nor imagining—it is *believing*. The nature of the life of the body is *sensual*; the nature of the life of the soul is *psychical*; but the nature of the life which Jesus Christ came to give is *spiritual*. In other words, it is faith, and there is nothing really spiritual, purely spiritual, but faith. There is a great deal of the carnal in everything else, but where faith stands alone, and satisfies, and does its work, and nothing else is sought for, there you have life that is spiritual. So the nature of this Life is faith, *i.e.*, it is a life of utter trust, utter dependence, it has no resources in itself. The resource of every created life is in its environment, and the creature life is set in perfect adjustment to its environment; but this life which Christ came to give has its environment in the Lord Jesus Christ Himself, for it is spiritually true that "*in Him* we live, and move, and have our being." Apart from Him we can do nothing, for apart from Him we *are nothing*. We have no spiritual life except in organic and vital union with Himself. It is a faith dependence, a sense of nothingness rooted in Everything-ness; a sense of weakness rooted in Power; a sense of poverty rooted in divine and infinite wealth. It is a life of dependence. The one who thus lives never feels full, and yet is always satisfied; is never rich, and yet makes many rich. "Blessed," says the Lord, "are the poor in spirit," the people who are *nothing*, and have nothing—who know it, and are glad of it! The poor in spirit are wondrously able to cling, they are proficient in leaning, in depending, that is all they can do, for they are utterly helpless in themselves. They are creatures of faith, dependent upon Another. They never seek to have any resources in themselves, they know they are joined to Strength. When they feel empty, they do not get anxious, because they know they are joined to all the Fulness of God. If you felt strong, you would have nothing of faith. If you felt rich you would be independent—that is not faith. God has elected that this life that Jesus Christ gives shall be a life of faith. Are you willing for such a life as that? Do you see where the Cross comes in? The Cross comes in to rob you of that fatal strength of yours. The Cross comes in to make you *empty enough* to be content with the Fulness of God—to make you *weak enough* that you will lean and cling. You never know the life that is in Christ Jesus until you are weak enough to cling.

How strong we are! how clever we are! how resourceful we are! That is the bane of our life. If we were only willing to go to the Cross, and let the Holy Spirit use the Cross in robbing us of all the resources we have in ourselves, then we should begin to know the life of God. "Blessed are the poor in spirit, for theirs is the kingdom of God," the whole fulness of God is theirs. Do not be afraid to relinquish what you think are your riches; let them go, for the experience of the fulness of God. Your strength, your natural strength, stands between you and the Strength of God. This life which Jesus Christ comes to give must be altogether His, it does not come to mix with your own. You must get rid of your "own life" (Gal. ii. 20) before you can have His life.

III. This Life is very definite in its method.

Again I am using a term for convenience, but it has truth in it. Method! The *ideal* of this life is likeness to Christ, its *nature* is faith, its *METHOD IS HOLINESS*. Perhaps I should say, not holiness, but sanctification, for we refer to a process rather than to an end. Holiness is the end, sanctification is the means to that end. To sanctify is to separate. I like to get at the simple root meanings of these terms, for sometimes there is great confusion in the minds of people who use them. The simple meaning of sanctification is *separation*. Carry the idea and principle of separation right out to all its issues, in all its applications, and I question whether it leaves much concerning holiness unsaid! It is all in that word separation. Separation from the world, your *own* environment; separation from sin, your *own* life; separation from self, that is, from what you are in yourself apart from Christ.

But there is something in sanctification which is more than *negative separation*. It is separation from the world, sin, and self; but you must introduce the positive element too, and that is, it is separation *unto God*. Separation from—unto! Separation from the world, that God may be your new environment. Separation from sin, that God may be your new life. Separation from self, that God may become the centre of your being. That is the method of this life. Do you know anyone who has advanced in the spiritual life, who has not followed this path? Is there any other method save this method of separation from sin, the world, and self, unto God? Every new access of life—the life of God in Christ—into your spirit has always come when the door to it has been opened by a larger measure of separation. The road to the fulness of life is separation, as is seen in Romans vi. Having yielded yourself to God, you have your fruit unto sanctification (Rom. vi. 16, 22). Paul is not there thinking of the end, but the process. "Fruit unto sanctification, and the end, eternal life." Sanctification is the way you and I walk and talk this "life more abundant."

IV. This Life has its discipline.

Every life needs discipline. What is the discipline of this Life? In a word—a word so familiar that we are in danger of losing our grip of it—it is the Cross. *Shirk the Cross and you miss the life more abundant*. Of course we must have *life* before we can face the Cross and endure it—this life that the Cross disciplines. You cannot die until you have life—a dead man cannot die, it is the living who die, and they die because they have life. You cannot die to sin until you have life from the Lord Who died unto sin for you. It is because you "share His life" that you are asked to die to sin. It is because you have life that you are asked to die to the world and to self. It would be absurd to ask anyone to die to either unless he or she first possesses life in the Lord Jesus Christ.

What is it that dies? The grain of wheat. What is the grain of wheat? A living thing, and it dies because it wants more life. What happens when it dies? It brings forth *much fruit*. It multiplies itself. Life is a gift from the Risen One, and that life is multiplied *as you die*—it is by discipline that it grows, becomes richer and fuller, releases more of its meaning, its treasure and its joy. Do not run away from the Cross. It is hard, it is sharp! To carry it may not mean much, but to hang upon it—that is the difficulty! But if we refuse to hang upon it, we have missed the LIFE that is in it. The near step is "death"—but the next, "life more abundant," *the fuller life* which the Lord

Jesus Christ came to give. You get "life" when you are born again; you get "life more abundant" when you follow Christ, down, down, down, into deeper, more thorough, more severe discipline, in the path of the Cross! Do not shirk the Cross. Face it, bravely, resolutely, in the strength of God, and the compensation is wonderful—it is LIFE MORE ABUNDANT.

V. The resources of this Life.

I should not preach the Gospel if I left this point out. What I have said is hardly the Gospel, it is the preparation for the Gospel. The Good News is this, there belongs to this life, praise God, *a great resource*.

Life! What is life? "He that hath the Son hath the life." That is helpful. What else? "I am crucified with Christ, nevertheless, I live, *yet not I, but Christ* liveth in me." You were thinking of the Gift—Christ all the time was thinking of Himself, for He is the Gift. You were thinking of something He would give you—now you must understand that what He wants to give you is HIMSELF, and there is no life apart from Him. He is the Life, and this life can be lived only as He lives in it and you die. I cannot live it, I can never be like Him, I can never imitate Him. It is useless my making any effort to become like the Lord Jesus. But there is one thing I can do—I *can let Him live in me!* I have no faith. There was a time when I would not have made that confession—I make it gladly to-day: I have no faith! The enemy used to come to me and say "You have no faith, and you must have faith"; and I was very disappointed, until the Holy Spirit taught me that that suggestion was from the enemy. Now I have my answer, and I have given it him many a time: "Have I no faith? You are right for once, I have not any faith, but One Who lives in me has more than enough faith to overcome you, and the life that I now live in the flesh, I live *by the faith of the Son of God*, Who loved me, and gave Himself for me"!

Are you looking into yourself for the faith you ought to have, and the wisdom and the grace and the life you need? Give it up! There is nothing in you. Be glad and confess it, and when the enemy comes and tells you that you have no faith, say "Yes, it is very true, but there is One living in me Who has everything, all the Fulness of the Godhead bodily is in Him, and I am complete in Him." And when the enemy finds that Christ is your answer to all his insinuations and temptations, he will let you alone on those points.

No, I have no faith, I cannot depend on God, but Christ can. Wonderful is His faith; never anyone so pure in spirit as the Man Christ Jesus! He was equal with God, in the form of God. *How* He came from the form of God to the form of a servant I do not know, but I know that He did. He came to the point where He had nothing, and had to depend upon His Father for everything He wanted, and the way He got it was the way you and I get it, by prayer. I cannot be a man of faith, but *I can* let the Man of Faith live in me—that is the Gospel. I have not to try to believe, I have only to let Him believe, and He does it all the time!

Separation! I cannot cut these bands that tie me to the world! What shall I do? Leave it all to Him. It is not passivity, it is active faith, trusting the Lord to do these things, and He does them.

The Cross! Do we know what it means? Sometimes I think we are very glib about these things. I could not go on in the path of the Cross. I do not like it, my flesh kicks

at it, resents it. I could not walk an inch in the path of the Cross. I cannot see any way in which I can take up the Cross, except He lives in me.

The resource of this life is the Lord Jesus Himself. "I am crucified with Christ—nevertheless I live, yet not I," *not I, NOT I*. Christ lives in me, and is Himself the "life more abundant" that He came to give. It is Himself! "He that hath the Son hath the life," and if you let Him, and do not hinder Him, at last you will reach that point where your *spiritual character* will be the exact copy of His. He has come to do it all. This Gospel is all grace. Jesus Christ, All in All. May we all be willing to let Him do what needs doing. And do not forget that it does not mean passivity! You are never so active as when you are yielded to the Lord Jesus Christ, and believe that He does things that need doing in your life and in yourself.

Luke 9:23

His Cross—and Ours!*

THE Saviour calls every Christian to a life of cross-bearing. This was made very plain to the first disciples. "He said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke ix. 23). Christ pointed out no easy path of glory to those who sought to follow Him. Again and again He emphasized His claims upon the whole life of all who would belong to Him. It was no easy thing to follow Christ in His day.

This condition was characteristic of the early church. Not only did the command of Christ call them to take up the cross, and love for Him enable them to gladly bear it, but a hostile world compelled them to carry it. The world that rejected Christ and hung Him on the cross had a cross for each of His disciples. It would be well for the Church to-day if she were made to suffer more for her Lord.

This fundamental truth of the Gospel needs to be emphasized over and over again, for it is a permanent part of the message of the kingdom. We are under as much obligation to take up our cross as were the first disciples. And we shall never know the full blessing and power of God until we bow in complete surrender to all the will of God for our lives—a surrender even unto death.

Protestantism has removed the cross too far from its every-day life. We can spare it from our church architecture and as a means of personal adornment, but we must have it on our hearts and lives. Our Christianity needs the cross to make it truly Christian.

Fundamentalism rightly emphasizes the cross of Christ, but too often fails to give proper emphasis to the truth of the cross in the Christian life. Our cross can never save us but Christ cannot fully save us without it.

Many of us rejoice in the great truth and blessing of the Holy Spirit. We are living in wonderful days. God is leading His children into the rich blessings of the Spirit-filled life. Oh, that we might seek His face for still greater blessings. The Church sorely needs a mighty Holy Ghost revival. And while we are seeking God, let us not shun the cross. We dare not divorce the truth of the Holy Spirit from that of the cross. A fuller surrender to the cross will lead to a larger measure of the Spirit.

It is very important that we maintain a proper balance of Christian truth. We like to meditate upon the riches of

*From "The Alliance Weekly," U.S.A.

our inheritance in Christ. God's promises are indeed wonderful. We cannot praise Him too much for all we have in Christ. But we must not forget *His inheritance*. He is looking for something in us and has a right to find it. We dare not withhold that which He has purchased at so great a price.

Then there is the truth of the privileges and blessings of faith. Faith is the great word of the Gospel and is in complete harmony with that other important truth of the responsibilities of discipleship.

Similarly there is no conflict between the two truths; namely, the cross Christ bore for us, and the cross we are called upon to bear for Him. His cross provided our salvation: our cross *proves it*. Christ's cross effected our reconciliation: our cross is the result and symbol of that blessing.

It is the law of the kingdom that death precedes life. Repentance—*death to sin*—comes before salvation. Consecration—*death to self*—precedes sanctification. Non-conformation—*death to the world*—comes before transformation. Every ascent into a higher life must be preceded by a descent into a deeper death. We cannot increase life by hanging on to life but only by surrendering life. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matthew x. 39). We cannot gain blessing by simply holding on to and grasping for it but by releasing and giving it.

Life, in the kingdom of God, comes out of death. A resurrection is never very far away from the cross. If we are willing to go down in self-abasement, we are prepared to rise to something higher. If we willingly bear the cross, we shall rejoicingly wear the crown. The bitter cup of the garden is sure to be followed by the best wine of the kingdom.

The medieval church perverted this great truth into asceticism and monasticism. These were based largely upon a false Eastern philosophy of the necessary evil of matter. They were also the result of an imperfect understanding of the truth of grace. Thus asceticism was exalted into an instrument of salvation and sanctification. But such abuses and perversions of the truth should not be permitted to keep us from the truth of the cross and of personally and practically bearing it day by day.

True Christian asceticism is based upon the great law of the kingdom that *life comes through death*. It recognizes the sinfulness and worthlessness of the flesh and believes that only as the old self-life is displaced by Christ can there be true happiness and success. The bearing of the cross is the personal and practical recognition and acceptance of the sentence of death upon the old man.

A greater danger than that of asceticism confronts the modern church. Materialism—that anti-Christian philosophy that places the chief emphasis upon the natural and the temporal and assigns to them supreme importance—is cursing the church of God. We need to be on our guard against it. We need especially to warn and pray for our young people. Materialism has no place in the Christian life. We must turn from it and take up our cross and follow Christ. May God make us willing to die to everything sinful, selfish or worldly, so that the perfect will of God can be done in our lives.—Anon.

"Believer, you have the Spirit of the Living God dwelling in you. All we tell you of the Cross and the crucified life, and the crucifixion of the flesh, is not to tell you what you are to do, but what you may expect the Holy Spirit to do in you."—Andrew Murray.

Gleanings from the Greek.

Further light on the "Mind."

THERE are four main Greek words that are used for "mind" in the New Testament:

I. Dianoia—thought, intellect, the mind.

This word is used in Matthew xxii. 37; Mark xii. 30; Luke x. 27; Eph. ii. 1-3; Eph. iv. 18; Col. i. 21; Eph. i. 18; Heb. viii. 10; Heb. x. 16; 1 Peter i. 13; 1 John v. 20 (understanding). In 2 Peter iii. 1, its use is most significant. "Your pure minds" seems, on the surface, to convey the meaning that the Christian's intellect, having grasped the truths of redemption, is made pure, and therefore trustworthy in its activities and judgments, but the Greek word used for "pure" gives the passage a far different meaning, that if fully grasped will be a mighty safeguard to us in our thinking. It is a word "*eilikrines*"—examined by the sun's light, tested, and hence pure. The implication is that the sun must be permitted to shine into our minds, and the impurities which then become visible be taken to the Cross, before we attempt to explain or expound Scripture, or pass judgment on any matter. What if a cloud is obscuring the sun? Some sin or disobedience coming between us and our Saviour? A moment-by-moment harmony with God is the all-important foundation in the life of the believer, and one of our Blessed Lord's own warnings comes forcibly to mind, "If any man will *do His will*, he shall *know the doctrine*, whether it be of God" (John vii. 17).

II. Noema—a thought, that which is thought.

This word is used in 2 Cor. iii. 14; 2 Cor. iv. 4; 2 Cor. xi. 3; Phil. iv. 7; 2 Cor. x. 5 (*thought*). Here, two passages seemed to link themselves together and stand out. Firstly in 2 Cor. xi. 3: "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds (*thoughts*) should be corrupted from the simplicity that is in Christ." What a danger this constitutes! What a bid Satan makes for *our thoughts*; and all along the line of complication! He adds to, and warps the meaning of Scripture, as he did with Eve, thus aiming to destroy love and confidence towards God. Is it not in this way, by imposing his complications over and above the simple statements of God's Word, that he is making much division amongst the Lord's people? Even truth concerning the adversary's activities may be *added to*, until the powers of darkness so succeed in impressing souls with their own might, that the triumph of the Saviour, of Whom it is written, "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), is almost forgotten.

What an authority on simple faith the Apostle Paul himself was! Shut up in prison, and seeing the devil working havoc with the toil of years, he writes to the Philippian Church—"Be careful for *nothing*, but in *everything* by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and **THOUGHTS** through Christ Jesus" (Phil. iv. 5-7), again, our word "*noema*." Satan mighty and raging, yet a great peace within, because heart and thoughts are captivated by continual fellowship with our Crucified, Risen Lord. "For if, when we were His enemies, we were reconciled to God by the death of His Son, much more, being already reconciled, shall we be saved by **SHARING IN HIS LIFE**" (Rom. v. 10, C. & H.). The Devil knows that the unity of the Body of Christ depends upon personal

simplicity of walk with God, and will not stop at adding even beautiful "thoughts" to Scripture, in order to cause disunion. May God give us a great simplicity!

III. Nous—This word has been dealt with at length in a previous issue.* It means "mind," and seems to convey the idea of (a) *Discernment*, (b) *Purpose*. It appears in Rom. i. 28; vii. 23 and 25; xi. 34; xii. 2; xiv. 5; 1 Cor. ii. 16; 1 Cor. i. 10; Eph. iv. 17 and 23; Col. ii. 18; 2 Thess. ii. 2; 1 Tim. vi. 5; 2 Tim. iii. 8; Titus i. 15; Rev. xvii. 9. In some of these verses the Holy Spirit again seems to have placed an unmistakable danger signal for us. For example, Col. ii. 18-19 reads, "Let no man beguile you of your reward . . . intruding into those things which he hath not seen, vainly *puffed up by his fleshly mind*. And not holding the Head . . ." How many to-day are playing into Satan's hands with interminable discussions on subjects over which God Himself has drawn a veil, by not giving explicit Scriptural teaching concerning them. These "new revelations" seem so often to take up the time that should be spent in learning something more of the beauties and graces of the Saviour Himself. The end of persistence in such a course is plainly shown in two further passages. 1 Tim. vi. 5 tells of "Perverse disputings of men of corrupt minds"; and 2 Tim. iii. 7-8 reads, "Ever learning, and never able to come to the knowledge of the truth . . . men of corrupt minds, reprobate concerning the faith." Just as God had one purpose, and one only, for His Son, and *that a cross*, so He has one purpose, and one only for the Christian, and that, *a real union* with Jesus Christ in all that death, Resurrection and Ascension means. Satan will permit us to hold such truths, provided we also follow our "*fleshly minds*" into his traps. What he fears is the experimental outworking of these truths, which can only become *fact* in our lives by the acceptance of our Blessed Lord's invitation, "learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

In the Epistle to the Thessalonians we have a picture of what might be termed a spiritual panic. "We beseech you," says the Apostle, "that ye be not soon *shaken in mind*, or be troubled, neither by spirit, nor by word, nor by letter as from us . . . let no man deceive you by any means" (2 Thess. ii. 2). Again we may recognise an up-to-date weakness amongst the Lord's people, namely, that of accepting without question any teaching of man, and being shaken in mind and troubled when afterwards something is heard which seems to overturn that teaching. The Church needs to get back to the simple recognition, in these things, of the direct leading of the Holy Spirit of God. "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth" (John xvi. 13). When truth is revealed to any soul by the Holy Spirit, then that truth becomes unshakably that soul's possession.

IV. Phronema. Finally, may we just for a moment glance at the fourth word, "*phronema*," which means, will, spirit, or inclination, and is only found in Romans viii. 5, 6, 7 and 27. Note the great contrast between verses 7 and 27. We need the indwelling Holy Spirit to even know what is right for our life. We are bound to recognise that we cannot, by a single transaction, be made permanently pliable to the will of God, but that in every position in which we are placed, the carnal will says one thing, and the mind of the Spirit very often quite another, and fierce may be the battle to always allow the Spirit of God **TIME TO SHOW WHAT HIS WILL IS**, but it can be our constant theme of praise that the 26th verse is blessedly true, "the Spirit Himself maketh intercession for us with groanings which cannot be uttered."

J.C.M.

Do we Need More Effective Weapons ?

*A Plea for Positiveness in Christian Teaching.**

NOTWITHSTANDING the fact that the present day conflict between Fundamentalism and Modernism has awakened many sleeping Christians and armed them for active participation in warfare, yet Fundamentalism has not won that victory over destructive Modernistic teaching that is so greatly to be desired.

While Bible Schools, Training Classes, Evangelistic campaigns, Prophetic Conferences and Fundamentalist Conventions have increased, yet the fact remains that a very large percentage of our young people are dominated by the subtle errors of Modernistic teaching.

It is not in the spirit of criticism that we seek to discover the weak points of teaching that is fundamentally correct in its structure and truly evangelical in its appeal ; instead this is an honest attempt to find a method of teaching that will more successfully combat present day error.

We must remember that the methods used with good results fifty years ago are not sufficient for the time in which we live. New forms of error, new dangers, new conditions, demand new methods of presenting the old truths ; therefore let us seek to discover wherein the present day methods of Bible teaching are lacking.

A careful survey reveals as the first point of failure, a lack of positiveness and definiteness in the presentation of the objective aspect of vital truths. If Bible teachers would only present spiritual truths with the positiveness of teachers of mathematics our young people would be able to withstand the subtle, deadly error to which they are exposed in our schools and colleges.

In teaching religious truths we should have a set of propositions, so clearly defined that the objective aspect will appeal to the intellect in a convincing, irresistible manner. If this is done, we may trust the Holy Spirit to do His work along the line of application, with the result that the clearly perceived objective will become a subjective reality.

The definition of spiritual truths should not be less exact than those of mathematics. Our young people should be able to define sin, repentance, regeneration, Eternal Life, as accurately as they are taught to define a straight line, a sphere, an angle, a cube.

What is Sin ?

One has only to question the majority of Christians to discover the great lack of intelligent apprehension of objective truths. As an illustration, let us take the sin question. The majority of Christians have a very inadequate perception of the nature of sin. They seem to think that sin is some specific act of wrong doing but they fail to discern the attitude that causes the act. A missionary, who was a graduate of a well known Missionary Training Institute, had her attention called to the distinction between the attitude and the act, during her first furlough, and she confessed that until that moment she had not seen the difference between *sin* and *sins*. Why should we not give our young people the inspired definition of sin as found in I John iii. 4 (R.V.) "sin is lawlessness," explaining that lawlessness is "wilful, deliberate resistance to the authority of God," and that the manifestations of this attitude are *sins*. Furthermore, if the origin of sin is shown as antedating by thousands of years the creation of man, our young people

*By the writer of "God's Plan of Redemption." (See Booklist.)

will not be deceived by the illogical teaching that "sin is a belief of mortal mind."

This lack of definiteness applies to the evangelistic, as well as to the Bible teacher. Our evangelistic methods are sadly lacking in the presentation of a strong objective basis. The appeal to the unregenerated is to the emotions rather than to the intellect and will. The subjective aspect of truth is presented resting upon such a weak objective basis, that many spurious conversions result, while persons truly regenerated have not sufficient basis for normal growth, and experimental victory over sin, self and Satan. Persons are urged to accept Christ before they are clearly shown Who Christ is, what it means to accept Him, and why they need His life. They are asked to "follow the Master," "come to Jesus," "take a stand for Christ," "become a Christian," etc., when only a superficial presentation of the gospel story has been given. Thinking people turn from such feeble presentation of vital truths with dissatisfaction if not actual disgust, and as a result, they fall an easy prey to the pseudo scientific teaching of the modern pulpit.

Another weak point which we need to recognize is our failure to present the scientific accuracy of the Bible, thereby giving the Modernist a wonderful opportunity to inoculate the minds of people with the subtle poison of the theory of evolution. How many times have we heard the remark by Christian teachers, "We must not expect the Bible to teach science ?" "It is not a scientific text-book."

The result of such speech has been most disastrous. It has cast discredit upon God's written Word which is the only text book of exact science. Modern scientific text books are revised with each new discovery, but the Bible has anticipated these discoveries by thousands of years and our scientific men are only slowly, painfully approaching the outer court of the great temple of God's creative work. Our failure to discern and interpret the scientific statements of the Bible, has caused the student to be led away by the seductive teaching of the agnostic college professor. Indeed long before the college is reached, our young people have been taught to discredit the statements of the Bible, and God's written Word is regarded as an antiquated book from the scientific standpoint.

Many Fundamentalists are giving ground to the teaching of Theistic evolution through failure to correctly interpret the scientific statements of the first chapter of Genesis. It is to be regretted that many Bible teachers have seen in the second verse of this chapter only a chaotic mass of primal elements, out of which God's creation arose. The failure to differentiate between the original earth as it swung into space at the command of God, and the wrecked earth, as described in the second verse, has caused great confusion and helped to broaden the gulf between the Bible and Science. The Rotherham translation of Gen i. 2 will help us to perceive that the first phrase of this second verse indicates the most awful cataclysm which our planetary system has known.

This translation reads as follows : "Now the earth *had become waste and wild, and darkness was on the face of the roaring deep.*" Bartoli in his remarkable book "The Story of Creation," writing of this cataclysm, says :

"Between the first creation, and the description of Chaos of the second verse, there occurred a cosmic catastrophe, an appalling cataclysm of worlds, whereby not only our earth was broken up into fragments, but

even our solar system was displaced, co-mingling with the earth, and the whole world became a confused mass of heterogeneous elements, a dark, waste and formless chaos."

Other scientific men tell us a similar story and it will be well for the Bible teacher and theologian to acquaint those under their care with the scientific facts that need to be known. The student of geology will not cast his Bible aside if he is taught the truth concerning the original earth, the wrecked earth and the reconstructed earth, also the great topographical changes resulting from the deluge of the time of Noah.

As we proceed in our investigation we shall find that the root error of our present method of teaching is the lack of the application of the biological principle in our presentation of the gospel. Students in our schools and colleges are carefully trained along biological lines and they are led to discern the differentiations between the various planes of life, and are acquainted with the manifestations of the various life principles; but when they listen to the teachings of religious truths, they are not led to discern differentiation between *created human life* and the *uncreated life of God*; consequently the new birth is shorn of its deep significance, and God's great plan of Redemption for the sinful human race is minimized.

It is safe to say that the failure to clearly differentiate between the created life of man and the uncreated life of God, has given rise to innumerable false systems and caused untold suffering to many Christians.

Two distinct planes of life.

A period of investigation covering many years has brought to light the fact that surprisingly few Christians really know the nature of the life which enters the human spirit at the instant of regeneration. An experience, rather than a life, is set before them, and as a result, so much confusion exists in the minds of Christians concerning the nature of Eternal life, that conformity to Type becomes almost impossible. The case is even more serious still; for failing to perceive the unchangeability of Eternal life, the minds of many Christians become unbalanced because they think that they have lost this life. On the other hand many minds entertain pantheistical conceptions which effectually prevent the results of Christ's Redemptive work being discerned and appropriated.

The Modernist tells us that "Christ came to teach us that all men are the children of God." Such a statement reveals the fact that the Modernist entirely *sets aside the biological principle* in connection with the higher planes of life. Biologically a child of God must have the life of God, and only those who have chosen that life are biologically children of God. The Modernist reasons that because "God created man in His image and after His likeness" and "breathed into his nostrils the breath of life," that man was thereby constituted a child of God. Biologically we see the falsity of such reasoning. God's life was *not* created; man's life *was* created; therefore here are two distinct planes of life. God breathed into man the human life principle, but man must use his power of choice if he is to become a child of God. This necessity of using the power of choice is set forth in John i. 12 and Gal. iii. 26; passages that indicate the biological principle. The First Adam needed to choose the life of God if he were to become a child of God. *Potential* sonship, only, was his possession by creation.

The Fundamentalist recognizes the need of the new birth as the Modernist does not; yet is he not illogical when he says "Christ came to restore our lost sonship"; "God breathed His Spirit into the first man"; "Man lost the life

of God when he sinned"; "We remain God's children as long as we obey Him," etc.? These and similar expressions that we constantly hear upon every side, reveal the lack of teaching from the biological standpoint, and as a result people are led to believe that Adam was created a son of God, that he lost his sonship when he sinned and Christ came to restore that which was lost. No wonder that God's great Plan of Redemption in its completeness is not perceived by the average Christian. It is surprising that teachers who make such statements do not seem to perceive how illogical they are. If Adam was *created* a child of God, then he did not use his power of choice in the matter. Again, if he were a child of God he must have had the uncreated life of God in his spirit; therefore when he sinned he must have lost this measure of God's life which constituted his sonship, or, because God's life is unchanging, this spark of God's life must have remained in his human spirit notwithstanding his sin. If the life of God remained in his spirit, he *does not need the new birth!* It follows that we too may lose the uncreated (Eternal) life which enters our spirit at regeneration and, while justified, we are not sure that we shall ever be glorified! Alas, how confused and sad are many children of God when He has so plainly declared "these things have I written unto you that believe on the Son of God, that ye may *know* that ye have Eternal life, who believe on the name of the Son of God." (1 John v. 13.)

Having briefly touched upon the failures of our present day Bible teaching, let us portray the success which has been realized when vital truths have been taught from the biological standpoint with axiomatic clearness and due attention given to the scientific statements of the Bible. Wherever this method has been employed, there has followed (1) a clearness of perception of the origin of life; (2) the differentiations of planes of life; (3) the complete cycle of Redemptive truth, and (4) the work of the Holy Spirit in the application of vital truths of God's Word, with the result that not only has the believer become grounded and settled, but he is used of God in meeting the challenge of the present day teaching of error. Until one has adopted this method of Bible study, he cannot appreciate its value. Not only does such teaching result in the formation of strong Christian character, but it intellectually *corners unbelievers*; and it is only by presenting vital truths in such a manner as to grip the intellect, that we can successfully meet the so-called intellectualism of the day. Men must be led to apprehend intellectually before they can choose intelligently and see spiritually.

The disgust with which many thinking people turn from illogical Bible teaching, disappears when the gospel from the biological standpoint is presented to them, and many who apprehend the truth, yield to its power.

In conclusion, does not the seriousness of conditions at the present time stir us to lay hold of any and every weapon that may be of use in our warfare against error? Are we willing to exchange our rusty flintlock for an up-to-date rifle?

M. E. McDONOUGH.

Justified Freely.

THE word translated "free" is the Greek word *dorean*, which means gift-wise, as contrary to the other principle of working for a thing to earn it. The same word is used in John xv. 25, where Jesus says, "they hated me without a cause." "Without a cause" is the translation of this Greek word "dorean." Therefore, we may say we are justified (1) From all cause in ourselves; (2) from all cost to us; (3) from all blame to us; (4) from all remembrance of our past; (5) from all limitations in heaven's future on account of our past history.

W.R.N.

The Spiritual "Clinic."

From shorthand notes, hitherto unpublished, of "Question Hours" conducted by Mrs. Penn-Lewis.

AT the Swanwick Conference of 1924, the "Clinic" Hours were given to the consideration of various spiritual perils and problems, with "War on the Saints" as the text book for guiding the discussion. In her opening remarks, Mrs. Penn-Lewis referred to the dual stream which flowed out from the Welsh Revival, which opened the eyes of many to the part played by the powers of darkness in the deception of God's own children, in order to check or prevent a pure revival of spiritual Christianity. "We were babes then," she said, "but we learned much of the tactics of the enemy through what we saw there, and 'War on the Saints' is the record of that painful path of experience. It is not a book to be read through, but rather to be handled as a medical book may be taken up—as need arises." One brief paragraph is the only reference to these gatherings in the "Report" of the Conference for that year, and the following are some of the vital points touched upon.

What "death" with Christ is NOT!

I. A Misconception of "surrender."

"God calls upon believers to 'reckon' themselves 'dead indeed unto sin,' and also to the self-life, even in its religious or 'holiness' form . . . but this does not mean a death to the human personality, for Paul said 'Yet I live,' although 'Christ liveth in me'! There is a retention of the personal being, the ego, the will, the personality, which is to be *dominated* by the Spirit of God, as He energises the man's individuality, held by him in 'self-control' (Gal. v. 23 m.)"—"War on the Saints" p. 85.

It is a misconception of the truth of "death with Christ" to interpret it as meaning a will-less passivity, lack of "feeling," or an absence of volition in the practical life of the believer. This passive state is necessary for the practice of Spiritism, "Coue-ism" and many other evil supernatural cults, but the Holy Spirit energises the human spirit into an active personality. Andrew Murray writes that the Spirit of God, as the Spirit of the Divine Personality, comes into us to be the *life-principle of our personality*—the new Divine life-principle of our new personality! The Spirit of Christ—His inmost Self—becomes my inmost self! "He that is joined to the Lord is one Spirit with Him." So, as we yield ourselves, spirit, soul and body, to Him without reserve, we do not *lose* our personality, but it is renewed and strengthened, and made more usable and active, by the incoming of the Spirit of Christ Himself. A true "self-effacement" does not mean a state of unconsciousness, it means that you become more acutely conscious, both of things around you and, above all, of Christ Himself. The only way you could know that Paul was "crucified" was, that there was an *entire absence of the "I" motive* in all his words and actions. Souls who believe that "death with Christ" means that they become unconscious of their words or actions, without feeling or sensibility, will find that Satan will give them "unconsciousness," a lack of proper concern for themselves or for others. Christians who cease to think, reason, will, remember, love, act, listen, speak—believing that God is to perform all these things *in* them and *for* them, really become "non-existent" on these points, and open the door for the spurious workings of demons: e.g., If a Christian expects "love" to flow through him with no action on his own part, a spurious "love" will be given by evil spirits, which will eventually pass away, leaving the person hard and incapable of feeling. An inflexible hardness, and inability to feel for the suffering of others, is an outcome of Satan's counterfeit of "crucified with Christ." Or there may be an apathetic inability to come to decisions or to act, and such souls become a dead weight upon the rest of the Church of God. How often suffering is caused to others, and the one who causes it is quite unconscious of having done so. This is a danger point, for when Christ dwells in you by His Spirit, He releases your sensibilities and quickens them, so that you know in a moment if you have said a word of offence to another, and you run to put it right. If a man walks in the light he stumbles not. He becomes spiritually intelligent in all his relationships with man and with God. That is the victorious life, a life produced by Christ which will bring us down alongside of every human being in need.

This misconception of "self effacement" is the enemy's counterfeit of *true self-surrender*, which yields up to God every faculty of the being, and which the Spirit of God needs for whole-hearted co-operation with Him in His purposes for the life of the believer. The "fruit of the Spirit is . . .

self-control." There should be at the back of every action, a deliberate volition, and full knowledge of what you are saying or doing, as well as the faith that that is what God bids you do or say.

II. A Misconception of "suffering with Christ."

There is a true suffering *with* Christ, and a true suffering *for* Christ, but there is also the counterfeit of the enemy. . . .

Here are some of the

Marks of Counterfeit Suffering.

"Suffering caused by evil spirits may be discriminated from the true fellowship of Christ's sufferings, by a complete absence of results, either in fruit, victory, or ripening in spiritual growth. If carefully observed it will be seen to be entirely *purposeless*. On the other hand, God does nothing without a definite object. He does not delight in causing suffering for the sake of suffering, but the devil does. Suffering caused by evil spirits is acute and fiendish in its character, and there is *no inward witness of the Spirit* which tells the suffering believer that it is from the hand of God. To a discriminating eye it can be as clearly diagnosed when from an evil spirit, as any physical pain from a mental one, by a skilful physician. . . .

The ground given . . . to produce counterfeit suffering . . . may be traced back to the time when the believer, in his absolute surrender to God for the 'way of the Cross,' deliberately *willed to accept suffering* . . . and afterwards accepted some specific suffering as from God which really came from the spirits of evil . . . believing their interpretation of the suffering as 'the will of God'; until the whole life became one prolonged 'yielding to suffering,' which seemed unreasonable, unaccountable in its origin, and purposeless in its results. God's character is often thus maligned to His children. . . ." (*War on the Saints*, p. 89).

True fellowship with the sufferings of Christ comes through faithful witnessing for Him, and in it all He gives a joy and peace which pass man's understanding. The *true* "conformity to the death of Christ" is seen in 2 Cor. iv. 8-12, and is manifested in life to others in fruitful service.

III. "Death with Christ" not a STATE of Sinlessness.

"Belivers seeking victory over all the deceptions of the enemy, must take an active part in dealing with sin. Based upon a wrong conception of "death," they may have thought that God would *remove sin out of their lives for them*, with the result that they have failed to actively *co-work with Him* in dealing with evil within, and in their environment, in others, and in the world. . . .

"Any known sin must not be minimised or tolerated for a moment. Whether it be from the fallen nature, or from evil spirits . . . IT MUST BE CAST OFF AND PUT AWAY, on the basis of Rom. vi. 6 and 12. . . . On the *God-ward side*, the cleansing power of the Blood of Christ is needed continuously for those who seek to walk in the light, cleansing themselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. (2 Cor. vii. 1)." (*War on the Saints*, p. 234).

We need to be very careful in the language we use, that it is entirely in accordance with the Word of God. The word "eradication" is not in the Bible, and if by it is meant the complete and absolute destruction of the "old creation," so that the man is sinless, and cannot sin, then it is indeed contrary to the Word of God. Avoid un-scriptural language.

Do not be afraid to go to Romans vi. 6—"Our old man was crucified with Christ." As you believe that moment by moment, the Spirit of God will apply the power of Christ's death to your life, and keep it a *fact* in your experience, so that there is *no foothold* for the enemy. That is of course, assuming that you on your part will obey verse 11, "RECKON," and verse 12, "LET NOT sin reign in your mortal body." But do not fall into the mistake of thinking that you reach a *permanent position* where the enemy cannot re-enter, except as you walk in the light every moment, and in a very deep dependence upon the keeping power of God. It is necessary to walk very softly, and to be obedient to every bit of light God gives you.

If you think you have reached a permanent position, apart from this moment by moment faith, there is danger of not calling sin, SIN. That is to say, of overlooking anything that is unlike the Master, and thinking it *cannot be "sin,"* because the "old man" has been crucified. So the enemy can deceive you, and regain a footing without your knowing it. Keep to the Word of God, and do not be tossed about by every wind of doctrine; and take everything you hear to the Lord, and trust Him like a little child, to teach you what HE means by these things in His Own Word.

True Surrender to God is not "Passivity."*

"Present yourselves unto God, as alive from the dead, and your members as instruments . . . unto God."
—Rom. vi. 13, R.V.

"I CANNOT understand," said a bright college girl, "how I am to use my intellect and all my other powers if I surrender completely to Christ, and let Him live His life in me. Am I supposed to make no effort to use my abilities, after I have surrendered to the Lord?"

A young Jewish woman who had accepted Christ as her Saviour was hesitating over a complete surrender to Him. She came with her problem to a Christian leader, and said that she was afraid that if she abandoned herself to God she would be led into fanaticism. She cited the experiences of some who were consecrated to Christ yet seemed to go to extremes of emotion that she wanted to avoid.

A most common means that Satan uses to turn men from the truth of God is to present a counterfeit of that truth for men to follow. Very subtle are some of these counterfeits of Satan, and particularly are they calculated to deceive earnest Christians who are eager to go all the way with the Lord. Among the precious teachings of the Word for which Satan has his substitutes, is the yielding or surrender to God which is urged upon the believer. The understanding of this counterfeit not only will help in safe-guarding against error, but will show anew by contrast the beauty and wonder of God's plan for the yielded life. For His plan provides in the most blessed way for the *highest use* of the talents of this Christian college girl, and His plan leads away from the fanaticism this young Hebrew Christian feared.

"Surrender" to many Christians is the equivalent of "giving up." Young people, especially, who are facing the question, ask themselves, if they are ready to "give up" this or that for Christ. Perhaps it is some questionable amusement, or smoking, or some cherished life plan; it may be a matter of clothing or jewelry, or the deeper matter of giving up some friend who is much loved, but who is an hindrance to the Christian life. It is true that a surrendered Christian may need to give up such things, or many others that are shown to be hindrances, and their surrender must include this "giving up." *But this is not the essence of "surrender."* This is the negative side of the transaction, if we may call it so. But surrender is positive. It is the yielding of something to Christ. Now Christ does not want bad habits or questionable practices that are "surrendered," so there must be something else that He wants yielded to Him. This that Christ wants is not some *thing*, but some *one*! Surrender is the yielding of oneself to Christ. These "things" are but indications as to whether self is utterly yielded. If there is a struggle as to whether to give up dancing, or smoking, or whatever may be in question when the surrender matter is faced, then we need not be concerned over whether these things are sinful: the struggle itself is the index that "self" is still in control of the life that Christ wants to control.

Does surrender, then, mean getting rid of the "self life"? Is it my "sinful self" that I am to surrender? There is a sense in which the result of a yielded life is to get rid of the fleshy or "self" manner of living. But this again is negative, a getting rid of things that surely the Lord does not want to keep. Surrender is positive, giving something to Christ that He does want to keep and control. The old manner of life in the unregenerate days is to be put away, and sometimes this is spoken of as surrender, but the yielded life means far more than this for the

*From the *Sunday School Times of America*.

Christian. It is to the child of God that the word is spoken, in Romans vi. 13, "Yield yourselves unto God," or "Present yourselves unto God," or as still another translation reads, "Surrender your very selves unto God." The words that follow are significant, "Yield yourselves unto God, as those that are alive from the dead," or "Present yourselves unto God, as alive from the dead. . . ."

The same truth is brought out in Romans xii. 1; where the same word is used for surrender or yielding: "I beseech you therefore brethren, by the mercies of God, to present *your bodies* a living sacrifice, holy, acceptable unto God, which is your spiritual service," or as the margin reads, the service "belonging to reason," or literally, your "logical service." Some one has suggestively rendered it, "which is the logic of your position," which is the exact thought. Christians are alive from the dead and should now live no longer to themselves but unto Him Who "for their sakes died and rose again" (2 Cor. v. 15).

It is *ourselves* that Christ is eager to have. Surrender, therefore, is not a matter of giving up many "things," but of turning over to Christ one person. With the one person, all the things will be included.

What does Christ do with the life thus yielded to Him? What difference does it make in the use of the intellect and all the natural powers? If Christ is in control, does that mean that I cease to act, and that Christ is henceforth responsible for my actions? Am I still to exercise my will? How is it possible for me to do wrong, if Christ is living His life in me? The answer to such questions reveals the blessedness and simplicity of God's plan for living, in contrast with Satan's substitute.

Satan's counterfeit for surrender and faith is passivity, the abandonment of self to the control of another. When one gives his will over to the control of another person he can be hypnotized, and it is a sin for one human being thus to yield to another. The abandonment of the will opens the way for evil spirits to come in, and control the life. There is no being in the universe to whom we should yield ourselves, except the God Who created us. When we yield to Him, He never vitiates any of the powers that He created; by the free choice of our wills we give ourselves to Him, and He does not destroy that will. This means that we still have the personal responsibility for all our actions. To take away that personal responsibility would be to destroy our humanity. Surrender to Christ QUICKENS INTO A NEW ACTIVITY EVERY NORMAL POWER OF OUR BEINGS. Every action of the life now is unto Christ, and the one question to be answered is, *What is His will?* This life carries with it the possibility of stepping outside His will, which is sin, for if it did not, our very humanity, and the power of choice, would need to be taken away. At every point, therefore, the life surrendered to Christ is at the opposite place from passivity. . . .

It is clear that this passivity that opens the way for the strange spirits to control the life, is a *counterfeit* of faith as well as of surrender. For surrender is what we may call the human side of faith. We cannot surrender to Christ till we have faith in Him, nor can we believe that His grace is sufficient until we have yielded to Him completely. Christ is able to meet every need of the life under the one condition, that the life be put into His hands. His grace is sufficient because His power is made perfect in weakness.

The Outlook for Prayer.

"Pray with unceasing prayer and entreaty on every fitting occasion, in the Spirit, and be always on the alert to seize opportunity for doing so, with unwearied persistence and entreaty on behalf of all God's people."
—Ephes. vi. 18 (Weymouth).

WHAT an intensity of desire is expressed in these words of the Apostle Paul. We can but realize how he has been wrought upon by the extremity of the need, and the impossibility of grappling with the situation and fighting the battle single-handed. "Pray for me," he continues, "that utterance may be given me to open my mouth and make known the mystery of the Glad Tidings" (*Conybeare*). In another Epistle he speaks of the intensity of the conflict he was passing through for the believers of his day, that they might come to ripeness of maturity in Christ (Col. i. 28, 29, *Conybeare*). And also of Epaphras, "*wrestling on your behalf in his prayers that you may stand firm, Christians of ripe character and of clear conviction as to everything which is God's will*" (Col. iv. 12, *Weymouth*). We have here in brief an example for our prayers for the Church of God to-day. The situation is a serious one, as one has gathered knowledge of facts from contact with God's saints in different parts of this country and abroad; and unless one is ready to face facts one cannot pray intelligently or insistently.

In face of the increasing spread of the counterfeits and delusions of the enemy, souls are being led into utter confusion. The rapidly advancing stream of Spiritism is giving rise to a terrible influx of the evil supernatural, and alas, many of God's children are helpless to withstand it because of their ignorance of the Devil's tactics. Some of God's people have refused to admit the Aggressive Warfare against the powers of darkness, and consequently numbers have dropped into passivity. Few there are, also, who understand how to distinguish between soul and spirit, and while, on the surface, there is a show of sanctity, yet evil spirits may be working incessantly upon the flesh underneath, and sooner or later there comes a breakdown—alas, often both spiritual and mental, and maybe physical as well.

One is also coming into contact continually with true, honest souls, God's own elect, who through unavoidable circumstances are being brought into immediate contact with Spiritism and other direct agencies of Satan. Those who have never fully learned their only place of safety through the Cross—that is, not only a moment by moment reckoning on their death with Christ as far as the "old man" is concerned, and a casting off in its totality of the whole body of the flesh (Col. ii. 11, *Conybeare*), but a continuous "making to die the doings of the body," or our "earthward inclinations" (Col. iii. 3, *Weymouth*)—are being caught in these nets of Satan.

Heart-rending letters are continually received asking prayer for individuals (many of them young people), condemned to Mental Asylums. In nearly all such cases there has been ground given to the enemy—it may be far back in the life—that has brought them to their present condition.

There are those also, who through a counterfeit "surrender" have been brought to a condition of complete passivity, and instead of apprehending their ruling position in Christ, as they are energized by the Holy Spirit, over all the invisible forces of darkness, they themselves are under the evil domination of others. That is, they are brought under the power or dominion of another personality, through whom evil spirits are working out their will. These children of God, who, were they only free, would be exercising a mighty influence for God in the world, are in some cases living lives of abject terror, almost on the brink of suicide.

This is but a faint outline of what is taking place in numbers of cases to-day, but surely it is enough to arouse us all to definite, insistent, prevailing prayer for the release of the bound members of the Body of Christ. Especially should we pray for God's witnesses who know the full message of Calvary, that they may be liberated to proclaim it. The enemy is seeking to gag and stifle and handicap all witness to the Cross to-day. Lying spirits, spirits of prejudice and suspicion, are abroad everywhere. Some of God's witnesses are attacked in the physical life, and are incapacitated for the battle. Let us pray with the Apostle in Col. i. 9: "We do not cease to pray for you, that ye might be filled with

the knowledge of His will in all wisdom and spiritual understanding." Pray for a clear, ringing proclamation of the full message of the Cross to be sounded far and wide.

I will close by quoting the latter part of a Bible reading by the Rev. R. B. Jones, as it gives God's answer to all that I have here written, in a nutshell:

Joined to the Lord.*

"He that hath the Son hath life"—the Son's life. To have the Son is to be one with the Son, and the bond between them is—life. Apart from the Son the believer, as such, has neither being nor life. His very life as a believer is the token of his having been "baptised into Christ Jesus" . . . The very moment . . . when we passed from death to life witnessed our being baptised into Christ Jesus by the Spirit of God. Oneness with Christ is its grand result . . . Thus one with Christ, no wonder the believer can "die to sin." There is indeed nothing he cannot now do, joined thus to Him. All that Christ is the believer also is. So intimate the union that from nothing that can be predicated of Christ is the believer excluded. Alive in Christ's life, wise in Christ's wisdom, righteous in Christ's righteousness, holy in Christ's holiness, strong in Christ's strength, triumphant in Christ's victory, the believer breaks utterly and finally with sin. Though fully aware of Sin's power he fears it no longer; he faces the tyrant with confident gaze. Though aware of sin's pleasures he loves it no more; he has found in Christ that which utterly satisfies. Having "died to sin" in Christ Jesus, Sin's legal right over him is gone for ever . . .

Thus enlightened as to his illimitable resource in Christ the believer views the commandments of Romans Six with equanimity. He will "reckon himself dead to sin and alive unto God"; he will defiantly refuse to "let sin have dominion over him," and resolutely turn traitor to the lusts of sin that have held his allegiance so long; he will take the members of his body right out of the service of the old master, and present them as instruments of righteousness unto God. There is no power that can hinder him doing so, for greater is HE to Whom he is joined than any that can oppose him. "In Christ Jesus"—it is the basal fact of that life which is victory, holiness, Christ-likeness!

This is the Gospel to liberate the bound ones. Pray, beloved, pray intensely, continually, for this Gospel to be proclaimed. Pray for liberty and utterance for all God's witnesses to go forth with such a Gospel to the ends of the earth. E.M.L.

A Word to Prayer Warriors.

EXORT therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings, and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity."—1 Tim ii. 1-2.

What a faith in the power of prayer! A few feeble and despised Christians are to influence the mighty Roman emperors, and help in securing peace and quietness. Let us believe that prayer is a power that is taken up by God in His rule of the world. Let us pray for our country and its rulers; for all the rulers of the world; for rulers in cities or districts in which we are interested. When God's people unite in this, they may count upon their prayer effecting in the unseen world more than they know. Let faith hold this fast.—*Dr. Andrew Murray*.

In view of the coming General Election, and the grave problems before our country, still unsolved, the Lord's intercessors will do well to take heed to St. Paul's earnest exhortation, and encouraged by the accompanying comment upon his words, lay hold of God in unceasing prayer for our rulers, and all who "are put in authority over us"; and that such men may be returned to Parliament in every case, as will without bias or "party spirit" stand for righteousness and truth.

To Friends in the U.S.A. and Canada,

The Rev. Arthur Harries (a member of the Council of the Overcomer Testimony) sailed for the United States in March, and will be glad to meet readers of "The Overcomer" during his visit.

Meetings have already been arranged in California and Washington, and it may be possible to arrange other gatherings en route. Friends wishing to arrange for a visit from Mr. Harries may correspond with: Rev. Dr. Wm. Henry Wells, 237 West Tabor Road, Olney, Philadelphia, Pennsylvania.

* From the Magazine of the S. Wales Bible Training Inst., March, 1929.

A "Spirit of Service."

"The children of this world are in their generation wiser than the children of light"—Luke xvi. 8.

A CORRESPONDENT writes that she has been much struck with some words she had read in "My Autobiography," by Benito Mussolini, which she quotes as follows (the italics are ours):

"I abandoned without regret all the superfluous comforts of life. I made only an exception of sports . . . making my body alert and healthy . . . I have been, after all, *too busy to hear* the murmurs of liars . . . I do not drink, I do not smoke, and I am not interested in cards or games. I pity those who lose time and money and sometimes all of life in a frenzy of games . . .

"I and my life cannot be separated from that which I have been doing and am doing . . . I am lock-stitched into this fabric. It and myself are woven into one . . . Whatever I might have been, destiny and myself have made me one whose eyes, ears, all senses, all thoughts, all time, all energy, must be directed at the trunk of the tree of public life . . .

"I ask nothing for myself, nor for mine; no material goods, no honours, no resolutions of approval . . . My object is simple, I want to make Italy great, respected and feared."

"So likewise" said the Master, "whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (Luke xiv. 33). "Ye, and his own life also" (ver. 26). Shall the Lord of Life, the King of kings, have less from His "ambassadors" than an earthly State may receive from her Statesmen? After this manner did the saints of old serve their God. Moses "esteemed the reproach of Christ greater riches than the treasures of Egypt." Paul, "poured out" on the service of souls, cries "I will very gladly spend and be spent"—literally, "I would gladly spend all I have, and be spent out in doing it," and he uses the language of the arena and the wrestling bout in an endeavour to faintly express the intensity of his determination to fully proclaim the message of Calvary entrusted to him. "The Calvary-moved man sacrifices himself in serving."

"Who is sufficient for these things?" But in the realm of the things of God, the "sufficiency" is not in the earthen vessel, and such a spirit of service and passion to serve is lifted to a higher plane than mere human effort. "In all questions of sanctification or service," writes Dr. Andrew Murray, "we are in presence, not of ourselves, but of our God . . . because it is God that works in us to will and to do . . ."

May He, *Whose we are*, have full liberty to work out in us that tireless doing of His will, not in the energy of the flesh but by the power of His Holy Spirit, that we may "abandon without regret" every weight that impedes (Heb. xii. 1) however lawful; be "too busy," listening for His instructions, to hear the distracting voices of those who would hold us back from fullest obedience; "hid with Christ in God" in such reality of union that He and we and the doing of His Will are inextricably "woven into one," for the one great object: that Christ "may see of the travail of His soul, and be satisfied." "For we are God's fellow-labourers!" (1 Cor. iii. 9, C. & H.). M.N.G.

In this Sign Conquer!

One who knew and loved Mrs. Penn-Lewis in the early days of her ministry, writes from Australia:

"I shall be glad if you can continue to send me the *Overcomer*, as the marks of the Holy Spirit continue to rest upon its issue. I pray that you, and it, and all the 'Overcomer' fellowship may continue in visible unity 'Till He come'—and He is nearer than a year ago!

"The enclosed '*vers libre*' came to me to-day. THE CROSS IS AS MUCH FOR HEAVEN AS FOR EARTH—THE VERY CENTRE OF THE UNIVERSE! L.K.

"Thou wilt lead me Heavenly Father,
All along life's darkening way,
Till the light of heaven's own dawning
Ushers in Eternal Day.

Dark the way and darker growing,
Hosts of Satan all about;
But, with songs of victory marching,
Soon we'll raise the victor's shout!

Never fearful, never doubting,
Foes within thee and without;
For the Cross of Christ is mighty,
Let it put all foes to rout.

Blood of Jesus! Cross of Victory!
Heaven's sign and counter-sign.

Let it make thee, all victorious,
Stand for Truth in things Divine."

Notes from the Bookroom.

Back Numbers.

May we say, in view of the many letters we receive telling of blessing through odd copies passed on to others when read, that we have a small quantity of back numbers at the Book Room, and if any reader could make effective use of a few copies, they will be gladly sent for prayerful giving, for postage only (3d. per copy). (Please say about how many copies can be used.)

A new edition of the pamphlet "The Magna Charta of Woman" is now in the press, and will be ready shortly. (See Booklist opposite.)

Acknowledgment.

The Council of the Overcomer Testimony acknowledge with very warm thanks an anonymous gift of £10 sent to the office in January, to be allocated to the purpose most needing help. Our kind friend will perhaps like to know that half the amount was allocated to the "Ministers' Guest Fund" for the Swanwick Conference, and the remainder to the general expenses of the work.

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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), 1/6 per 100, with postage extra.

We have no funds in hand at present for free grants of the Booklet Gifts for this purpose may be sent to the Secretary, Overcomer Book Room

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 Secretary, as above.

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A 16 page paper issued occasionally, as funds permit, consisting entirely of articles from the "Overcomer" translated into French. Edited and issued free by Madame Brunel, Lavergne Vlane, Pierre-Segade, Tarn, France.

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Paddington 9293.

The Message of the Cross in Other Lands.

MEXICO.

Those of our readers who help to send the Message of the Cross to Spanish-speaking Christians in this troubled land, will be glad to have some extracts from Mr. de Roos' letter of acknowledgment. He writes :

"Thanks for your kind letter and the enclosed gift, which will be used for the publication of 'El Vencedor' (*The Overcomer*). As soon as we can we hope to print the first chapter of '*The Cross of Calvary*' in the wee paper, and then, as He leads, to print chapter by chapter in leaflet form. It is wonderful to rest on God in these matters and see Him work. We need *all that we can get* of the literature in English . . ."

We hope shortly to send Mr. de Roos a good parcel from our Free Distribution Fund. Will the Lord's intercessors, as they read their daily papers, strongly surround His witnesses in Mexico with prayer, for their protection from all harm and danger, and for the utmost liberty to proclaim Calvary's victory.

FRANCE.

Madame Brunel writes acknowledging some gifts from our readers for "*Le Vainqueur*" :

"I felt deeply I ought to go ahead, though I had but a few francs in hand . . . And lo, it is hardly finished but the money comes through you. Please DO THANK VERY, VERY MUCH THE DONOR OR DONORS. I send (the MSS.) this morning to the printer . . ."

DENMARK.

One of our readers in Denmark has translated and issued a Danish edition of the little book "*Face to Face*" (by Mrs. Penn-Lewis). She writes that a large number are already in circulation, and God is blessing the message to many souls. Copies may be obtained from *Miss Munthe-Morganstjerne, Vallo, Denmark*.

The Memorial Free Distribution Fund.

The decision of the Council to use the "Memorial Fund" for the free distribution of what is known as "the Overcomer literature" to Missionaries and Christian Workers, has called forth many applications for grants of books and booklets.

From INDIA comes the following request, from a native Christian :

"I have been fortunate in coming across a stray copy of '*The Overcomer*' for January, 1929, and have derived real spiritual help by prayerfully perusing it. I am a Salvation Army officer, and as such, have many opportunities of spreading the truth (in days) when *anything but the Truth* is being disseminated. May I presume to take advantage of your Free Distribution"

From CHINA :

"We should like to get one or two copies of '*God's Plan of Redemption*' . . . I used to have two, but as so many liked to read it I had to give one away, and make one a loaning copy ; and I have not seen it for one year ! I should like also a copy of '*War on the Saints*'" (*A Chinese Evangelist.*)

The desired books were sent, and a later letter tells us that "*God's Plan of Redemption*" has since been translated into Chinese and is already in circulation. This brother is one of a little group of Chinese Evangelists who are standing strong for God, and preaching the full-orbed Gospel of Calvary. They have been reading and using the "Overcomer literature" for many years.

A Worker in ENGLAND who received a parcel of leaflets, wrote that she had sent a copy of "In Christ, a New Creation" and another leaflet, to each of the Local Preachers planned for her place of worship, for two months to come ; and enclosed a gift toward the Fund.

Another Christian Worker writes : "I am the teacher of a Women's Bible Class of sixty members, many of whom are real Bible students, and would like some of the books and leaflets to lend among them . . . I shall be so thankful for all you send, and shall give them out prayerfully and keep them going until they are *worn out with reading*, or not needed because of our Lord's return."

A lady travelling in South Africa has distributed among Christians she has personally come in contact with, more than 700 booklets, and many of the smaller leaflets, as well as back numbers of "*The Overcomer*," contributing generously herself toward the cost. Her detailed account of this scattering of "seed" is most interesting, but one extract must suffice : A Missionary "felt he had so many good things to read that he had no need of mine. Later he was telling me of his difficulties, and I loaned him one little booklet after another, until he ended by writing down the titles of nearly all the booklets" !

Please water all this "sowing" with prayer, and do not forget to ask for the guidance of the Holy Spirit in the selection and distributing of all this God-given literature.

Donations for this Literature Extension Work may be sent to the offices of "*The Overcomer*," marked "France," "Mexico" "Sweden," or "Free distribution," as the case may be. All remittances should be made payable to Manager, "*Overcomer*" Book Room, 25a Chapel Street, Edgware Road, London, N.W.1. (Money Orders ONLY payable at Post Office, 283 Edgware Road, London, W.)

Special Conference Number.

Volume

X.

July
A.D. 1929

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.*

God's Eternal Purpose.

—Ephes. iii. 11 (R.V.)

"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" BOOK ROOM, 25a CHAPEL STREET, EDGWARE ROAD, N.W. 1.

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

For terms of issue, see inside cover.

THE OVERCOMER.

ESTABLISHED BY MRS. PENN-LEWIS, 1909.

Issued by the Council of the Overcomer Literature Trust.

Vol. X. (New Series). JULY, A.D. 1929. Number 3.

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

Centre Distributors

Are at liberty to accept contributions from those who receive the paper, and forward to the office quarterly.

N.B.—*Change 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.

AUSTRALIA. The "Overcomer" may be obtained 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,
25a Chapel Street, Edgware Road, London, N.W.1.

Remittances of every kind should be made payable to Manager, Overcomer Book Room.

Money Orders (only) payable at POST OFFICE, 233 EDGWARE ROAD London. It will GREATLY HELP the Book Room if friends abroad will carefully note the Post Office at which Money Orders should be made payable. Letters should not be addressed there.

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 Conference for Christian Workers is held on the first Thursday in every month, October to July (inclusive). Meetings 11.30, 3 p.m. and 7 p.m.

A "Prayer Day" is also held on the Friday following the Monthly Conference, and on a Wednesday in the middle of the month, conducted by Miss Leathes (and others). These are held at 25a Chapel Street, Edgware Road, from 11-30 to 3 o'clock, with tea and biscuits served in the Library at 1 p.m.

DATES OF MEETINGS.

- July 4. Monthly Conference.
- " 5. Prayer Day (at Chapel Street)
- " 17. Mid-Monthly Prayer Day.
- No Monthly Conferences are held in August and September.
- Sept. 18. Day of Prayer (Chapel St.).
- Oct. 3. Monthly Conference. Mr. B. W. Matthews, Rev. Jas. Tolland (Belfast) and others.
- " 4. Prayer Day.
- " 16. Mid-Monthly Prayer Day.

Correspondence.

Miss Leathes, Hon. Sec. of the Overcomer Prayer Warfare Groups, will gladly correspond with any needing help in spiritual difficulties. Her address is: 41 Carlton Mansions, Maida Vale, London, W.9.

Brethren needing help may write to Capt. A. Cooper, Rev. J. W. Brown or Rev. George Harper (members of the Council), addressing them c/o The Overcomer Book Room

Editorial and personal correspondence may be addressed to Miss Garrard, Overcomer Book Room.

Please note that all orders for the Book Room, and matters relating thereto, should be addressed:

The Manager, "Overcomer" Book Room,
25a Chapel Street, Edgware Road,
London, N.W.1.

N.B.—Overseas and provincial readers are invited to make the Book Room a centre for correspondence and appointments when in London at any time.

Preliminary Announcement.

The Eighth Southern Conference of Christian Workers

will (D.V.) be held at

Eccleston Conference Hall,
ECCLESTON STREET, LONDON.

Wednesday and Thursday,
JANUARY 8th and 9th.

Speakers: Rev. R. B. JONES, and others.

Meetings: 11-30 a.m., 3 p.m. and 7 p.m.

Please note the change from the first to the SECOND week in January
FURTHER PARTICULARS IN OCTOBER NUMBER.

EAST PLUMSTEAD.

Baptist Church, Griffin Road, S.E.18: Sept. 1st at 3 p.m. "The Overcomer's Secret." 7.30 p.m. "The Imminence of our Lord's Appearing." Speakers: Revs. George Harper and J. W. Brown. Information from Rev. J. B. Frame, 60 Vernham Road, Plumstead, S.E.

WEST NORWOOD.

Auckland Hall, W. Norwood: A three days' Conference on 1 Message of the Cross has been arranged for September 23rd, 24th, 25 Information from Rev. G. Harper, 82 Central Hill, S.E. 19.

WINCHESTER.

Perks Memorial Mission: A three days' Conference, Septem 28th, 29th, 30th. Speakers: Captain A. Cooper and Rev. Geo. Harper. Enquiries to Pastor E. W. Endall, 26 Hyde Close, Winchester.

Other Conferences.

NOTE.—We are glad to call attention to the following Conferences a Prayer Meetings arranged by some of our readers who are asked to meet the need in their own districts.

Birmingham: Bible Witness Fellowship. "Kelvedon," Frederick Road, Wyde Green. Every Wednesday at 3 p.m.

Cardiff: Weekly Prayer Meeting. Thursdays at 3 p.m., Friar Meeting House, Charles Street, in charge of Rev. R. M. Richards. Enquiries: Rev. A. L. Edwards, 23 Clare Road, Cardiff

Bristol: Emmanuel Parish Hall, Union Road, Midland Road, Praying Meeting, Second Friday in the month. 3 p.m. Enquiries to Rev. Hes Hill, Emmanuel Vicarage, 19 Knowle Road, Bristol.

Harrow: Enquiries to Miss Forsaith, 43 Greenhill Road.
Isleworth: Informal Conference, 2nd and 4th Monday at 8 p.m. (5th Mon. Missionary Prayer Meeting) in Ante-room of Friends Meeting House, Busch Corner. July 29th, Mrs. Boyd Morrison and Pastor Korp (Riga). August 12th, Miss N. Collison.

Isle of Wight: Prayer Meeting every Saturday, 7 p.m., at The Mall, Newport.

Leicester: Monthly Prayer Meeting, 1st Wednesday, at 56 Halst Street, 3 and 7 p.m.

Liverpool: Enquiries to Rev. C. E. Procter, Halewood Rectory.
Muswell Hill: Prayer Meeting every Tuesday, at 35 Muswell Avenue, 3.30 p.m.

South Woodford, Essex: Fourth Thursday, 3-4 p.m., Informal Conference, at 8 Holly Villas, Clarendon Road. Enquiries to Miss S. Wagst

Stamford Hill: Prayer meeting every Tuesday, 72 Darent Road 3 p.m. Enquiries to Mrs. Suckling.

Wembley: Informal Conference every Tuesday, 3 p.m. at 2 Kingsway (August excepted). Speaker, Miss Leathes, who will seek to help those who have spiritual difficulties.

"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 Madame Brunel, Laverne Viane, Pierre-Segade, Tarn, France.

Miss Cope, 19 Dalmeny Crescent, Heath Road, Hounslow, Middlesex, acts Treasurer for Mme. Brunel. She will gladly send a copy of "Le Vainqueur" upon application.

THE OVERCOMER.

"I adjure thee . . . proclaim the tidings, be urgent in season and out of season."

2 Tim. iv. 1, 2. (C.H.)

"We preach Christ crucified . . . unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

1 Cor. i. 24.

A Word to our Readers.

DEAR FRIENDS IN GOD,

Our hearts are full of joy and thankfulness to God as we look back upon another Swanwick Conference, and realise how abundantly He has answered our united prayers. We praise the Lord for the flood tide of blessing on which the whole Conference was borne from the very first meeting to the end. We acknowledge with thanksgiving the unity of purpose which bound us together, and the spirit of love and of a sound mind which marked all our fellowship and intercourse, even at the meals and informal gatherings. Above all, we bless His Name for messengers of His own choosing, "good stewards of the manifold grace of God," who spake "as the oracles of God" and were so clearly His gift to us. We give in this issue of *The Overcomer* as full a report of the messages as our space permits, and pray that, given as they were at Swanwick in the manifest power of the Holy Spirit, some overflow of the blessing which we received may reach our readers also.

A happy feature of this year's "Swanwick" was the arrangement of two meetings for those who were attending our Conference for the first time. These gatherings naturally included the old and young in the Faith, and an opportunity was thus afforded, by the free exchange of question and answer, for the elucidation of the truths of Romans vi. as the foundation of the full Message of Calvary.

In seeing light and blessing come to dear children of God, many of them guests of the Conference, we were deeply touched as we remembered the gifts, made in a spirit of love to the Lord, and often to the point of sacrifice, of those unable to be present with us. Such sacred gifts, known to the Lord, and joined to the volume of prayer which accompanied them, were surely accepted and acknowledged by Him Who promised to "open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." How often did we wish that the dear friends unable to join us could have shared the inspiration of those memorable days. May the Lord bless them also, and may those of us privileged to be present so yield ourselves afresh to Him Who has loved us, that our experience may result in closer abiding in Him, and more fruit to the glory of His Name. Thus we would face the future in complete confidence, not in ourselves, but in the living God, Who has blessed us in the past, and is able in the days that lie ahead, still to use our Testimony to Jesus Christ and Him crucified, in contributing to the building up and enrichment of His Body, the Church.

Since our last issue, *The Overcomer* has lost another honoured and valued friend in the person of the late Dr. F. B. Meyer. The Doctor was an old and beloved personal friend of Mrs. Penn-Lewis and her husband, and a member of the little consultative council she formed shortly before she left us. We had much looked forward to happy fellow-

ship with him during our Swanwick week, but were comforted by the remembrance that our loss was his infinite gain. He was present at our London Conference last December, and it is hoped in due course to give the substance of his address in our pages.

We commend *The Overcomer*, the work and the workers, to the blessing of God and the continued help and prayers of His people.

Yours in His grace,

BERNARD W. MATTHEWS,
(Chairman.)

Service and the Body

The "Body" is for Service.

"REVIVAL" can only mean the *reviving of the church of Christ*, and prayer and expectation for this to be granted us in these days, is as consistent with recognizing the fact of the deepening "Apostacy" of large numbers who are falling away from the faith once for all delivered to the saints, as the "preaching of the Word" is to the unsaved, whilst knowing that the work of the Spirit at this time is primarily the building up of the Body of Christ, in preparation for the summons to join the Risen Head in the Father's Presence.

The apostle Paul knew, and understood as none other has since known, the "mystery" of the "Body," yet he urged upon Timothy to "*preach the Word in season and out of season.*" Since the "Body" and the members of the Body can only grow by healthy circulation and activity of life through "that which every joint supplieth," so active soul-winning and prayer, and outflowing of love to others is a necessity for the individual life of the believer. If the knowledge that the primary work of the Spirit is now the building of the Body, narrows our sympathies, and closes up our faith and love to the unsaved, we shall cease to grow and will thereby *hinder* the very object which we are so much concerned about.

On the contrary prayer for "Revival" in the Church, and whole-hearted surrender to God for the answering of our prayers, will expand our inner lives, and by increased healthy spiritual activity tend towards the maturing of the Body of Christ *without our thinking about it!* Let us therefore pray and watch unto prayer, leaving to God the working out of His own purposes in His own time and way; and let us "preach the Word" as if all depended on us, whilst recognizing the Sovereignty of God who alone "giveth the increase."

That the members of the Body should come each to his place for the building up of the Body in love, is the supreme need of to-day, and we earnestly beseech all who love the Lord Jesus Christ in sincerity, to pray for, and work toward this end with their whole heart, for the hastening of the Coming of the Lord.

J.P.L.

Report of the Swanwick Conference, 1929.

By our Special Commissioner.

THE Tenth Conference for Christian Workers at Swanwick in connection with *The Overcomer* was held from May 6th to 11th, when it was a joy to see so many familiar faces, and to welcome such a large number of new visitors, among the latter a noticeable percentage of young people and younger brethren in the Ministry.

The Opening Meeting.

The first meeting in the Conference Hall, at 8 o'clock, took the conventional form at these Conferences, but was far from conventional in spirit. It began with words of warm welcome to various groups of friends, who were asked to stand up that we might see them and make the welcome more personal. First the friends from Ireland, followed by those from Wales, the "first attenders," the Missionaries, etc. To them all the Chairman, both of the meeting and of the Council of the "Overcomer Testimony," Mr. Bernard Matthews, extended a most loving welcome in the name of the Council. Referring to the old Moravian custom of leaving an empty chair, as a reminder that the Holy Spirit was the One Whom they expected to lead their deliberations, Mr. Matthews said that the Conference commenced with a full reliance upon the blessed Spirit of God to guide in every detail throughout the week. Meeting for the first time, under the guidance of a Council, but without a human "Leader," we were more than ever cast upon God, Who never fails those who trust in Him. Referring to those whose presence we missed, he said that the eleventh of Hebrews had been called "the unfinished chapter" of the N.T. Names are constantly being added to the list of the heroes of faith, and the names of some very dear to us are there. I felt deeply, he added, on entering this Conference Hall this evening, as I remembered the Founder of this testimony, and that I was, in some measure, to occupy her now vacant place. There is one verse I want to leave with you in Zech. i. 1: "In the eighth month, in the second year of Darius, came the word of the Lord to Zechariah, the son of Berechiah, the son of Iddo the prophet . . ." Zechariah means "*The Lord remembers*"; Berechiah means "*The Lord blesses*"; and Iddo, "*in the appointed place.*" May that be our experience this week. May the Lord remember—and He will. May the Lord bless—and He will; "in the appointed place." He will not fail us.

A hearty welcome was given to the Ministers present (nearly 70 in number) by Rev. C. E. Procter, Hon. Sec. of the Ministers' Prayer Bond. Miss Leathes then welcomed the members of the various "Prayer Warfare Groups" scattered through the country. She appealed for a passionate love to Christ, that would enable us to count all things loss for Him. Mere "head knowledge" of the message of the Cross and the spiritual warfare is of no use, it must be known in the depths of one's own experience and life, and for this we have gathered here this week, for face to face dealing with God.

The closing message, given by the Rev. George Harper (London), interpreted the theme of the Conference, "The Cross in relation to God's world purpose in Christ." In the first place, he said, this Conference stands for the inerrant Word of God, for the Bible as such. Then we stand for the Cross of our Lord Jesus Christ, believing that He died, the Just for the unjust, to bring us to God. Calvary is the place of sovereign power and glorious tri-

umph. Ephes. iii. 11 speaks of "the eternal purpose which He purposed in Christ Jesus our Lord." In Ephes. i. it is called "His good pleasure which He hath purposed in Himself," and "the purpose of Him Who worketh all things after the counsel of His own will." In 2 Tim. i. 19 we read of "His own purpose and grace which was given us in Christ Jesus before the world began." Such a purpose cannot be elucidated with any finality, yet the Word brings a marvellous unfolding of the inexhaustible riches of Christ. Christ our Lord is the Key of the Ages, which unlocks all the enigmas and perplexities of life. Upon His Cross all the eternal purposes of God hinged. His Divine power is there; it was the Cross that made the Resurrection effective. Had Christ died a natural death and then risen, that rising would have been of no avail for our salvation. The Cross makes the mediatorial Throne effective also. Even our hope of His Return, for He comes to claim His own whom He hath purchased with His precious Blood. The Cross! The Coming! Then the challenge. We are faced with a determined antagonism from the spiritual realm, wherein the eternal purposes of God are challenged. A great warfare is on in the spiritual realm, for all those who are not ashamed to go without the camp and identify themselves with their Lord. But in this conflict the victor is assured! Lift up your heads—your redemption draweth nigh!

The address was followed by a solemn silence, and then the Speaker thanked God for His eternal purpose in Christ and asked for us all a deeper, fuller knowledge of it, that would lead to a deeper devotion to Him, a truer consecration, and a keener entering into His will and purpose for ourselves and for the world, to the praise and glory of His Holy Name.

The First Day.

The first full Conference day opened auspiciously, with clear bright weather. A joyous spirit pervaded the whole Conference and the morning meeting at 10 a.m. was rich with song, prayer and worship.

The Rev. R. B. Jones, Principal of the S. Wales Bible Training Inst. (Porth), was the speaker at this first session each day, directing our thoughts to the theme of the Conference by an exposition of the Epistle to the Ephesians; and the Chairman of the Council, Mr. Bernard W. Matthews, presided, commending himself to all by his usual brevity, cheery face and voice, and pointed Spirit-given prayer.

After commending speaker and hearers to God, the Chairman said it was a great joy to have the Rev. R. B. Jones with us again, and handed over to him the whole charge of the gathering. Mr. Jones accepted the welcome by referring to his previous visit to the Conference, two years ago, and said that it was in earnest hope of finding a replica of the spirit of the 1927 Conference that he took the responsibility of once more addressing us. As these four morning addresses followed one another in close sequence of thought, they are given together in another place, and not as part of this bird's eye view of the Conference.

Of late years the second morning session has taken the form of an address by an appointed speaker, but this year it was felt that the teaching of the first meeting would be better assimilated if followed by an hour of open conference and prayer fellowship, upon the practical outworking of the message in the lives of God's people. After

an interval of 15 minutes, therefore, the friends re-assembled each day for this time of fellowship, under the guidance of the Rev. George Harper.

After the singing of a hymn, and prayer by the Rev. Joseph Ellison, Mr. Harper read Ephes. vi. 12-18, and reminded his hearers that in these closing days of the Age all spiritual souls were face to face with the forces of evil in a way not experienced in times passed. There is a persistent antagonism from the prince of the power of the air, and his hosts, contending for every inch of ground, to prevent the accomplishment of God's purposes for the world and for His Church, and whether we will or no, we are in a warfare and cannot escape it. As the end draws near, the powers of darkness will more and more contend against the witness to our Lord and to His Cross. The day will come when Satan and his hosts will be cast down into the earth, but there is now a preliminary down-coming of Satan in great wrath. The Missionary friends among us will be the first to corroborate this. There is a great moral declension in our days. There is a great departure from the Truth of God and the Faith once for all delivered to the saints. What must we do? Pray! There is such a thing as *prayer warfare*, the weapons of which are not of the flesh. To-day we cannot give logic for logic, argument for argument—the situation cannot be won by reasonings. It is a supernatural situation, only to be met by supernatural means. Neither is the need of the hour to be met socially. A change of environment is not synonymous with regenerating grace, and brings no moral change. The conflict is on in the heavenly places, and the enemy is assembling his hosts for the final onslaught. "When the Son of Man cometh, shall He find the Faith on the earth?" It looks as if the faith is going rapidly, but do not lose heart. The Lord has His own witnesses, who will stand with Him in all the triumph of His Calvary Victory to the end. If we wrestle with unseen hosts of darkness, and the conflict becomes more intense, it is but leading us forward to that glorious day of consummation when, "to the principalities and powers in heavenly places" shall be made known "by the Church the manifold wisdom of God."

The meeting then turned to prayer, that all who were present should become real warrior souls, fully clothed in the whole armour of God, and enter into the position God has given them, as "more than conquerors" through Jesus Christ our Lord."

The Afternoon Gatherings.

The afternoons and early evenings of each day were filled with sectional meetings, conducted by Mrs. H. T. Chilvers and Miss Leathes. In the Walnut Room, the members of the Ministers' Prayer Bond gathered for fellowship until the ringing of the tea bell. So large was the number of those present for the first time at an "Overcomer" Conference, that a special meeting was arranged for them on Wednesday in the Walnut Room, at 5.15, in charge of Rev. Geo. Harper, Rev. J. W. Brown, Captain Cooper, and Mr. Matthews. A blessed spirit of liberty and enquiry was experienced, and so great was the blessing of God that a similar gathering was arranged for the following day.

The Evening Meeting.

The closing meeting of a very full day, rich with truth and blessing, was held at 8 p.m., to consider the practical issues of the Message of the Cross. A good contingent of friends from Derby and the surrounding villages were

present during the day, and helped to tax the seating accommodation of the hall.

The evening meeting began with the singing of the hymn,

"Thou hast revealed a secret, Lord,
"The secret of my death with Thee."

**From "Songs of the Heavenly Life."*

and the Rev. J. W. Brown led the assembly to the Throne in prayer, asking that the secret of our death in the death of our Lord should be made clear to all hearts, with a full willingness to accept all that it means to be identified in experimental union with Him in His death, which alone could lead us into union with Him in resurrection life.

After prayer, the Chairman (Mr. B. W. Matthews) rose to read a cablegram from the Rev. Arthur Harries, from Philadelphia (U.S.A.) as follows: "Fraternal greetings, fellowship, prayer. See Exodus 40:23, 34, 38." Col. Cooke (S.A.) was then asked to read the verses, as Mr. Harries' message to the Conference.

Captain Allan Cooper addressed the meeting, taking for his subject the words: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Gal. vi. 16).

What was there, he asked, in the Cross to make a Pharisee such as Paul, an "Hebrew of the Hebrews," glory in the thing he by nature hated, a thing that stood for shame and nothing else in the Jewish mind? A Cross that meant an end of *himself*! Nothing but the power of the Holy Spirit can make anyone glory in the Cross, for it stands to us as God's judgment upon sin, and upon the flesh. But praise God, it also stands as the place where God cleanses from sin, where our sinful tendencies, that constrain us to sin, were dealt with. But the "old man" never commits suicide, he loves himself too much for that, and this is where we need the power of the Spirit of God every step of the way until we have done with these bodies of our humiliation. Every soul that is "born again" becomes the possessor of two distinct natures in one body, governed by two entirely opposite laws; the law of sin and death, and the law of the Spirit, of life in Christ Jesus. These two natures are at war with one another, and always will be. One is the "old man" inherited from our parents, the other is the "new man," the gift of God through Jesus Christ our Lord. As the root, so is the fruit, and the root of the old nature expresses itself in the words "I will." The expression of the new nature is marked by self-abnegation, it says "Thy will" to God. The old nature is expressed (1) in bodily appetites and cravings; (2) through tendencies to evil brought over from the old life into the new; (3) through the soulish life, that part of us to which belongs the right of choice, that feels, thinks, determines. The self life is expressed in self-reliance *at the expense of God-reliance*. Everywhere the path of the flesh and the soul-life is the path of defeat, it is always either "I defeated," or "I crucified." This is the source from which come all divisions in the Church of God, for the mind may be brilliant, much knowledge may be accumulated, and the life spent in service for God, and yet the self-life, the "I," may be in full activity, causing nothing but divisions and defeat. But when we know the meaning of the "I" crucified with Christ, we are one in spirit with all God's children. The basis of all unity is in the Cross of our Lord Jesus Christ.

What then shall we do with that old nature which so constantly asserts itself? The answer is given us in Romans vi. When Christ went to the Cross, He went there not only

**From "Songs of the Heavenly Life."*

for the sinner, but AS the sinner. There, God looked upon His beloved Son as "me," for He was there in my place—not only bearing my past sins and guilt, but *I myself*—and therefore in God's sight I am counted as dead. "Our old man *was* crucified with Him," therefore "I *have been* crucified with Christ"; that is the legal fact.

But a two-fold reckoning comes into operation before this legal position becomes an actual fact in experience. "Likewise reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11). This is the way of deliverance, it means that I *agree with God's verdict upon me*. He reckons me dead, I reckon myself dead. My old life is reckoned nailed to the Cross, to make room for a new life to come in, even the life of Christ, coming to dwell in my heart, and live out His life through me. This reckoning is not the emotion of a moment, but a calm, deliberate reckoning that the Cross shall henceforth be the basic factor of my life, regardless of consequences, utterly risking everything upon God's verdict.

This reckoning brings with it an attitude of clear decision concerning sin, self, and the world. The choice of my will brings God's ratification, which gives me power to maintain that choice and puts an enmity in my heart against sin, self and the world. Does the old nature die, then? No, but *we die to it*, and thus it is rendered ineffective. The "old man" still *besets*, but can no longer *upset* us! Sin is rendered powerless to operate in me, because it finds no consent there. This is not a passive surrender, without any reference to the will—that is what the enemy wants. What God wants is a cool, deliberate placing of the will on His side, in a steadfast co-operation with His will, and *against* everything that is not of Him. If you would be holy, live a Spirit-filled life pleasing to God, glorifying Him every day, this is the way; but it involves a giving up of your "own" life, your own will, your own ways, a stripping off of everything that is unlike Christ and contrary to His life in you! (Rom. viii. 13). But is it not worth while? Will you not say *Yes* to Him to-night?

A prolonged silence followed, broken at last by the voices of many quietly saying, "Lord, I reckon myself dead indeed unto sin"; "Lord, I lay down my own life"; a time of solemn dealing with God on the part of many, of deep heart-searching and fresh consecration to the will and purpose of God for their lives.

The Second Day.

Wednesday morning brought a threatening sky and a bleak wind, but these did not deter a large number of friends from gathering at the 8 o'clock prayer meeting in the Conference Hall, and later, to hear the Rev. R. B. Jones deliver his second Bible Reading, when the speaker again took his hearers to the top of one of God's high peaks, where they caught the vistas of a future day.

At 11.45 the Rev. George Harper again called the open Conference hour. After reading John xiv., Mr. Harper touched upon the subject of prayer, as *petition*, as *warfare*, and as *service*. The possibilities and actualities of interference by the powers of darkness with those who are dealing with God, and preaching His Gospel, giving striking illustrations of their tactics, and of how they may be overcome through the Blood of the Lamb, and the power of the victory of Calvary. He urged that the Lord is now calling His people to this executive prayer work, as the practical out-working of that reigning position we occupy in and with Christ, of which we heard in the morning

Bible Reading. A solemn time of prayer followed this brief outline, with a view to translating into life and practice what had been given in its doctrinal aspect, enabling us to function effectually for God against our spiritual foes

The Evening Meeting.

The Rev. J. W. Brown presided over the evening meeting, and after reading from Col. i. 9-23, called upon the Rev. J. Ellison (*Leicester*), to give a message. In rising to do so, he said that God is the only Being in the universe Who can be safely trusted to do as He chooses. The trustworthiness lies in the fact that He alone is perfectly righteous. He alone is self-determining. He determines His own mode of being, His own attributes and their relative functions; how the world should be created and governed; the moral standards and responsibility of human life. He also administers our rightful destinies according to those standards. Moreover, God never alters the nature of things. He never alters the nature of righteousness, the nature of sin, nor His own statements about them. If it is righteous for God to condemn sin, it is also right for Him to execute the criminal. When once God has fixed a sentence it cannot be withdrawn, it must be executed. Self-justification is ruled out of court where there is proved guilt. If justification is possible for a guilty soul, it must therefore, come from some other source than the condemned.

In dealing with the nature of things before us, let us first consider the necessity of the Cross of Christ in relation to them, then the potentialities of the Cross as a provision for our need; and finally the all-sufficiency of the Cross, that enables God to reconcile all things to Himself thereby.

I. As to the necessity of the Cross, it is essentially a necessity to God, since He has provided it as His own process and enabling power, for the salvation of a sinful race to Himself. Isa. 59, 16-21 describes God as looking here and there for a suitable and trustworthy man, through whom He can bring salvation. Failing to find him, He resolves upon doing it Himself, and He brings forth the God-Man, "the Redeemer . . . to turn away transgression . . ." Sin must be brought to the scaffold *in the human nature where it is committed*, but how can He execute the criminal and save him at the same time? The ethical nature of God requires condemnation, and the criminal nature of man demands it. Since Omnipotence cannot make wrong into right, and Love is not able to change the nature of things, it remains for *Righteousness* to work out salvation. The power to save depends upon the process of death, the power to conciliate upon the power to expiate. The power to sanctify depends upon a strict subordination to righteousness. By an ethical process working in a human nature, wrought out under human conditions, and completed in human suffering, the power to reconcile came into being. To this end, "the Lord has laid upon Him (Jesus) the iniquity of us all"; and "made Him to be sin for us, Who knew no sin"; and when incriminated, He "put Him to grief," and made "His sin an offering for sin." It was this Sin-offering, made in the Lord's human nature, on behalf of our human nature that was and is such an ethical necessity to God as a *Meat Seat*, as a reason, a place, a power that enables Him to forgive the sins of men.

II. If the Cross is a necessity to God, it is certainly a necessity to us. Since "God was in Christ, reconciling the world unto Himself," not imputing their trespasses unto them, but imputing the righteousness of Christ, then

must needs meet Him at the Cross to get rid of the trespasses and obtain the righteousness. We are hearing in this Conference of some of the wonderful things God has done for us through the Cross. He has "made peace through the Blood of His Cross." He has "reconciled us in the body of His flesh through death." He has "sanctified us through the offering of the body of Christ once for all." "By one offering He hath perfected for ever them that are sanctified." We have "boldness to enter into the Holiest by the Blood of Jesus . . ." through the rent veil of His flesh; and we are thereby to be presented "holy and unblameable and unreprouvable in His sight." In the strength of these, and other potential values, it is perfectly righteous for God to justify those whom He condemns, provided He deals righteously with sin, and this He has done in the sacrificial, substitutionary, vicarious, human nature of our Lord and Saviour. But it is also righteous for God to impose upon the sinner the necessity of forsaking sin, in order to be forgiven. If righteousness demands the death of sin, it must demand of us that we lay it down and forsake it. Righteousness is free to impute human sin to Christ, if He is willing to accept it, and that acceptance was declared by Him in Gethsemane. In like manner, it is equally right for God to impute the righteousness of Christ to the sinner, if he is willing to accept it. *And not otherwise!* Our salvation does not depend upon any outrage of human freedom, either in Christ or in ourselves. God is now free to impart His holy nature to us, if we are willing to allow our sinful nature to die, as die it must, and as die it may in the death of Christ. Shall we not grant to God His sovereign right to leave the sinner unforgiven and unjustified if he refuses to meet Him at the Cross? His demand that we shall find our claim for justification in the Person, in the place, and for the reason that He has provided, is both reasonable and righteous.

III. The nature of things is as unalterable in the righteousness of God as in His creation, and yet in both there is an all-sufficiency to meet our need. In His creation He is able to feed, clothe and sustain all who will take His provided gifts. In His righteousness He is able to save to the uttermost all who come unto Him by Jesus Christ. The *all-sufficiency of the Cross* is adequate to meet our need in this present life, and in the future to present us "holy and unblameable and unreprouvable in His sight." Before we reach that end there is much to be done in us, but when finished, and "complete in Him," we shall look back to the Cross of Calvary and see there the reason for it.

A quiet time of devotion followed the address, in which the Chairman and the Rev. G. Harper sought to fix all eyes and hearts upon the crucified and exalted Lord.

The Third Day.

Again the second morning gathering was a time of happy and blessed fellowship over the practical issues of the Message of the Cross. The Rev. Archibald MacFadyen (*Edinburgh*) began his talk to Workers by unfolding a beautiful chart illustrating the theme of this year's Conference: "*The Cross* in relation to the world-purposes of God in Christ." He told of the debt of gratitude he personally owed to his first visit to the Overcomer Conference, saying "I cannot express in words all that this Testimony has meant to me." When thinking over the "world purposes" of God, in anticipation of "Swanwick," he realised that they stretched back into eternity. He saw that the Cross was present there in the mind of God, that Christ was "the Lamb slain from the foundation of the

world." *It stands, therefore, in the eternal present*, not only as the central fact of history, but as supreme in the mind and will of God. In God's purpose, all things are to be apprehended in that which flows out from the Cross. Jesus Christ came as the Logos—the thought, the Word of God, expressing and revealing the heart of God. The chart showed a shadow from the Cross lying across the world. Never, since the Lord Jesus died there, has that world been the same. He turned the stream of time into new channels, and He still turns and governs it. The world is under the shadow of the Cross—it is there triumphant in the mind of God.

The Cross was predicted by the prophets, and the Bible, to be co-hesive, must be a book of the Cross. Its red line runs through from Genesis to Revelation. The word of the Cross is *the power*—not an exhibition, or method, of His power—but *THE power*, the concentrated power of God, centred upon the grand objective of lifting this poor sinful world back to Himself. Our Lord, as the "grain of wheat" fell into the ground and died, and in association with Him, we too must die. Indeed, in Him we did die, for He died representatively and in our stead, and as we are united with Him in His death, we enter by living faith into all the victory of His Cross over sin and death, the world, the flesh and the devil.

The Evening Meeting.

Captain Allan Cooper again addressed the evening gathering. He began by reminding his hearers of the point reached on Tuesday night on the subject of reckoning ourselves to be dead indeed unto sin. Now comes the question—is that "reckoning" sufficient to bring us into contact with the Life of God? Seven times in the first eleven verses of Rom. vi. death is linked with life, and resurrection life is linked with death. The two meet at the Cross. It is this resurrection side we want to emphasize this evening. "Life," eternal life, comes only through the divinely appointed gateway of the death of our Lord Jesus Christ. There is something in that death that is absolutely foreign to every other death. It was a death that released life—not a death that ended life! That life stream released at Calvary enters into us, so that we live by the same life which the Lord Jesus lives by, in life-union with Him. That is unique in the universe—a life-providing death. Come, then, to the place of reckoning, and as you reckon yourself to have died with Christ, the Holy Spirit will give you power to know yourself to be *alive unto God* through Jesus Christ. Thus we become "partakers of the divine nature" (2 Peter i. 4). That is the new kind of life we receive. It is a life that adapts us for fellowship with God. It is called "eternal life," which, as Dr. Mabie interprets it, means more than everlasting, for it expresses the ultimate—God at His limit, with nothing beyond! This is the marvellous life that is imparted to us through the death of Christ, sufficient for all the needs of the Christian life. It is the life of God, coming into our spirit, and bringing life and light. "The Spirit searcheth all things," and when He comes in, He brings revelation from God of the things of God, and enables us to understand them, for the natural man understandeth not the things of God.

All life has in it the *power of reproduction*. Our Lord was "the express image" of His Father, He reproduced the Father upon earth in human sight—"He that hath seen Me hath seen the Father." The life of God in us reproduces in us the image of its Author (2 Cor. iii. 18). It is an indissoluble life: "made after the power of an endless (lit.

indissoluble) life," a life nothing can alter, modify or dissolve. God has appointed the Cross for the release of this life, as the corn of wheat, dying, releases its potential life. If the life of God is reproduced in you, your life will become sacrificial, in *giving yourselves* that others may enter into that life. When man's sin had done its worst to the Lord, how did the Divine life in Him manifest itself? "Father, forgive them!" That is how it will manifest itself in you. He was betrayed by a kiss—how did Jesus meet the traitor? "*Friend!*" (and the original suggests "intimate friend"). That is the manifestation of Divine life, and will have its counterpart in you. Again, He was "made sin" for us. In that none can share. Made sin, forsaken of God, yet *even there He trusted*—"Father, into Thy hands I commend My Spirit." You too can go through death itself in Jesus Christ. The world will not love you if you die to sin! As there was a stab for the side of the Lord, so there will be world-scars for those who follow Him, but none of these things will move you when the Divine life is in your heart. God has given you a new life that can undergo suffering, stripping, insult, and be triumphant over all, because *it is designed* to meet these things.

The result of the death of the Cross is Victory. Christ passed through all that the world, the flesh and the devil could do, because that life of His could not be touched by sin, nor the world, nor the devil. And for us, life arising out of His death is victory. Since our Lord has "stripped off from Himself" the principalities and powers, and "boldly displayed them as His conquests," all who are united to Him, "grafted into the likeness of His death" (Rom. vi. 5, Conybeare), share this triumph with Him.

Truly we have this treasure in earthen vessels, that the excellency of the power may be of God and not of ourselves. That outburst of life from the Cross was for a lost world. You see its bursting-forth in those men and women on the Day of Pentecost, when 3,000 souls were won in one day; 5,000 on another; and then so many that they left off counting, and just said "multitudes." Oh that there might be such an outbursting of the life of God through us in these days! That is God's purpose through His people, God's purpose for you! Will you enter into your possessions to-night? Give Him the absolute Headship, let Him take you through any testing, any development, any conflict, any opposition, if only that gift of God which is "eternal life" can go through you in a flood tide of absolute victory, and through you pass on to others.

After a time of silence before God, with here and there brief sentence prayers asking that God would work out in experience what had been set before them, the speaker closed with the benediction, close upon 10 o'clock.

The Fourth Day.

On Friday quite a number of friends were missing from the morning meeting, having had to return to the claims of other service. Among these were the Rev. C. E. Procter and Capt. Cooper. The fourth and final address on "Ephesians" was given by the Rev. R. B. Jones in the 10 o'clock meeting, but before he rose to speak, the Rev. George Harper asked permission to deliver a message from the Ministers present in the Conference. "We have deeply appreciated the messages given him by the Lord, and before he speaks I want to say to him: Dear Mr. Jones, we are very grateful to God and to you, and we want you to know it. Also to our beloved Chairman, Mr. Matthews, my brethren of the Ministers' Prayer Bond wish me to say

that we love you. You have captured our hearts, and we thank God for you, His gift to us."

In reply Mr. Jones said, "No words can express my feelings, but I am thankful beyond words that the Lord has deigned to take hold of one so humble and use him. He only knows with what feelings of joy I have attended the Conference this year, and that of two years ago, for among those whose fellowship was specially dear to me on earth was Mrs. Penn-Lewis. I shall never forget my debt to her in the Lord, nor forget to thank God for the privilege of being here with her in the last Swanwick Conference of her life . . ."

The Chair was again taken by Mr. Harper at Noon, and the reading of part of Rev. xvii. led him to say that the 14th verse depicted the closing conflict of the Age. Just now the enemy is concentrating his forces upon the spiritual Body of Christ. He will continue to do so until it is taken to glory by translation. In the coming days the conflict will grow fiercer. As in the beginning, a determined assault was made upon our Lord again and again, to turn Him from the Cross that He should not triumph there so since, that same warfare has been turned upon His followers. In the vicarious aspect of the Cross our Lord is absolutely alone. He is alone also upon His mediatorial Throne *As God, He is absolutely distinct from His Body*, and yet by Divine grace, we are brought into marvellous union with Him. As we are with Him in the conflict, so there is companionship in the conquest. "The Lamb shall overcome them, *and they that are with Him*, the called, the chosen, the faithful." That is our blessed companionship. Our warfare is not summed up in one act of surrender here! Baptism into death is the beginning—your life is a risen life, in death-union with your Lord. This is a contradiction in terms, but not in experience. We have companionship with our Lord in conflict and in victory, and every time He is Victor, He says "Be of good cheer, I have overcome . . ." "For the joy that was set before Him" He endured the Cross and despised the shame, and is now set down at the right hand of God. So shall we be gathered unto Him, more than conquerors through Him Who loves us.

Testimonies followed from several Ministers present, as to the vital working power of prayer in its "warfare" aspect, as proved by them in their own spheres of ministry and the hour closed with a time of very definite prayer along the lines of the message.

The Evening Meeting.

The evening gathering of Friday was the last public meeting of a wonderful week in the presence of God. The true spirit of victory prevailed throughout. Mr. Matthews presided, and threw the meeting open for short testimonies "I want the testimonies to be confined to what the Lord has done for you this week," he said. "As Moody used to say, we want nothing more than a week old!" A large number of testimonies followed, men and women, Ministers and workers, testifying to some specific blessing during the Conference. Now and again the singing of a hymn broke the stream of testimonies. It was a most happy, varied, interesting and profitable meeting and its sacred sweetness will long remain as a holy memory to those who were privileged to be present. The Chairman caused a happy laugh when one who testified ran too far afield, by breaking in with the words: "Was it this week, sister?" A gentle and delightful way of keeping the testimonies fresh and to the point. Finally the Chairman rose and said: "I could listen to you

all night, friends, but that cannot be. Before we part I want to say that my heart was deeply touched by the kind words spoken to me on your behalf by Mr. Harper this morning, and in response I want you to know that I deeply reciprocate them, for I love every member of the Overcomer Testimony! But it is very easy to love lovely people! May we remember the lesson we have been learning, to love the un-lovely ones too.

As a closing word, Rev. George Harper read Rev. xix. 11-13, and then recalled two sentences from the morning session: "All things are to be summed up, not in Lucifer, but in Christ," and "Do get serious about dethroning the devil." Taking the positive aspect of that thought, he said, let me be serious with you about *enthroning Christ*. Every stroke, every decision, every holy burning determination toward the enthronement of our Lord will have its reflex impact upon the dethroning and casting-down of the foe. "*On His head are many crowns!*" Let us look at the Crown rights of the Lord Jesus. (1) First, the crown-rights of eternal Sonship are His. (2) Second, the crown-rights of Almighty Creatorship are His. While others dare to take that crown right from Him, we will crown Him Lord of all. (3) The crown-rights of omnipotent Ruler-ship are His. The Cross was His throne, then, but in Hebrews ii. 9 we see Him "crowned with glory and honour," because He "tasted death for every man." How much do we know in our own lives of the real, true, effective rulership of the Lord Jesus? How far does He hold the sceptre and rule within? Omnipotent rulership

is His over all the universe, over all Satanic agency and power—but what of your life? (4) The crown-right of victorious Redeemer-ship is His *by right of conquest*. May He share that victory with you? "Calvary" never ends in desolation in any life. It did not in Christ, it will not in you. We are crowned with victory, that we may crown Him.

Then (5) the crown-right of adoring worship is His. What is your spiritual worship to your Lord? It is the giving of *yourself*, going without the camp and bearing His reproach; going to Calvary, and taking your place with Him in identification there. Will you do it? Perhaps we shall never be able to do it together again on earth, but I want you to do it with me now. First by making the covenant in our hearts as we rise to our feet, and then by singing unto Him from the depths of our hearts—

"Love so amazing, so divine,
Shall have my soul, my life, my all."

After the singing of the verse with deep intensity of spirit, the speaker went on: "That is the crown of your adoring worship. Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory, unto Him be glory and dominion and praise for ever. Amen."

And the benediction notwithstanding, there followed a spontaneous outburst of the song—

"Crown Him Lord of All."

God, World purpose. Verax.
Grace,

The Cross in Relation to God's World-purpose in Christ.*

Bible Readings on the Epistle to the Ephesians, by Rev. R. B. Jones.

AMONG the epistles of Paul, there is only one comparable with the Epistle to the Ephesians, and that is the epistle which engaged our attention at this Conference two years ago, the Epistle to the Romans. But the Ephesian Epistle rises to an even higher pinnacle, and carries to a further glory, the revelation of God's purposes in Christ.

These two epistles are very closely related, and their general characteristics reveal their affinity. Everyone knows that the Epistles of Paul fall into two main groups, those written before his imprisonment in Rome, and those which he wrote during that imprisonment. Among the pre-captivity epistles, Romans stands deservedly first; in the latter group, Ephesians stands pre-eminent. Both are general treatises. Most of Paul's writings take cognisance of particular conditions in the churches to which they are addressed, but not so either Romans or Ephesians. In each of these epistles we have truth systematically handled and presented, and though at the end of each we have that truth practically applied to man's walk, the application is general, not particular. It is probably a fact that what we know as the "Epistle to the Ephesians" was, in Paul's intention, a kind of circular letter, or letter not for one church but for all the churches, and that fact, if fact it is, well agrees with the theme and content of this epistle.

Let us compare the two Epistles. In Romans, the theme is the Gospel of God, its power unto salvation to everyone that believes, and His gift of righteousness on the principle of faith, treated positively and progressively. Romans, however, is not the only Epistle which deals with that theme, it is also the theme of Galatians, but with this important

*Notes of Address delivered at the Swanwick Conference, 1929, stenographically reported.

difference, that what is dealt with systematically and positively in Romans, is dealt with polemically in Galatians. Galatians is the controversial appendix to Romans. In Romans, dogmatics; in Galatians, polemics.

The Ephesian Epistle seems to be the Gospel of God for the Body of Christ in its relation to His general world-purpose in Him. This theme is dealt with in a positive, systematic way, and Ephesians also is accompanied by an appendix. The theme of the Epistle to the Colossians is practically the same, but dealt with in a very different way. Errors in the Church, positively revealed in Ephesians, are handled and confuted in Colossians; and thus Colossians is the controversial counterpart of Ephesians. The value of these polemical appendices is apparent.

Romans deals with the truth of redemption as it touches individuals. The Apostle's main emphasis is upon justification, sanctification, and full redemption, and that as if there were nothing beyond that personal and individual salvation. But in Ephesians the difference of outlook is complete. Here the believer is but a unit in a vast aggregate; and that aggregate, the Body of Christ, is viewed in relation to the purpose of God.

The Epistle to the Romans speaks of *peace with God*—Ephesians of the "*bond of peace*" linking the many members in the one body. Romans stresses *faith*, that which links the believer to God; Ephesians stresses *love*—that which cements believers together in the one body. "Grace" is prominent in Romans, the "glory of grace" in Ephesians. The power of Christ's death looms large in Romans; the power manifested in His Resurrection, in Ephesians. In Romans we see the child born; in Ephesians, the same child educated, disciplined and adopted. Romans begins

with a world of sinners sunk in unspeakable vice ; Ephesians deals with believers blessed with all spiritual blessings in heavenly places in Christ Jesus. Romans finds the roots of its Gospel in the prophets of the O.T. ; Ephesians speaks of a purpose of God going back to the foundation of the world. In Romans the Jew is shown to be on the same level as the Gentile as to his need of salvation ; in Ephesians the Gentile is seen to be equal with the Jew in God's calling and in privilege. "There is no difference" between Jew and Gentile ; in Romans they are one in sinfulness of heart and life ; in Ephesians, one in privilege and destiny.

The first eight chapters of Romans form a complete section of the Epistle—the positive presentation of the Gospel ends with Rom. viii. 28. Now comparing the end of Romans viii. with the beginning of the Epistle to the Ephesians, it is at once discovered that the last point of Rom. viii. is the first point in Ephes. i. "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren" (Rom. viii. 29). "Having predestinated us unto the adoption of sons by Jesus Christ to Himself, according to the good pleasure of His will" (Ephes. i. 5). Predestination to sonship is the last note in Romans, and the first in Ephesians. Revelation as to God's purposes does not end with the thrilling peroration of Rom. viii.—Ephesians is its clear complement. To read Ephesians without first reading Romans is like entering a castle in the air. To read Romans without proceeding to the further revelation of Ephesians is to be quite firmly based upon a foundation, but to miss the magnificent super-structure.

Each chapter in the Ephesian Epistle (except Ch. v.) can be divided into halves, and in the latter half of each, the Apostle passes on to a subjective application of the first half. Thus :

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| Ephes. i | 1-14. | The "Mystery of His Will," or the objective revelation of God's purpose. |
| | 15-23. | The "hope of His calling," or the subjective revelation of that purpose. |
| ii. | 1-10. | The "exceeding riches of His grace," or the marvel of Gentile salvation. |
| | 11-22. | The "twain" made one, or the marvel of peace between Jew and Gentile in one Body. |
| iii. | 1-13. | The proclamation of the "mystery," or the announcing by the "less than the least of all saints," of the baffling of the greatest of all God's enemies, Satan himself. |
| | 14-21. | The apprehension of the mystery, or being filled with the love of God, to know love which is unknowable ! |
| iv. | 1-16. | The edifying of the body ; or the co-partnership of gift and grace in a magnificent enterprise. |
| v. | 17-vi. 9. | The walk "worthy" of the calling ; or the qualifications for enjoying the "far above all" privileges. |
| vi. | 10-24. | The conflict in the heavenly places, or the armour necessary in the fight, which is to end in the banishment of Satan and his hosts from the heavenlies. |

The Objective Revelation of God's Purpose.

This morning we must limit our view to the Mystery of His Will," or the *objective revelation* of God's purpose in Christ. Just as Genesis contains the key to all the rest of the Bible, so does the first chapter of each book, generally speaking, contain the key to the right understanding of the rest of its chapters. That is especially true of Ephesians, and the pivotal verses are found in Ch. i. 7-12.

These verses speak of a purpose of God, a something which He has set Himself to do ; an aim, an intention, an end of His activities. "According to His good pleasure which He hath purposed" (ver. 9) ; "according to the purpose of Him Who worketh all things after the counsel

of His will" (11). It is of vital importance to the study of this Epistle that we grasp the fact that *God has a definite purpose*, because all His present activities are according to this purpose of His. It is an "eternal purpose" (ch. iii. 11) That expression may mean one of two things, or it may mean both at once. The word "eternal" may be intended to take us away to the beginning-less eternity, where, in His creative and redemptive activities God determined the goal toward which all should move ; or, it may be taken as "the purpose of the Ages." No two of the Ages ther planned out have the same features, but the same purpose runs through them all.

This purpose concerns the "all things" which belong to two parts of God's universe, "the heavens and the earth" (Ch. i. 10). That term "heavens" challenges us ! It must be remembered that in the Bible the word has a variety of meanings. Paul's reference to the "third heaven" suggests this, and the statement in Hebrews that the Lord Jesus passed "through the heavens" (R.V.). He ascended "far above all heavens." Solomon spoke of "the heaven of heavens." Therefore it must not be concluded that "heaven" refers always to the dwelling-place of Divine glory. The "firmament" of Genesis i. refers to the atmospheric heavens surrounding our earth, and Satan is described as "the prince of the power of the air" (Eph. ii. 2) We conclude, therefore, that this is the earth-heavens which are really part of the earth, made of the same materials, one part solid-liquid, the other part a rarefied gas. The solid-liquid matter is one part of its circumference, but the full circumference must include the outside limit of the earth's atmosphere. This must be the "heavens" referred to in Eph. i. 10, for God's redemption applies to no-where save to this earth, its people and its government. Heaven as God's holy Throne-place, needs not the purging power of redemption ; sin has found no entrance there ; but the earth-heavens are unclean in His sight. In fact, the sin in the earth-heavens is the source of 'the sin on the earth. It is from the earth-heavens that life on earth is largely shaped and controlled—that earth-heaven sphere of which Satan is the "prince." Hence, God's purpose in Christ must take in all things "both in the heavens and in the earth," must provide for the casting out from them of Satan and his hosts of darkness.

This purpose of God is all-embracing. It is to "gather together in one, all things," or to "sum up all things in Christ." That is, to reduce all things under one Head. One-ness is to displace several-ness. The great purpose of God is to "reconcile all things to Himself," by the putting down of rebellion and the establishment of peace. Paul has another word to describe this : "that He might fill all things." This does not mean that He may fill all things omnipresently, for that is already a fact and never was otherwise, and is in no way affected by sin. Sin cannot banish God, nor diminish His Being. As to His Divine Being, Christ does even now fill all things ; but there is a sense in which He is excluded from the "all things" in the heavens and the earth. His life, His Spirit, do not now fill them, but it is His purpose that it shall be so. The verb "to fill" is familiar in connection with the Holy Spirit as a result of the Pentecostal endowment it is said that "they were all filled," and in this Epistle we are urged to "be filled with the Spirit." The meaning is similar in Eph. iv. 10 : He "ascended far above all the heavens, that He might fill all things." The filling of all things is the purpose of our Lord's ascending above all things. The

"filling" is the result of the reigning. Is it not so in the individual life? Christ must be King. Surrender to Him, submission to His rule, is a condition of being filled with Holy Spirit. He is "given to all them that obey God." Even so, our Lord must be *above all* ere He can *fill all in all*. Where there is accepted rule, the ruler becomes the spirit of the people. That is why he that is "the prince of this world" is also the "spirit of this world." Our Lord will one day reign, not only for the putting down of all rule and authority, but also that when all rule is abolished, and all things are reconciled to Himself, He may send forth His Spirit upon all the earth. The pouring forth of the Spirit of God is the final consummation, the token of our Lord's complete triumph—the triumph of His love. Then will His reign be gladly accepted, and men will rejoice in their Head, even Christ.

This is God's great world-purpose. The realization of it must be left for consideration later. We are speechless as we view the glorious end to which creation moves, but we see sufficient of its glory to make us fall prostrate at His feet.

God's Plan for Effecting His Purpose.

TURNING from the great Purpose of God, to the plan adopted by God for its effectual realization, we find that plan suggested in Ephes. i.: "In Whom (Christ) also we were made a heritage, having been fore-ordained according to the purpose of Him Who worketh all things after the counsel of His own will" (Eph. i. 11, R.V.). The purpose necessitates a plan, and the plan must be "according to" the purpose. God's end must determine the means for bringing it about. This plan is suggested in the word "heritage"—the saints "inheritance in Christ," and God's inheritance in the saints (ver. 18). The heritage is that part of the plan into which God has permitted us to enter. We inherit Christ, and so become of such value to God in relation to His world purpose, that He describes it as "the riches of the glory of His inheritance in the saints."

This inheritance is not ours as individuals independent of one another, but it is ours as parts of a whole, which is variously named in the Epistle before us. Among its types we find it spoken of as "a body," a "commonwealth" or city, a "household," a "sanctuary," and a "man." The name Church occurs nine times in the Epistle. The word "body" as a type of the Church, eight times, "commonwealth" once, "household" once, "sanctuary" once, "man" twice. As a type, the "body" is the most frequently employed, and next to that, for good reasons, is the "man" type. "Church" is the name of the congregation of believers as part of God's plan for effecting His marvellous world purpose in Christ. It is well understood that the word is derived from a word meaning, to summon, convoke, or call out, and applies to any convoked assembly of people. Here it has a special relation to the Lord Jesus Christ (ver. 22-23). In the New Testament there are two applications of the word "church"; the first to any local assembly of Christians, and the second to the invisible entity mentioned in this Epistle. This Epistle addresses itself to the grand theme of the universal, mystical body, which is here called "the fulness of Him Who filleth all in all."

(1) Let us take first that metaphor of the Church which lies in the word "Commonwealth." This metaphor is hidden in the phrase "fellow citizens with the saints," and emphasizes the organized character of the Church. It is not a mass of un-related units, but a thoroughly arranged and systematized body of human beings, all

acknowledging the King and submitting to His rule. (2) The Church is also spoken of as a "Household," "the household of God," and as such it is still a commonwealth in miniature, but with this addition: the kingdom becomes a family, the King becomes a Father, and the citizens become brethren. (3) The third metaphor is a "building." "In whom all the building fitly framed together, groweth unto an holy temple in the Lord; in Whom ye also are builded together for an habitation of God through the Spirit" (Eph. ii. 21-22). The building is a temple, and the word used here for temple is *naos*, the inner sanctuary, the Holiest of All, where shone the Shekinah symbol of Jehovah's personal Presence. The word thus does not refer to the whole of the temple buildings. There were, in the Tabernacle in the Wilderness and in Solomon's Temple, three distinct parts; the outer Court, the Holy Place, and the Holy of Holies. Since Moses built according to the pattern given him in the Mount, what he saw in vision must have its counterpart in the fulfilment. Need we hesitate to say that God's projected "temple" of redeemed human beings will also be in three parts? Whether these three parts can certainly be identified is another matter, but it seems clear that the place to be occupied by the Church will be that of the "Most Holy," the *naos*. So much seems clear from the word used in connection with it. In the temple of God yet to be, the Church will be the innermost shrine, the "habitation of God."

Not only is the threefold division seen in the Temple, but also in its priest-hood. First there is Aaron, secondly Aaron's sons, thirdly the whole tribe of Levi; each with a special part to play. The Levites ministered in the outer Court only; the sons of Aaron in the Holy Place, and to Aaron alone was given the privilege, as High Priest, of entering the Holiest of All. So also, presumably (*I do not speak dogmatically*) a part of redeemed humanity will be set apart for special ministry, in which case the Church must be the "Aaron" part, since she is joined in an unique way to Him Who is the Priest for ever after the order of Melchisedek. It is fair to say that the redeemed Jewish nation must have an honoured place in the Divine temple that is to be, and that the Gentile nations are not excluded as the probable "outer court" of the sacred plan. *Conflicting theories there are in this matter, and differences should not be pressed at the risk of unity.* All we can say assuredly is this, that in its three-fold composition, the Temple of God will be grandly complete.

In this connection we may turn to the description of the Bridal City given in Rev. xxi. The impression, from the terms used, is more that of a temple than a city—it is a vast temple-city. John makes the definite statement, "I saw no temple therein, for the Lord God Almighty and the Lamb are the Temple thereof." He saw no "*naos*," no Holy of Holies, for the Lord God Almighty and the Lamb are the "*naos*" of it. Then he adds, "The City had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the Lamp thereof." Here is a truly remarkable thing, John saw no Holy of Holies, yet he saw the Shekinah-glory which once dwelt hidden behind the veil in Israel's temple. That Shekinah-glory is the light of the temple-city, and the Lamb is the Lamp (the candlestick) thereof. This illumination of the Bride-city by the Shekinah glory makes unnecessary sun and moon and golden candlestick. In the Tabernacle and the temple of old, every part was well lighted, the Court by the sun or the moon, the Holy Place by the Golden

Candlestick and its lamps; the Holiest of All by the Shekinah glory-cloud. But, in this future temple-city, what once illuminated nothing but the Holiest will illumine the whole. The glory of God and the Lamb is everywhere. The Holiest is not there, but the glory of the Holiest is there.

The fourth and chief symbol of the Church, as set forth in Ephesians, is that of a "body." The transition from a temple to a body is not as abrupt as at first it might seem to be. Did not our Lord speak of His physical body as a temple, saying, "Destroy this temple, and in three days I will raise it up"? The body is the most frequently used of all the metaphors, and is found also in the Epistles to the Romans, Colossians, and in First Corinthians. It is mentioned in our chosen Epistle seven times. Even in chapter 5, where some find the "bride" type, the term "body" is found twice. Why this frequent use? The Holy Spirit indicates His own preference for this symbol.

The "temple" type suggests the indwelling presence of God, and so also does the "body" type. The human body is the dwelling place of the human spirit. It is the instrument of the spirit's activities, and as such, it emphasizes a special aspect of the Church of Christ. God's great plan included two bodies for His Son, a physical body and a mystical or spiritual body. Of the former He says, "A body hast Thou prepared Me." For the latter He prays, "That they all may be one, as Thou Father art in Me, and I in Thee; that they all may be one in Us." Whether the physical or the mystical body, both are in order to the self-expression of Christ. The first was His sacrificial body, the hands and feet of which were pierced for us. The second is the instrument of His activities for the achievement of God's world-purpose in redemption. The Lord must have a body through which to work.

The Cross and the Body of Christ.

Let us look more closely at the type. A body is an assembly of members, inter-related under a common head. The members are not one, but many. Diversity is resolved into unity by the common relationship which all bear to the one head. So, in the perfecting of the Body, the Church, there is complete accord. "Diversities of gift, but the same Spirit" (1 Cor. xii. 4). Harmony is brought about by the submission of every member to the Head. Submission, utter yieldedness, instant and unhesitating obedience, are the qualities of all who are members of His body. Independent action on the part of one unit spoils the perfectness of the body, and indeed, destroys the whole conception of this type. When it is complete, it must be an absolutely perfect body, in which there is no room for an un-surrendered will, for the indulgence of the flesh, or for any self-centredness. No one passes into this glorious service in the Body of Christ but through the discipline of the Cross, for every member there is "crucified with Christ," and all can say, "I live, yet not I, but Christ liveth in me" (Gal. ii. 20). There is in this Body but one life—the life of Christ; but one will—the will of Christ; but one Spirit—the Spirit of Christ. One is the Head, and only one—Christ.

It follows, therefore, that none can ever know experimentally the life of a member of the Body of Christ, save the one *who willingly lays down his own life*. THE BODY OF CHRIST IS FOR SERVICE, for the achievement of God's great world purpose. It is designed to be a perfect instrument for perfect service. Perfection in the whole implies perfection in every constituent part. Membership in the Body of Christ must mean more than being the recipients

of the favours of God's mercy. It means usability, a special fitness for service, worthiness to be joined in "one spirit" with Him, God's beloved and spotless Son. Such fitness is present only where the Cross, in all its self-mortifying, flesh-destroying power has been bravely endured. *We cannot carry our own life into the Body of Christ*. It must be laid down—nothing else is possible. But is it not worth while losing all for such an honour? What is our own life, when, by losing it, we win Christ?

Is there nothing beyond this? Yes! see the end of this first chapter: "The Church . . . the fulness of Him Who filleth all in all" (Eph. i. 23). The Church is the "fulness" of Christ. What does that imply? Is there anything that can be added to the completeness of the God-Man? Is it not impiety to suggest that He needs anything as His "fulness," His complement?

To the fulness of Christ's individual being, to His holy character or to His atoning work, *nothing can ever be added*. But in respect of the accomplishing of God's world-purpose in Him, there is something yet to add. He is the Head, and as such, He awaits His Body. The Head is incomplete without the Body, for the body is the "fulness" of the Head. When both are united, the "perfect Man" (iv. 13) is reached. The purpose of God is more than a "body," it is a Man; a New Man, not in an individual sense, but in a racial sense. It is a new humanity under one Head, conformed to the image of the Firstborn, Christ.

The primary racial purpose of God, as given in Gen. i. 26, was a kingly humanity, made "in Our image, after Our likeness," and of this race He said, "Let them have dominion . . ." Royal! Kingly! Yet, as the inspired error of syntax in the structure of the sentence implies, the kingship is not for the man as an individual, but as a race. "Let Us make man" (singular noun), and "let them have dominion" (plural pronoun). That is the Holy Spirit's ungrammatical way of expressing the wondrous truth. The kingdom is the Lord's, but in the purpose of God it is man's also. "For unto the angels hath He not subjected the world (inhabited earth) to come." Creation's plan is to be realised in Redemption, God's second and successful effort to realise His creative purpose. Christ and the Church; the Head and His Body, will compose the new and "perfect Man," and this New Man is the Anointed One, the Christ Mystical, into Whose hands God will commit the dominion which, from the first day of creation, He had destined for man. For this "perfect Man" a groaning creation has long waited.

What an heritage! What a calling is ours! To be a commonwealth, a household of God! To be the "naos," the Holiest of All in that new spiritual temple which is to be the building of God and His habitation through the Spirit (Eph. ii. 22). Sublimity almost beyond our faith and hope. It stuns us, and yet it beckons us along to its vast and measureless realisation.

The "Calling." of an Instrument.

OUR meditation has thus far gathered around two main things. The revelation which the Epistle to the Ephesians affords of God's great world purpose in the Lord Jesus Christ, together with His plan for the accomplishment of that purpose. We have seen that the Body of Christ must be complete before that purpose can be brought to fruition. In other words, Christ must be the Head of all things in His own Body ere He can become Head of all things in the Universe.

Leaving the consideration of the Church as a whole, let us now look at the individuals who compose it. The "Body of Christ" is an aggregate of personalities. The Head is a Person, and every member of the Body is a person. It is therefore important to know what this Epistle has to say regarding the qualifications of these persons and their characteristics.

Who are they who hope to realise this glorious destiny? They are those who live between two personal experiences of redemption. On the one hand they *have* redemption (Eph. i. 7); on the other hand, they have the *earnest* of redemption (Ch. iv. 30). They know redemption in their past history, when they received forgiveness of their sins. They are described, in relation to sin, as those who have "been made nigh by the Blood of Christ" (Eph. ii. 13), admitted into the Holy Place. In relation to God they are said to be His "workmanship, created in Christ Jesus." There has been a new beginning, a new life and nature has been given them, which is not a sinful nature but is "after God, created in righteousness and true holiness" (Eph. iv. 24). Finally they are described in relation to their destiny, and are said to have been "quickened together with Christ," "raised up together with Christ," and "made to sit together in heavenly places in Christ Jesus" (Eph. ii. 5, 6). One operation, but in three stages. In one act of mercy the believer is quickened from the dead, raised from the tomb, and given a place in the heavenlies, and all this, "together with Christ," and only so. Whether they have an experience of it or not, this is true of all who are truly united to Christ. Faith, initial faith, involves this oneness with Christ. God, doing this, did it *to all who are linked with His Son in the bond of faith*. The end of Ephes. i. speaks of Christ raised from the dead and made to sit "far above all." Chapter ii. opens with "And you . . ." you too, by the same mighty power, are dealt with as God has dealt with Christ Himself. Dead, quickened, raised, made to sit together with Him. These individuals are pardoned sinners, privileged with access to God; new creations, raised from the grip of death, sitting at the right hand of God. They are men and women with a new status, a new relation to God. They are "made nigh," "made anew," and are given a new position, "far above all."

That is a wonderful salvation in itself, and yet the Apostle is not content, for he would have us realise the peerless destiny which God, in His matchless grace, has designed for us. Hence he prays those two prayers found in Eph. i. 15-18 and iii. 14-21. In both prayers Paul prays that his readers may "know," with this difference: in the first it is that they may "know" in the sense of *vision*; in the second that they may "know" in the sense of *experience*. In the former he asks that they may know that they are of that Body which is the fulness of Christ; in the latter, that they might be filled unto all the fulness of God. Beyond the initial experiences of the Christian life there is a glory surpassing speech and imagination, and being sure of *what they are in Christ*, they should also acquaint themselves with *what they may be*. The wisdom and prudence in which God has abounded toward us are "according to the riches of His grace" (Eph. i. 7). He has made known to us the mystery of His will (ver. 9). There has been a revelation of what God purposes doing, and therefore ignorance is inexcusable, solemn, tragic! How can God achieve His world-purpose, when those who are His means to that end are unintelligent in regard both to the end and the means thereto? How do they honour their Heavenly Father when they evince little or no interest in

His affairs? Is it true that God's people have little interest in much beyond their own personal safety and supposed spirituality? In that case they may be saved from hell, but are they saved from *self*? There is a significance far from reassuring in the words, so often heard: "I must have all that the Lord has for me"! It sounds all right, until it is brought into the atmosphere of such an epistle as Ephesians, and then to hear it saddens one. God's great purposes and plans seldom exercise the heart that speaks thus. SELF is the centre and the end of such a life, even though it may be called "spiritual," and "victorious." "Holiness" may indeed, sometimes, be nothing but venerated selfishness. "Self," having cunningly escaped from under one form, often secures its own preservation and growth under another; a form in which it is much more difficult to detect and expel.

God has revealed in some part how He intends to accomplish His plan. He is waiting for our co-operation, and until that is forthcoming His purposes in Christ Jesus will remain unachieved. When once the interest of His people is awakened, as never hitherto, He can proceed to reveal more of the *implications* of his purpose. In addition to the objective revelation in this Epistle, there is needed the subjective revelation in the individual heart. It is for that the Apostle prays in his first prayer, that God may "give unto you the spirit of wisdom and revelation . . . the eyes of your understanding being enlightened, that ye may know the hope of His calling, the riches of the glory of His inheritance in the saints" (Eph. i. 17, 18).

Let us look at some of the phrases in that prayer. "*The hope of His calling*," the end, that which is still to be, as yet unrealised. There is a "calling" of which we are the subjects, and which is never addressed to the unsaved. And seeing that He has honoured us with His calling, what may we dare to hope for? What is that glorious end which His calling has in view? A partial answer is given in Ch. i. 3-5: "Hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him . . . that we should be holy and without blame before Him in love; having predestinated us into the adoption of sons by Jesus Christ to Himself."

Notice three important verbs here: "blessed," "chosen," "predestinated." In the sequence of the Divine operation, their order must be reversed. First, in His love God predestinates; then He chooses; then He blesses. The choosing results from the predestinating, the blessing is determined by the purpose of the choosing.

I. "**Predestinated.**" Consider the predestinating first, although there is something even before that, called "the good pleasure of His will." Verse 9 suggests that the good pleasure is nothing else than God's world-purpose in Christ, and this is confirmed in verse 11, where our predestination is said to be "according to the purpose of Him Who worketh all things after the counsel of His own will." As predestination determines the choosing, and the choosing determines the blessing, so the eternal purpose determines the predestination. The theology of the past has, one humbly suggests, largely missed the meaning of predestination, and great controversies have arisen owing to a failure in rightly dividing the Word of Truth. The word itself means to fix, limit, appoint; to ordain, and to do so beforehand. This great act of God has both subjects (us), and an object—"the adoption of sons by Jesus Christ to Himself." The word "children," in the A.V., is out of harmony with Paul's idea of adoption, and so is the preposition "of." "Adoption of children" is a thought

tolerable enough in English, where we should think of "children" as the subjects of the adoption. But Paul is not thinking of those who are adopted, but rather of the position they are adopted to. His composite word gives the sense of "sons," not "children," and the verb used means to set, to place. "Having predestinated us into the placing as sons." That is the object of predestination, our adoption, our elevation from the position of children to the status of full-grown sons.

"Adoption as Sons."

The New Testament is very clear and consistent upon this point. Beyond adoption, or sonship, there is absolutely nothing in Christian experience and attainment for which we may hope. *Adoption as sons* is the crown of Christian faithfulness, the ripe fruit of Christian experience, the limit of Christian growth, the goal of the Christian race, the full consummation of the Christian hope. "For whom He did foreknow He also did predestinate to be conformed to the image of His Son" (Rom. viii. 29). There too, sonship is the goal of predestination. "In bringing many sons to glory" (Heb. ii. 10) suggests the same thing, but the matter is finally clinched in Rom. viii. 23, "and not only so, but ourselves also, which have the first-fruits (or earnest) of the Spirit, even we ourselves groan within ourselves, *waiting for our adoption*, to wit, the redemption of our body" (R.V.). It is not always remembered that sonship is the real high-water mark of redemption, *i.e.*, in the human experience of it. With the exception of Gal. iv. 5 (where the comparison is between the status of Jews under the law and under the Gospel, and "sons" is used comparatively and not in an absolute sense), the N.T. never uses the word "sons" to describe the present status of believers. The present status of believers is that of children, not sons.

Wherein, then, does a son differ from a child? Adoption, among us, is the taking of a child from one family, and making it a member of another. The Greek or Roman father adopted none as a son but his own child. His act of adoption related to position. Birth made him a child, adoption gave him sonship. Between birth and adoption lay growth, education, discipline. This exactly typifies the "adoption as sons" in the family of God, and this is the "hope of our calling," we "wait for" it (Rom. viii. 23-25). It is connected with the resurrection, or the translation of the saints, "waiting for the adoption . . . the *redemption of our body*." The body is the last part of our being to know redemption. Even now it is a "purchased possession," but its redemption or its deliverance is still future (Eph. i. 14).

As in Romans viii., so in Ephes. i., adoption and resurrection are intimately connected, and full sonship is somehow associated with bodily resurrection. Moreover, in some mysterious way, even our Lord's Sonship (*as to His humanity*, for He was Son not only as God, but as Man), is associated with resurrection, for He was "declared to be the Son of God . . . by the resurrection from the dead" (Rom. i. 4). Paul affirms that the words "Thou art My Son, this day have I begotten Thee" were spoken by the Father as His Son emerged from Joseph's tomb! (Acts xiii. 33). Startling words! The Son of God, as Man, somehow entered by resurrection into an even fuller Sonship than that which He had previously known.

It is thus clear that in the N.T. there is an important distinction between children and sons. To be a son is infinitely more than to be a child, and the terms are never loosely used by the Holy Spirit. It is not a difference in relationship, but in position. "Child" denotes origin, nature, relationship. Every "born again" child of God has

in him the nature of His Father, and is a beloved member of His Father's family. Adoption cannot make the child any nearer or dearer, yet it does add something. It gives the child a status he did not enjoy before, a position he did not occupy. It is his recognition as an adult son, the attaining of his majority, the seal upon his growth to maturity of mind and character. A child is one *born of God*, a son is one *taught of God*. A child has God's nature; a son has God's character. A child is *of God*, a son is *like God*. In "sons" the redemptive processes reach their triumphant end. The Head of the Church is a Son, and every member of that Church must be a son. The Head is the Firstborn, the members are His brethren, and all the members are to bear the image of the Head. That is the purpose of God—we are predestinated to be conformed to the image of His Son.

II. "Chosen." Having predestinated, God chooses us, that we should be holy and without blame before Him. Adoption has to do with position, but choosing has to do with *character*, fitting us for that position. The unworthy and the vile may be admitted to God's family as a child, but sonship waits on character. God will one day show to the Ages to come the exceeding riches of His grace to us in Jesus Christ. In that coming day of Adoption, He will display His sons to a wondering universe, perfect in every way, "without spot or wrinkle or any such thing." It is for this manifestation of the "sons of God" that the whole creation waits, and this adoption will be the signal for the deliverance of all creation from bondage and corruption (Rom. viii. 19-25; Eph. iii. 10-11; v. 27).

III. "Blessed." What a tremendous task God has set Himself! Vile sinners to be transformed into beings of unspeakable glory! But the provision is sufficient. To this end God has "blessed us with all spiritual blessings" in Christ, as the only possible means of this mighty transformation. If any child of God comes short of adoption, it is inexcusable, for there is no lack in God's provision. Every resource for growth, endurance, ministry, victory, is stored up for us in the "all spiritual blessings in the heavenly places in Christ," and to put us in touch with them, God has raised us up together with Christ, and made us sit together with Him in the heavenly places. The blessings are unreachable by those who grovel on the earth. To fail to lay hold of our God-given place in the heavenlies is to be cut off from the resources necessary for growth in holiness, and to miss the glorious prize of our high calling.

"Christ in you, the hope of glory."

All our resources are in Christ, and we must therefore abide in Him; an abiding in Him which has its counterpart in that He will abide in us—the indispensable condition of holiness. "Strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith . . ." (Eph. iii. 14-17). The mystery of "Christ in you" is your hope of glory, and the reaching of adoption is impossible apart from His indwelling and abiding. The Shekinah glory which at first filled every part of the Tabernacle, so that even Moses could not enter (Ex. xl. 34-36), eventually retired within the veil, into the Holiest of All; and there is somewhat of a counterpart of this in Christian experience. That is why the *young* convert is so wonderful! When we are first "in Christ" the whole being is filled with glory and joy. The emotions, imagination, and other external powers are stirred, much to the delectation of the young believer. But as time passes, this conscious glow gradually disappears. Is all he once had now lost? No! nothing is lost. The life of God has retired

to the inner shrine of his spirit, and God is teaching him to live a life of pure faith, without dependence upon external feelings or emotions. Pure faith is pure spirituality. Emotion will take you to Kadesh-Barnea, but only naked faith will carry you into Canaan. Much in the emotions, once so sweet, had close affinity to the carnal, or fleshly life, and not until that subsides can the believer begin to live an un-mixed spiritual life, without seeing or feeling.

This is a step onward to adoption as sons, and in order to live this life there must be the strengthening "by the Spirit in the inner man." To carry us right on to the glorious end we need something purer, stronger than emotion. We need faith, and where faith is, Christ dwells. He is beyond the veil, but faith pierces the veil and sees the Beloved in the Holiest of All. Thus, indwelling and indwelt, it follows that the believer is "rooted and grounded in love"—a real oneness with the Lord leads to a real oneness with all His saints, which conditions the apprehension of the mystery of love which passeth knowledge. Do not get away from God's saints, for you lose your power of apprehension when you lose fellowship "with all the saints."

"In HIM ye are made full."

"That ye may be filled unto all the fulness of God" ! How can I speak of this grand finale? The steps toward it are being "strengthened with all might" by the Holy Spirit; the dwelling of Christ in the heart; being rooted and grounded in love; apprehending, with all saints, the mystery of the love of Christ; the being "filled with all the fulness of God," which is part of our predestined adoption as sons. Here is the ocean! Let us not be content to paddle in the shallows, indulging the conceit that we are expert swimmers. It is time for God's people to move out into the length and breadth and depth and height, to get lost in the infinite love of God. "Filled with all the fulness of God" ! Mere human mind cannot enter here.

"In Him dwelleth all the fulness of God." Surely there is here no reference to the pre-existent Deity of our Lord. Rather, this fulness of the Godhead, whatever it may be, is something in the nature of Christ's reward from His Father: "It pleased the Father that in Him should all the fulness dwell" (Col. i. 19). We cannot suggest that the Godhead of Christ as Son is dependent upon the pleasure of the Father. To do so would be to hold the Son not to be equal with the Father. It cannot refer to the Deity which was eternally His, the phrase itself excludes such a thought. The "fulness of the Godhead" cannot, therefore, be the same as "the Godhead." We may be unable to say what that "fulness" is, but we must carefully distinguish between that fulness and the Godhead itself.

This "fulness," it is declared, dwells in Christ *bodily*, and immediately after, we read "and in Him ye are made full." Full, that is, with the same fulness as that which dwells in Him. So whatever that fulness is, it is shared by those who are members of His Body; a very clear proof of the intimacy between Christ and His Church. He will have nothing which He does not share with them. To make the Godhead, and the "fulness of the Godhead" identical, would involve us in absurdity, for we do not share in the "God-head." But we do share in the "fulness" which belongs to our Lord by His Father's pleasure. It is the reward of His human obedience even unto death, and this He shares with every member of the Body of which He is the Head, as it is written: "Ye are made full in Him" (Col. ii. 10), "that ye might be filled unto all the fulness of God" (Eph. iii. 19).

Eye hath not seen, nor ear heard, neither hath entered

into the heart of man, the things that God hath prepared for them that love Him." An astonishingly high calling is ours. It is nothing less than a "participation in the Sonship of the Lord Jesus Christ" (1 Cor. i. 9). The glory of the coming adoption can only be apprehended as we catch a glimpse of the glory to which He Himself has been exalted. It is so magnificent a destiny as to be un-reachable but for the "all spiritual blessings" which are stored up for us in Christ. The only hope for such unspeakable glory is HIMSELF, abiding in us. That we can dare to hope for such a destiny is an earnest of our inheritance; the seal of the Spirit unto the redemption of the purchased possession.

The "Walk" worthy of the "Calling."

WE have given three mornings to the doctrinal aspect of the Epistle called Ephesians, this morning we must touch upon the *practical* aspect of it. Paul divides its six chapters into two almost equal parts. In the first half he gives the doctrine, in the second, the experimental outworking of that doctrine, and the two parts might be gathered up under two words: "Know," covering the first half, and "Walk" covering the remainder. Paul would have his hearers *know* the hope of their calling, and the love which is un-knowable. Then in the last three chapters he changes his key-note from knowledge to the believer's *walk*. That is our theme this morning, coupled with two other words of almost equal importance, "building" and "wrestling."

I. The word "walk" occurs five times in the fourth and fifth chapters. It refers to conduct and behaviour, and Paul makes it clear that the walk is intimately related to, nay demanded by, the revelation he has been privileged to minister. Passing from the doctrinal chapters, he begins: "I therefore beseech you . . . that ye walk worthy of the calling . . ." (Eph. iv. 1). The word "therefore" marks the transition from doctrine to practice. Vision begets responsibility. The doctrine stated by Paul demands a radical change in conduct. Previously the walk had been "according to the course of this world" (Ch. ii. 2). Henceforth it must be after a very different pattern, for "ye are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them" (Ch. ii. 10). We have seen that the *destiny* of every one who is "in Christ" is determined beforehand—"predestinated unto adoption"; and that his *character* is ordained beforehand, "chosen to be holy and without blame." Here we see that his *conduct* also is fore-ordained. Destiny depends upon character, character upon conduct. If the character and the destiny are to be "after the pattern," so must also the conduct be, and how serious it is, therefore, to walk carelessly! The "course of this world" must be shunned. Works must be done, not simply because they are "good," but because they are the will of God. That is to say, there are special "good works" which God has ordained for us individually, and it is our duty and privilege daily to enquire of Him what these good works are. Human wisdom was not allowed to enter into the building of the Tabernacle: "See" said God, "that thou make all things according to the pattern showed thee"; and to every one of us comes the same startling command in connection with the character we are building.

The "walk" of the man "in Christ" is transcendently important. Paul deals with it in two ways: first negatively, "walk *not as*" (iv. 17), then positively, "walk *as*" (v. 8). They are not to walk as the Gentiles. They are to be kind and forgiving "as God," to walk in love "as Christ" also

loved them, and to be subject one to another in the fear of God. Two things impress us regarding this walk of those in Christ. (1) The high standard demanded ; and (2) the character of the material which God takes in hand with this standard in view. The material is men once dead in sin, men who still need to be told, though born again, not to lie, not to steal, not to be filthy in speech (iv. 25-32). Of such material God undertakes to make "sons of God." What glory will be His when all this crude material is transmuted by Him into pure gold !

II. Then the thought of a "walk" merges into that of *building* ; the thought of right behaviour into the ministry of the Body. This is the right order : conduct, then service. The "walk" effects the unity of the Body ; "ministry" affects its growth. A wrong walk hinders the flow of life from the Head. Without unity, increase is impossible. "Giving diligence to keep the unity of the Spirit in the bond of peace," is Paul's summing up of the walk, which has four characteristics.

(1) *Lowliness*. This word is of Christian origin, no Greek writer uses it before the Christian era. An old writer defines its meaning as "esteeming ourselves small, *inasmuch as we are so*" ! A real sense of our real nothingness, of being good for nothing, of having nothing. All that we have we owe to the grace of God and there is no reason in any one of us for anything but lowliness.

(2) *Meekness*. This grace is not human but divine. It is the contrast to disputing and resisting. It endures wrong without rebellion or complaint. Meekness is lowliness in flower.

(3) *Longsuffering*. Patience under trial. Persistence, going through to the end. It is the flower of lowliness standing the nip of the frost !

(4) "*Forbearing one another in love.*" Others will be difficult to live with, for none, alas, are yet perfect. Natural dispositions remain and often assert themselves ; self-love in many undiscovered forms will be manifested ; your sense of right will be shocked and your "rights" disregarded. You, of course, long to go on with the Lord, but you are surrounded by others who do not seem to have the same ability for "going on" as yourself, and they provoke you to the expression of that in you which you desire to keep under ! You feel you ought to withdraw from such, for your growth is hindered thereby. Take advice. Don't ! If you do, you but show the lack of this Christian grace of forbearance. Moreover you will be the loser, for you will lose the discipline you need for the growth of the grace you lack. It is self-deceiving to suppose you are growing by leaps and bounds because you happen to live with very nice people ! The difficult place is the healthier, the more progressive place for you. The place where you find the Cross in Christian fellowship is the place where you will grow. If you are provoked, there is that in you which needs the application of the Cross, and they render you a real service who reveal yourself to yourself. "God setteth the solitary in families" ! He knew the difficulties when He placed you there—there abide ; in Him.

There is a royal road to this four-fold walking worthy of our vocation, and it is indicated in the words "IN LOVE" (Ch. iv. 2). Had we love, there would be no need to urge to lowliness, for "love vaunteth not itself, is not puffed up" ; no need to urge to meekness, for "love seeketh not her own" ; no need to tell us to be long-suffering, for "love suffereth long." Forbearance would then be natural to us, for "love beareth all things, endureth all things." Every-

thing in the present growth of the Body of Christ depends upon that unity which is called "the unity of the Spirit"—for it is wrought by the Spirit of God. Believers cannot produce it, though they must with diligence keep it. The Spirit of God has made the many into one ; beware lest we split the one into many. There can be no more grievous sin than to break up the Body of Christ. The tendency to-day is to find reasons for separation. Failure to agree on *non-fundamentals* ; a desire to "advance" spiritually—these can afford no justification for severing relations with other members of the Church of Christ. To make division on the ground of wanting to advance spiritually is most ironical of all. The other members need us, and we need them. By helping to accelerate the pace of those whom we deem slow, we shall most effectually quicken our own pace. To leave behind those who seem to us slow of growth is nothing but selfishness, a sad failure in forbearance. It is not the way of the Cross to put your own spiritual interests before those of your fellow believers. "There is one Body," and only one. "There is one hope of your calling," and only one. "There is one Lord," no more. There is one faith, one baptism, and one only ; "one God and Father of all, Who is over all and through all, and in you all." This is the unity of the Body. The Holy Spirit produced it ; beware lest we rend it. God is Father, not of a few, but of *all*. He is over, not a few select ones, but over *all*. He is in and through, not the most advanced only, but *ALL*. And the Lord expects us to stand by the life of Christ in the least likely Christians, and help that life to grow by our fellowship and forbearance.

The building up of the Body.

Having emphasized the necessity of unity, Paul goes on to speak of the growth and edification of the Body of Christ. Almost without warning, the thought of the believers walk gives place to his ministry in the Body. Abruptly he mentions the grace given to each member "according to the measure of the gift of Christ" (Ch. iv. 7). Grace, not for life, but for service. Grace in the sense of capacity or ability. Grace shared by every member of the Body, for ministry in and to the Body, "by that which every joint supplieth." Paul closes this passage upon the building up of the Body with the words : "maketh increase of the body unto the building up of itself in love" (ver. 16). Mark these words, "building up of itself." How else can even the physical body grow ? Parents can supply what is needed for their child's growth, but they cannot make it grow. A body edifies itself when right conditions obtain within it, and so it is with the Body of Christ. Each member ministers to the Body something which it needs, some nourishment which it first received from the Head (Col. ii. 19). Each supplies that which adds to the stature of the Body. Special offices are mentioned, but no special service. To all the members belongs a common ministry, and to each is given the privilege of conveying to the rest of the members, nourishment from the Head, and "to each is given grace," or capacity, for such ministry. We need never seek a higher ministry !

Paul, on the other hand, speaks of "gifts" which are *not* possessed by all, but belong to the few (ch. iv. 8-11). He mentions five special gifts : apostles, prophets, evangelists, pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ." That word "perfecting" is important. It is used for what James and John were doing when the Lord called them—"mending" their nets. It is sometimes translated "restore" and means primarily to restore, to adjust. The

ministry of grace is that of one member to another. A disjointed member is incapacitated from ministering in his place, but the Lord has made provision for constant re-adjustment by the provision of these special "gifts." God has given them to the end that the saints should be perfected in their adjustment one to another. I wonder if those with the special gifts recognise God's purpose in giving them? I do not suppose there are any apostles or prophets among us—but let us at least who are evangelists, pastors, or teachers, learn afresh the purpose of our calling. Do we attract souls to ourselves, or to the Head? Are we guilty of separating member from member, instead of adjusting member to member for the building up of the Body? God be praised for every one who has a "passion for souls," but have we a passion for the building up of the Body of Christ? Our work is not done when souls come into the enquiry room. Once they are saved they have to be adjusted, that they may minister to one another in spiritual growth. We cannot cause the body to grow, but our special call is that we keep the saints adjusted, so that the body may edify itself, member ministering to member the life which the Head supplies.

The Conflict in the Heavenly Places.

It is for a very good reason that Paul makes the conflict his last word. First the walk, then the ministry, then the conflict. What hope of triumph in the fight is there, where the spirit of lowliness, meekness, long-suffering and forbearance is lacking? What can there be but defeat, where members of the body are out of joint with one another? It is useless to face our terrible foes in the heavenlies if an un-crucified "self life" is ruling, and we are guilty of causing division in the Body of Christ.

(1) **The sphere and purpose of the Conflict.** This conflict is in a special sphere, "the heavenly places." In that sphere the jurisdiction is in the hands of Satan, for he is "the prince of the power of the air." His subordinates, evil spirits, princes, powers, hold sway over the world in its present moral darkness. They are dominant in the aerial heavens, and from thence they dominate human life on the earth. They contest God's plan at every point, and were they able, would de-throne God and dispossess Him of the earth and its humanity. They are the enemies of God and of His Church, and the eternal purpose of God in Christ involves the end of their dominion over the earth. Satan, as prince of the power of the air, must be dethroned, and earth and heaven be for ever rid of the blight of his oppression. Do get serious about the dethroning of the devil: All things must be summed up, not in Lucifer, but in Christ, and the calling out of the Body of Christ is part of God's plan for this end. There is, of course, in this plan a place for His chosen Israel, but that part of it which concerns His Church must necessarily take precedence, because the crux of the problem with which God is faced lies in the heavenlies. There is to be a "new earth," but first of all there must be "new heavens." The Jews, as such, have something to do with the new earth; the Body of Christ seems specially concerned with the new heavens.

Now much of God's plan for effecting this has been known to Satan from the beginning. He knew that God would not rest until he and his hosts were cast down from the heavenlies. He also knew that in some way God's plan for his casting down hinged upon Israel—hence his age-long concentration upon Israel, and his rejoicing when, at his instigation, that nation gave her Messiah, not a throne, but a cross. For a moment Satan seemed to triumph, priding himself that God's prophetic plan had failed

—and that he, Satan, had proved himself more than a match for Jehovah!

But while Satan knew much of God's plan for his overthrow, there were some things he did not know. Secrets there were, hid from the Ages, which no prophet had been allowed to reveal. Hence Satan's dismay when he and his principalities heard Paul proclaim the "mystery . . . which in other generations was not made known," and which was now "revealed unto His holy apostles and prophets in the Spirit" (Eph. iii. 3-4). In that proclamation, through the Church, Satan saw that the manifold wisdom of God was too much for him after all. Nationally, the Jew had failed. Individually, he is given another opportunity, and, through Jew plus Gentile, the Holy Spirit will form the Church, through which God's purpose shall be carried out. There remained to Satan but one last hope—the inveterate hatred between Jew and Gentile! But alas for his hopes! In the Cross of Jesus Christ that enmity is slain, the two are made one, and out of these two irreconcilable elements is formed "one new man."

In the propagation of His great plan, God raised Christ Jesus from the dead; and when He ascended up on high He led captivity captive, and obtained gifts for men. The Man Christ Jesus was but the pioneer of a host of others to pass through the celestial territories of the Devil. After Him, one by one, those who believed "into Him" followed, taught that IN HIM they too were raised, and made to sit in the heavenly places. They believed the testimony; in faith they responded to the high calling and took their place "in Christ, in the heavenly places."

Here indeed was war carried to the gates of the enemy! Stunned and terrified, the serried ranks of evil rose to repel the invaders. To them it is a life and death struggle, for we are destined to reign in their stead. Hence it comes about that "our wrestling is not against flesh and blood, but against principalities, against powers, against the world-rulers of this darkness, the spiritual wickednesses (wicked spirits) in the heavenly places" (Eph. vi. 12). Well they know that those who are joined to Christ are, in God's plan, destined to be their conquerors and successors, and so the fierce battle is joined. It is, on Satan's side, a struggle to eject the intruding believers from his territory, and thus our sole business is to maintain our ground, and to remain where God has placed us. The time has not yet come for Satan and his hosts to be ejected, but meanwhile, we must not allow him to eject us. Therefore STAND! Put on the whole armour of God, that ye may be able to stand, to withstand, and having done all, to stand!

(2) **The armour for the conflict.** Stand! It is simple to stand, but not easy. To stand when Satanic power tries to dislodge us demands power more than we have, therefore "be strong in the Lord, and in the power of His might." By all his wiles Satan will try to cast you out, otherwise he knows you will be among those who eventually will cast him out. The battle being what it is, and the enemies being what they are, "Put on the whole armour of God," the complete panoply. The armour which God makes and supplies, not one of your own devising. The girdle of truth—God's truth, not yours. Let Christ be your truth, the pureness of your motive, your sincerity. What belongs to Him, and that alone, is pure steel which the enemy's shafts cannot injure. Put on the breastplate of righteousness—again, not your own righteousness; it does not need even Satan to find holes in that. Your feet shod with the preparation of the Gospel of peace. Preparedness is vital,

the enemy may be upon you at any moment, and peace is a firm foothold. The peace of God in your heart, and peace with man, and you are invulnerable.

In addition to all, have the large shield of faith on which the enemy's darts of doubt fall harmless. "Take" (not make) "the shield of faith." "Have the faith of God," and do not try to super-induce a faith of your own. The helmet of salvation, not of salvation already experienced, but that which is yet to be—"the hope of salvation." Let the enemy know you are sure of your final redemption.

Lastly, the sword of the Spirit, the Word of God. You will need it. Your enemies are mighty, but clad in the armour of God you will stand, while they ignominiously retreat. In addition, "pray with all prayer and supplication," for all saints, and for the ambassador in chains. Guarding your own position in the heavenlies, maintaining your ground, you will be able to help others, and as you pray for others, they will pray for you. As you forget yourself and your own advancement, God will see that you are not forgotten.

I have tried to give in faltering words, something of the content of this Epistle. We have tried to get the vision of God's mighty programme. God has shown us what is on His heart for His fair creation, blighted under the enemy's touch. We have seen how God has waited long for the joy

due to His heart from that which He made, and how our Lord Jesus, for nineteen centuries, has been waiting the summons to go forth to deal with the enemy and cast him out for ever. We have seen how God's way of dealing with world problems involves us, and the glorious place He has foreordained us to. We have understood that to qualify for that place we must be "holy and without blame before Him." We have heard God's urgent call for our co-operation in His great purpose. We have felt convicted and rebuked as we have realised that we have been so exclusively occupied with ourselves, our own advancement, that we have been oblivious of His larger purpose.

Now God is waiting for our response. What will it be? Shall this glorious vision grow upon us? It depends upon our response, for not to respond will mean inevitable spiritual atrophy. We do not see like this for nothing. The glory and the grip of this vision will cease if we do not respond; it will become nothing but an empty mental apprehension, an intellectual memory, limp and powerless!

I beseech you therefore, not to allow this vision so to decay. We dare not flout such a challenge as God has thrown out to us this week. Let us yield, let us respond with all our powers, and we shall bring that day of glorious consummation appreciably nearer. The longing heart of our Beloved demands it—let us satisfy His heart.

Notes from the Bookroom.

The article in the January "Overcomer" entitled "Be of the Same Mind" has called forth many expressions of thankfulness from our readers, as peculiarly meeting the need of the hour, among the children of God. It is now available in booklet form as No. 18 of the "Inner Life Series"; and also a new edition of the booklet "The Blessed Un-offended" (No. 11), in response to many requests since it went out of print two years ago.

A new edition of the pamphlet "The Magna Charta of Woman" is now ready. (See Booklist opposite.)

The Motto Card for 1930—"By Faith they passed through . . ."—will be ready early in September. Price 1/-, post free 1/1.

Please Note.

We are having so many requests for the placing of various books and booklets in the Overcomer Book Room, that it is necessary to repeat what was said by Mrs. Penn-Lewis in this page in 1925, i.e., That it is not our intention to have, in connection with the ministry of "The Overcomer," a "general" bookstore. We can only supply what is now known as the Overcomer Literature, together with some special books such as "God's Plan of Redemption" (the British edition published by us), and "The Spirit of Christ," by Dr. Andrew Murray (re-published at our request). Our object in this limitation is, that we may not be diverted in any way from concentrating all our strength and time and resources upon the one central message of the full-orbed Gospel of the Cross, in preparation for the Lord's return and our gathering together unto Him.

From Captain Cooper.

B.G.L.R.—I will answer your letter more fully than this page permits if you will give me your full address, which will, of course be a confidence.—A.C.

* * *
The Rev. Arthur Harries' engagements for the summer include Lake Whatcomb Conference (Wash.), July 17-31; Vancouver in August; Victoria (I. of Vancouver), Sept. 8-22; and visits in the Eastern States during October and November. Communications or enquiries may be addressed to him:—c/o Rev. Dr. Wm. Wells, 237 West Tabor Road, Olney, Philadelphia, Pennsylvania.

* * *
It is a real pleasure to write a word of commendation of our sister, Mrs. Chilvers', books. Her larger and smaller works ring true to the Message of the Cross. Three of the smaller ones, "The Victory of Calvary," "The Weapons of our Warfare," and "Difficulties in Christian Work and how to overcome them" cannot be too highly commended. These may be obtained from the Author, Metropolitan Tabernacle, Newington Butts, London, S.E.11.
G.H.

"The Gospel for the Believer." A summary of addresses by Rev. R. B. Jones at the Swanwick Conference, 1927, on Romans 5, 6, 7 and 8. Price 6d., post free 6½d.

"The Significance of Modernism" (Marshall Bros., Ltd.) By Major L. Merson Davies, R.A., F.C.S. (Written at the request of Mrs. Penn-Lewis, who keenly desired that what he had to say as a Scientist and Bible Student regarding the significance of Modernism in the light of prophecy should be made as widely known as possible.)

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To Readers in the U.S.A. and Canada.

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 or Canadian 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 The Manager, "Overcomer" Bookroom. Money Orders (only) payable at Post Office, 233 Edgware Road, London.

N.B. It will GREATLY HELP the Book Room if friends abroad will carefully note the Post Office at which Money Orders should be made payable.

Readers in U.S.A. have been told by their Postmasters that Money Orders cannot be made payable to "a street number," but this is the correct appellation, and instructions have now been issued to that effect by the U.S. Post Office Dept.

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), 1/6 per 100, with postage extra.

We have no funds in hand at present for free grants of the Booklet Gifts for this purpose may be sent to the Secretary, Overcomer Book Room

↳ 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 Secretary, as above.

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The Free Distribution Fund.

A correspondent wrote some time ago as follows: "In conversation with a gentleman who is connected with —" (naming one of the many false cults of the age), "I asked him what they were doing for the Foreign Field. He simply said their aim was to *deluge the world with their literature* . . . One might mention a dozen other 'isms' scattering their poisonous literature right and left, and yet when it comes to the pure truth of the Calvary Message, how few have a clear strong vision of the tremendous need of the present hour . . ."

It is our joy to be helping to meet, in some degree, this "tremendous need" for an aggressive move forward with the pure truth of God, by means of our Memorial Free Distribution Fund, and a steady stream of books and booklets on the great central message of the Faith is now going forth to Missionaries abroad and to workers at home.

An interesting and spontaneous development of this work is a number of requests received recently for books for *lending* purposes, one Missionary asking for "old or new ones, in order that I may set them in use as a library, among the very many who cannot buy them." Another request comes from a Gospel Institute in South India; The Director (a Syrian Christian) also asking permission to translate and print some of the messages in his monthly Gospel magazine.

In this connection, our readers will also be interested to learn that the Editor of a Russian magazine, published in another country, has written for permission to translate and publish some of the "Overcomer literature." This is very clearly the Lord's hand; for some of the earlier messages of Mrs. Penn-Lewis were given by the Holy Spirit specially to meet the needs of the saints in Russia, and it is not surprising that the Editor above mentioned writes: "The works of Mrs. Penn-Lewis are profoundly gripping, and find such a great demand among Russian believers that I have reprinted some in our periodical . . . This has proved an ample blessing to many . . ."

Let us give praise to our faithful God for this further answer to the prayers of His servant in years past, and keenly follow with our own prayers all these messages, that the Spirit of God will multiply the seed sown a thousand-fold.

FRANCE.

The current number of "*Le Vainqueur*" contains a translation of the article "*Be of the Same Mind*" from the English "Overcomer" of January, and other messages from the writings of Mrs. Penn-Lewis, including "*Spiritism and the Blotting-out of Sin*." In France, as elsewhere, the false teaching of Spiritism, with its message of despair that there is no such thing as an Atonement, or the "blotting-out of sin," is rapidly on the increase. Madame Brunel has therefore launched out in faith, and issued this article in leaflet form for broadcast distribution. She earnestly asks the prayers of our readers for its circulation as widely as possible, and that it may reach all who are tampering with this basic "doctrine of demons."

The cost of the April number of "*Le Vainqueur*" has been fully met, but not yet the cost of the leaflets. Pray!

SWEDEN.

The Editor of the Swedish "Overcomer" writes: "We cannot but continue to send out '*Korsets Budskap*,' because there is real need for it. Will you ask the friends to pray that the truth may reach each needy soul . . . Our prayer is that we may get so many subscribers that the fees would cover the cost of printing and postage. Then we could send out so many more copies free of cost . . ."

It is hoped to arrange for three Quiet Days on the "Message of the Cross" toward the end of August, and Mr. Fredberg will be thankful for prayer.

We have also received a little booklet of 36 pages—"a biographical sketch" of the life of Mrs. Penn-Lewis, culled from various sources, which has already appeared in "*Korsets Budskap*." It is entitled "*The Deborah of our Age*" (an expression used by the late Dr. F. B. Meyer in writing of her Home Call). This, and other booklets in Swedish, including "Throne Life," "How Deep shall the Cross go?" "The Cross and the Blood," etc., etc., may be obtained from the translator: *Mr. Gustaf Fredberg, Tradsgardsgaten 21, Alingsas, Sweden.*

Donations for this Literature Extension Work may be sent to the offices of "The Overcomer," marked "France," "Mexico" "Sweden," or "Free distribution," as the case may be. All remittances should be made payable to Manager, "Overcomer" Book Room, 25a Chapel Street, Edgware Road, London, N.W.1. (Money Orders ONLY payable at Post Office, 233 Edgware Road, London, W.)

Volume
X.

October
A.D. 1929

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.*

"The Glorious Contest."

(2 Tim. ix. 7, lit.)

"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" BOOK ROOM, 25a CHAPEL STREET, EDGWARE ROAD, N.W.1.

*Published (D.V.) Quarterly on the first Thursday in January, April, July, October.
For terms of issue, see inside cover.*

THE OVERCOMER.

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July and October.

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toward the cost of publication as enabled by the Lord.

Centre Distributors

Are at liberty to accept contributions from those who receive the paper,
and forward to the office quarterly.

N.B.—*Change 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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Will our correspondents also kindly note that the Book Room is closed
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the holiday season make delay at such times unavoidable.

ECCLESTON CONFERENCE HALL, Eccleston Street, Victoria, London, S.W.

The Conference for Christian Workers is held on the first
Thursday in every month, October to July (inclusive). Meetings
11.30, 3 p.m. and 7 p.m.

A "Prayer Day" is also held on the Friday following the Monthly
Conference, and on a Wednesday in the middle of the month,
conducted by Miss Leathes (and others). These are held at
25a Chapel Street, Edgware Road, from 11-30 to 3 o'clock, with
tea and biscuits served in the Library at 1 p.m.

DATES OF MEETINGS.

- Oct. 3. Monthly Conference. (Mr. B. W. Matthews, Rev. J. Tolland
and others.)
" 4. Prayer Day (at 25a Chapel Street).
" 16. Mid-Monthly Prayer Day.
Nov. 7. Monthly Conference. (Revs. G. Harper, W. A. Doherty, and
others.)
Nov. 8. Prayer Day.
" 20. Mid-Monthly Prayer Day.
Dec. 5. Monthly Conference. (Mr. J. C. Williams and others.)
" 6. Prayer Day.
" 18. Mid-Monthly Prayer Day.
Jan. 8-9. SOUTHERN CONFERENCE (see announcement above). Please
note change of date to second week in the month.

Correspondence.

Miss Leathes, Hon. Sec. of the Overcomer Prayer Warfare Groups,
will gladly correspond with any needing help in spiritual difficulties.
Her address is: 41 Carlton Mansions, Maida Vale, London, W.9.

Brethren needing help may write to Capt. A. Cooper, Rev. J. W.
Brown or Rev. George Harper (members of the Council), addressing
them c/o The Overcomer Book Room.

Editorial and personal correspondence may be addressed to Miss
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N.B.—Overseas and provincial readers are invited to make
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when in London at any time.

Preliminary Announcement.

The Eighth Southern Conference of Christian Workers

will (D.V.) be held at

Eccleston Conference Hall,
ECCLESTON STREET, LONDON.

Wednesday and Thursday,
JANUARY 8th and 9th.

Speakers: Rev. R. B. JONES, and others.

Meetings: 11-30 a.m., 3 p.m. and 7 p.m.

Please note the change from the first to the SECOND week in January

Other Conferences.

NOTE.—We are glad to call attention to the following Conferences and
Prayer Meetings arranged by some of our readers who are asked to meet
the need in their own districts.

Barnsley: October 16-24. Speaker: Miss Leathes. Particulars from
Mr. Dove, Highfields, Broad Street, Hoylands.

Belfast: November 6. Enquiries to Rev. J. Tolland, Belmont Church
Road, Strandtown.

Birmingham: Bible Witness Fellowship, "Kelvedon," Frederick
Road, Wylde Green. Every Wednesday at 3 p.m.

Bournemouth: A two-days Conference, Wednesday and Thursday,
Dec. 4-5, at Winton Undenominational Church, Calvin Road, Winton.
Speaker: Captain A. Cooper. Particulars from Pastor W. G. Stalley,
Kurichee, Norton Road, Winton.

Bridlington: Oct. 25-29. Meetings afternoon and evening. Speaker:
Miss Leathes. Particulars from Mrs. Stephenson, 1 Trinity Avenue.

Bristol: Emmanuel Parish Hall, Union Road, Midland Road, Prayer
Meeting, Second Friday in the month. 3 p.m. Enquiries to Rev. Henry
Hill, Emmanuel Vicarage, 19 Knowles Road, Bristol.

Cardiff: Weekly Prayer Meeting. Thursdays at 3 p.m., No. 1 Room,
Y.M.C.A. (by Taff Station), in charge of Rev. R. M. Richards.
Enquiries: Rev. A. Ll. Edwards, 23 Clare Road, Cardiff.

Dewsbury: Oct. 14-16, at Y.W.C.A., Holly Road, Wakefield Park.
Particulars from Miss Ward, Secretary. Speaker: Miss Leathes.

Farnham: At Emmanuel Church, Wednesday, Nov. 6th, a Conference
on "Prayer Warfare in practical experience." Speaker: Miss Leathes.
Meetings: 3 p.m. (Tea 4.30, followed by Question Hour at 6 p.m.), and
7.30 p.m. Enquiries: Rev. G. Forbes Wilde, Emmanuel Rectory.

Harrogate: Oct. 29-31. A three-days Conference at the Railway
Mission Hall, Starbeck. Speaker: Miss Leathes.

Particulars from Mr. C. King, 8 Regent Grove, Starbeck, Harrogate.

Isleworth: Informal Conference, 2nd and 4th Monday at 8 p.m.
(5th Mon. Missionary Prayer Meeting). Sept. 30, Miss W. Perris
(Khirkayan Gospel Mission). Dec. 30, Mr. H. Newmark. Enquiries to
Miss Gravatt, London House, St. John's Road, Isleworth.

Isle of Wight: Prayer Meeting every Saturday, 7 p.m., at 93 The
Mall, Newport.

Leicester: Monthly Prayer Meeting, 1st Wednesday, at 56 Halstead
Street, 3 and 7 p.m.

Liverpool: Two days Conference at Gordon Hall, conducted by
Mrs. H. T. Chilvers and Miss Leathes, October 10-11. Enquiries to
Rev. A. J. Kellam, 8 St. Alban's Road, Bootle. (Tel. 172 Bootle.)

Malvern: Sept. 30 to Oct. 4, at the Y.W.C.A., Great Malvern.
Speaker: Miss Leathes. Enquiries to Miss Harris, Woodcroft, W. Malvern
Muswell Hill: Prayer Meeting every Tuesday, at 35 Muswell Avenue,
3.30 p.m.

South Woodford, Essex: Fourth Thursday, 3-4 p.m., Informal Con-
ference, at 8 Holly Villas, Clarendon Road. Enquiries to Miss S. Wagstaff.

Stamford Hill: Prayer meeting every Tuesday, 72 Darenth Road,
3 p.m. Enquiries to Mrs. Suckling.

Willesden: At the Evangelical Mission Church. A Conference will be
held, Oct. 6-10. Particulars from Rev. J. W. Brown, 17 Neasden Lane,
Willesden.

THE OVERCOMER. *Gal. 1:20 42*

Overcomer

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"Far above all."—Ephes. i. 21.

"He raised Him from the dead, and made Him to sit at His right hand . . . far above all . . . and raised us up with Him, and made us to sit with Him in the heavenly places, in Christ Jesus."—

Ephes. i. 20, 21.; ii. 6.

"**F**AR above all!" Yes, this may be the continuous experience of every child of God. However great the difficulties, our Mighty Keeper is able to keep fully at all times, and in all places. Joined to the Risen Lord we may truly be kept "far above all" our surroundings. The enemy would use these to drag us down, but Jesus can keep us "far above" as we learn to live in His faithfulness, and cease to struggle and resist, but lie down in His will day by day and say "Yes, Lord" to all that comes.

"Far above all!" How can this be? Only by knowing God's deliverance from the life which keeps us in bondage to the things of the earth. Only by knowing in the power of the Spirit the full meaning of Calvary's Cross. Not only has Christ died that we might be "forgiven all trespasses," but the Apostle Paul tells us, again and again, that we too died with Him and were buried with Him "through baptism into death." (Rom. vi. 4.)

The one condition of setting us free to live "far above all" in the power of His endless life is "faith in the working of God, Who raised Him from the dead" (Col. ii. 12).

But first we need to ask if we are really and honestly purposed to be separated from all that holds us down, and to let the Holy Spirit "make to die" all "doings" not of God? (Rom. viii. 13. m.)

The Holy Ghost will bear witness to our death in the death of the Lord Jesus, if we are true in our desire to know all that it means, and to fully prove the life of "far above all" with the Risen Lord.

"Far above all!" If the things around us fret us, the enemy has succeeded in pulling us down enough to do it. "For freedom did Christ set us free: stand fast therefore, and be not entangled again . . . in bondage" (Gal. v. 1. m.). We need to simply recognize our freedom, and as we go in and out among the things that so try us, trust and praise our God [that] He is keeping us "Far above all."

"Far above all!" Lifted above earthly things and earthly surroundings the spirit dwells in God (Ps. xc. 1, Ps. xxxii. 7, John vi. 56, 1 John iii. 24). Here it sees the King in His beauty and gets such a vision of eternal realities, that the things of time sink into their right place, and are valued at their true worth. Here it hides in the "secret place of the Most High" and finds "no plague come nigh its dwelling" (see Ps. xci. 1-10 A.V.). Oh, child of God, "The Eternal God is thy dwelling place." (Deut. xxxiii. 27.)

"Blessed are they that dwell" (Ps. lxxxiv. 4).

"Thy hidden ones" (Ps. lxxxiii. 3).

"Hid with Christ in God" (Col. iii. 3).

"Hidden in His pavilion" (Ps. xxvii. 5. A.V.).

"His chambers" (S. S. i. 4). His "banqueting house" (S. S. ii. 4). Hidden "from the strife of tongues" (Ps. xxxi. 20). Hidden "in the day of trouble" (Ps. xxvii. 5). "Hidden

man" given to them (Rev. ii. 17). Hidden "wisdom" revealed to them (1 Cor. ii. 7. Matt. xi. 25). "Hidden riches of secret places" (Isa. xlv. 3). Dwelling "at ease" upon His heart (Ps. xxv. 13). Dwelling in "quiet resting places" (Isa. xxxii. 18). "In the secret place of the Most High" (Ps. xci. 1).

"Not a surge of worry, not a shade of care,
Not a blast of hurry, touch the spirit there."

"Far above all!" Here everything is the will of God to His child. Here we reverently say with Jesus, "the cup which the Father hath given Me, shall I not drink it?" (notwithstanding that the cup of sorrow was given to our suffering Lord by the hand of Judas). There are no second causes to the soul hidden in God. Misunderstanding, sorrows, trials may come, but it yearns to follow, in its EARTHWARD life, the footsteps of Christ in His gentleness, meekness, lowliness and love. For "Far above all" in spirit with God, makes us rejoice to be the servant of all in our intercourse with others.

"Believe ye that I am able to do this?
They say unto Him, Yea, Lord." (Matt. ix. 28).

J. P.-L.

Prayer in "The Heavenly Places."

O Saviour Christ; O Son of God exalted—
We supplicate to-day Thy Mercy seat;
We press beyond the hosts of hell contending,
These, Lord, by right of conquest 'neath Thy feet.

Enthroned high above all powers of darkness,
In power, o'er principalities supreme;
We see Thee Lord, in triumph interceding,
For souls of men Thou did'st by Blood redeem.

To this exalted life of intercession,
Identified with Thee upon Thy Throne;
Thou in Thy purpose Lord, Thy children callest,
That they in this, with Thee, may all be one.

O teach us, Lord, this life of earnest pleading;
O let us know, Thou risen reigning Lord,
How from the Victor's side of spirit conflict,
To pray our prayer, "Thy Spirit be outpoured."

Thy Throned life of intercession sharing,
So shall Satanic foes be driven back;
So shall our prayers receive abundant answer;
In measure of fulfilment never lack.

O Mighty God! what wondrous revelation
Of how to pray, "Thy Church revive, O Lord!"
Identified; enthroned; with Thee prevailing;
So surely will Thy Spirit be outpoured.

Thus, Lord, we pray! in eager expectation
The "triumph of Thy Cross" we wait to see;
Thy Spirit in His Might send forth reviving,
O'er all the earth give life and liberty.

J. H. Farmer.

This poem was written after hearing an address by Mrs. Penn-Lewis on prayer from the vantage point of the Throne, at Keswick in 1908.

The references are taken from Revised Version.

A Word to our Readers.

DEAR FRIENDS IN GOD,

Recent events in Palestine have turned all eyes once more toward the Holy City. Several of our Missionary friends, working in Jerusalem, report the serious nature of the crisis through which they have passed. We are indeed thankful to learn of opportunities of rendering service to those in danger and distress, and of the preservation of the lives of workers—one of them my own sister—in circumstances of considerable peril. Surely those responsible for finding a solution of the present troubles must be well nigh at their wits end. Vigorous repression may for a time secure a superficial peace, but the age-long antipathies, rivalries, and religious jealousies that have marked the relations of the sons of the Bondwoman with those of the Free, still remain. Those who rest upon the Scriptures of Truth know full well with whom the ownership of the Holy Land and City will eventually lie, and can calmly await the developments by which, in the over-ruling providence of God, this shall be brought about.

As the child of God views the deepening darkness that surely heralds the dawn, he feels increasingly drawn in love and fellowship towards all who, standing under the mighty protection of the Cross of Christ, look for His appearing.

In this blessed comradeship we desire to continue; contributing, as the Lord enables us, our word of encouragement, to those who see increasing glory in that same Cross. For indeed the truths on which "*The Overcomer*" seeks to lay stress are not *ours* in the sense that we claim a monopoly of them. We rejoice that they have long since echoed round the world and that we share them to-day with so many of God's believing people.

If I read the signs aright, the Spirit of God is calling the Church of Christ together and applying a principle of separation that cuts athwart all mechanical groupings and man-made divisions. The call comes with increasing urgency to close our ranks. "Gather my saints together unto me; those that have made a covenant with me BY SACRIFICE." Let us remember that as units of diverse regiments have often been rallied to join in defending a vital position, so we may find ourselves beside unaccustomed comrades in our stand for the vital truths of the Cross.

In contemplating another winter's activities, we invite your continued fellowship with us as we seek to strengthen each other in obedience to the Heavenly Vision. We ask your support, wherever possible, for the meetings in London, or the provinces, to which attention is called in our announcement column. This may involve personal sacrifice, especially on the part of those who remember with thankfulness the privileges of years that are past. There remains for such the blessing of giving by their attendance as well as receiving; the virtue of loyalty to *principles* as well as persons. Each Spirit-filled child of God contributes by his presence, to that heavenly atmosphere in which speakers and hearers alike, share the joy of the Lord's presence in the midst.

We rejoice to hear that our dear brother, Rev. Arthur Harries, expects shortly to return to this country after his extensive and greatly blessed journeyings in U.S.A. and Canada. He hopes to be available for Conference work as from the beginning of the New Year, and to be the special speaker at our monthly Conference in London in

February. We look forward with much joy to his presence with us once more. We are hoping, too, that another old friend of the Overcomer Testimony, Mr. J. C. Williams, will be free to address us at one of the early Conferences at Eccleston Hall. Many of our readers will remember with gratitude his ministry in the early days, and the blessing that attended it.

Captain Cooper writes me :

"The great burden on my heart at the moment, and indeed for a long time now, is the ever-increasing cry from the heart of the Church of God for *reality of life*. Since the New Year I have had no less than 45 requests to address Conventions, Conferences, week-ends, etc., etc., on the vitals of our faith, as we present them through the "Overcomer Testimony"; and I have reason to believe that these calls are entirely independent of calls given to other members of the Council for a similar purpose . . . As every revelation of the Cross has an impact upon the un-evangelised world through either Home or Foreign Missions, I feel all the more that we must be up and doing . . ."

Will our readers remember in prayer Captain Cooper, and all speakers who are seeking to proclaim Calvary's Message.

While I write I am reminded that "*The Overcomer*" reaches readers not only at home, but abroad. Many are serving in the Mission Field, sometimes in positions of spiritual as well as physical isolation. Others in America, the Dominions, and elsewhere, stand with us in life and testimony for the message of the Cross in its fulness. To all such brethren abroad, as well as to those known to us personally or by correspondence, we would tender loving Christian greetings. We rejoice increasingly in our oneness in the Lord. Abiding in Him, truly we have fellowship one with another. May that fellowship remain unbroken until the day break and the shadows flee away. Thus, in the waiting time, may we learn together, by His Grace, to show forth in lives however humble, the victorious power of Him who hath loved us and washed us from our sins in His own blood.

*"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."*

Yours in His grace,

BERNARD W. MATTHEWS

(Chairman).

A Prayer.

FROM the great enemy
Save me, O Lord, this day;
In all my outward life,
In all my inward way.
Save me from fierce assault
Of deadly, open sin;
Save from the cunning craft
By which he works within.
Protect me in my thoughts
Against his subtle power;
Be Thou my victory Lord,
In every conflict hour.
Thou knowest all his ways,
Thou understandest me;
My dulness and my fear
And coldness Thou canst see.
*Thou hast the victory won,
Keep me abiding still;
One in the fight with Thee,
Conquering in Thy will.*

"Kweifu."

"The Glorious Contest."

By Mrs. Penn-Lewis.

"I have completed the glorious contest . . ."—2 Tim. ix. 7 (Lit. Gr.).

THE Epistle to the Ephesians contains the "present truth" for the Church of Christ. In it God has given us a revelation of His will concerning the Body of Christ, and light upon His purposes concerning her. It is made clear to us in the Scriptures that evil men will wax worse and worse, and that in the last days "perilous times" shall come; that blackness and darkness will increase, and settle down upon the earth, at the very time when Christ is raising His Church and lifting her into the heavenly places, and preparing her for translation to meet the coming Lord. Unless we understand this, we shall be right out of focus with the purposes of God, and be unable to co-operate with Him in them, for if our praying is out of line with His purpose for the Age, He cannot answer our prayers in the way we desire.

We have had glimpses of the conflict depicted in Ephesians vi. in the past, but it has been a hard lesson to learn how to triumph in the spiritual realm, and how to lay hold, in reality, of the position of victory in union with our Ascended Lord, in spite of the force of circumstances and environment, so that we may be able to say with Paul, when we have finished our course, "I have completed the glorious contest" (*Conybeare*).

With the purpose of learning something more of the spirit-warfare, let us turn to the sixth chapter in Ephesians, and in so doing, note that Paul wrote this letter from a prison. When he was in a Roman prison his spirit was in triumph with Christ in the place of victory, and Paul, in Rome and in prison, is still ministering to the Church to-day. Looking at him from the outside, one might be tempted to say—"Ah, poor Paul, his work is ended"! "No, No," he would answer, "there is no defeat in the heavenly places." In prison this man wrote of the highest things that concern the spiritual life of the Church, and this wonderful epistle to the Ephesians begins with the revelation of Christ seated at the right hand of God, and closes with the message of the Christian's conflict in the sixth chapter. Let us look at this message sentence by sentence.

"Finally"—in the margin it is, "*from henceforth, be strong*" Strong in a spiritual position, "in the Lord." The believer is in Him. Where Christ is, the believer is, joined to Him in spirit. "Be strong in the Lord." Not in your own opinions, not in your own strength, but "be strong" in a person—and that Person, the Lord. Have only Christ as your centre, your life, your strength, only Christ as your power. It is the Lord, "the Lord strong and mighty, the Lord mighty in battle." Not strong in yourself, nor in your circumstances, nor in your plans, nor in your place. Be strong in nothing else but "in the Lord."

We need to pause here and go over the steps of the believer's path into the position of victory. To be strong in the Lord for the spirit warfare of Ephesians vi. we must first be "in the Lord" in His death. "Know ye not that as many of you as were baptised into Jesus Christ were baptised into His death?" You must be planted into His death before you can be strong in His life. God does not say He is going to make *your* life strong. He does not say that He is going to make *you* anything. You are to be planted deep down in His death, so that not all the forces of hell can draw you out of your deep-rooted place in Him. "Planted into

His death," that you may be so united in spirit to Him as to "be strong" in His life. "Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ"; then "be strong" in His life as the Ascended One.

This position is for your *spirit*—not for your body, not for your soul. "He that is joined unto the Lord is *one spirit*"; the "soul" poured out unto death, so that the spirit is liberated and joined to Him Who is Conqueror and Overcomer, seated above all principalities and powers in the heavenlies.

"And in the strength of His might." To "be strong in the Lord" means to be strong in the strength of His might, "the conquering power of His might" (*Conybeare*). The word translated "power" in speaking of strength for warfare, strength to stand and withstand, is in the Greek, *kratos*, a word not used in many places, which the Lexicon says has the meaning of "strength, especially bodily strength." It is a striking point that this same word is used in Ephes. i. 20, in reference to the power that lifted Christ from the dead, and set Him at God's right hand. The energized physical strength whereby Christ came out of the tomb, strengthened for resurrection by the power of God's might. That very strength of "His might" can enter into your spirit and lift it to the place of victory. We have a claim, in Christ, to bodily strength to sustain this warfare, but we have no claim to that strength simply to sit down, or to carry out our own plans and wishes! "In the strength of His might"—that same strength that quickened the dead Christ from the tomb and took Him right through the "power of the air," for He passed through them into the heavens—be strong in that spirit-strength which comes from *union with Him Who overcame*, and sat down in the place of victory and power.

The spirit must be made strong by the power of His might, and this strength is given by spirit-food. The Word of God is the food of the spirit, the words that He has spoken to us, they are "spirit and life." It is more important to have a "strong spirit" than a strong body, or even a strong mind. The mind is strengthened where there is a strong spirit, and the spirit is strengthened as it assimilates the spirit-food of the Word of God. Your spirit is the shrine of God, the place where God dwells in you, and the strength of the might of God is to flow into your spirit until it becomes "strong in the Lord, and in the strength of His might."

Have you asked God to make your spirit strong? (Luke i. 80.) Do you use the means provided for making it strong, not only by feeding it but by exercising it? A strong spirit comes by exercise. Your spirit grows strong by conflict—that is why God allows the conflict.

Notice the way in which the spirit becomes strong in the Lord, as given in the eleventh verse. "Put on the whole armour of God, *that ye may be able to stand against the wiles of the devil.*" Does it say "against the wiles of the world?" No. "Of the people?" No! but "the wiles of the devil." Here we see a spirit-position given, to stand upon, against an unseen spirit-foe exercising "wiles" for some specific purpose. This purpose is, to draw you down from your position "far above all" in Christ. Many of the Lord's children have been drawn down. Once you knew

the song of victory ; how to shout the shout of victory and see the Lord disperse the foe ; but the "wiles" have worked around you, and the "shout" has gone ! They have brought upon you dark clouds, exaggerated all kinds of things to you, placed gloomy or fearsome pictures in your mind, planned all sorts of "wiles" to draw you down. *Did you put on the whole armour of God, to enable you to stand in your spirit-position "in the Lord" against the wiles of the devil ?*

Read what comes next : "*For our wrestling is not with flesh and blood.*" This conflict is not in the realm of earth, and you are not to walk in that realm. The wrestling is with the enemy at the back of the "flesh and blood" (Ephes. ii. 2). "*We wrestle against*"—it is a "wrestle." It means standing *in spirit* against something that is coming against you in spirit. When you really know *spiritual union with Christ*, you will be distinctly conscious of the approach of this unseen foe when he comes against you, and there will instantly come into your spirit a sharp resistance, springing involuntarily "against" the unseen foe. You will get more and more acute to detect this. For instance, in practical life, you may meet with someone who will tell you a black story. Instead of taking the black story, you will see the black enemy behind it, and you will say "No, I will not take that." That is one way in which you stand against the principalities and powers using "flesh and blood." Our wrestling, Paul says, is against these—against the powers, against the "world-rulers of this darkness." But, says someone, *God rules !* The world-rulers—who are they ? God is Sovereign on the Throne, but in this present dispensation, "the god of this age" is ruling the darkness, and the darkness in yonder valley where you work is the darkness of the world-rulers. You see it, you feel it. Have you understood how to "wrestle" with these world-rulers and triumph, so that you hold the victory, and stand in spirit strong in the Lord, and in the strength of His might against the foe ?

"Wickednesses that are spirits."

"*And against spiritual hosts of wickedness,*" or, as it really is, "wickednesses that are spirits." There is the drink wickedness ; that is the spirit of drink. The "tattling" wickedness ; that is the spirit of tattling. Ah ! you have not understood the "wickednesses that are spirits," when these foes were attacking you, and pushing you to do things which, in your heart, you did not wish to do. You did not understand the actual cause of the trouble, and did not know how to stand "in the Lord" and in the strength of His might, and hold the victory. Here is a spirit-conflict, "against the principalities and powers, the world-rulers, wickednesses that are spirits." Then what use is it to argue with men ? Deal with the "wickedness" that is a "spirit."

The foe may work as a unit in or through a person, but I am also deeply convinced that these forces of evil can collect as a massed battalion upon a place, and that when you pray they are dispersed. We need to ask the Lord for vision to locate the foe, and by prayer to disperse them in the All-conquering Name and authority of Jesus Christ. It is so easy to get occupied with the flesh and blood. We need to leave the "flesh and blood" to God to deal with, and taking our stand in Christ, in His Name and authority definitely and deliberately take the victory of Calvary over the forces at work behind or upon the flesh and blood. Thus they can be dispersed (Rev. xii. 8).

"*Wherefore, take up the whole armour of God*" : Here we see the necessary action of the will on the part of the believer. God does not "will" instead of you, He expects

you to use your right of choice. He will give you the power to choose, but *you must choose*, and deliberately "*take up with you to the battle the whole armour*" (C.H.

"*That ye may be able to stand in the evil day*" : Here an onslaught of the enemy ! There are days that are "evil Days when you are conscious of the approach of the enemy conscious that he has a scheme on, that he is working on a plan, you see the indications of it. What will you do ? Try to put things right ? It fails ! Take up by faith the whole armour of God, that you may be "*able to stand*" then appeal to God, on the ground of the victory of Calvary that as Christ entirely and absolutely defeated the foe, you trust Him, "by the finger of God" (Luke xi. 20) to disperse this cloud of evil spirits in the atmosphere. This aggressive prayer always begins by appeal to God to *exercise His power*—be careful about that. Remember that if Christ when He was on earth dealt with evil spirits "by the finger of God" (*i.e.* God's power in action) then you can do likewise, as you are truly *in Him*, vitally united to Him in one Spirit. (See Luke x. 19.)

Now notice, in regard to the armour, that in verse there are mentioned three distinct sections of the Christian's armour, under the names of "truth," "righteousness," "steadfastness," and the foremost of these is Truth. The very first preparation for this battle is to have the mind filled with truth. Paul says, "Gird up your loins with truth," while Peter explains that it is the *mind* that is to be so girded—"Gird up the loins of your mind." You must be willing to have nothing in your mind but truth, theory or theories, they will all get broken in this warfare. Gird your mind with truth. If your mind is filled with novels you will not get any victory ; or if your mind is filled with your own thoughts and ideas, that is very poor stuff to stand against the enemy. But if your mind is filled with the truth of God, then when the enemy attacks you you will have an answer for him, as our Lord had, in the very words of Scripture ; and that, too, in a moment, the sudden attacks of the enemy often give you no time to fetch the Book.

Do you USE the Sword ?

The only weapon given is the "*Sword of the Spirit which is the Word of God.*" Do you know how to "fight with the weapon of the Word of God ? Do you know what to do when the onslaught comes in your private life ? When this oppression comes on the spirit, do you know how to break through it in spirit by using the truth of God ? Do you understand how to wield the victory texts such as, "*The Son of God was manifested that He might destroy the works of the devil*" ; "*that through death might destroy (lit., put out of action) him that had power of death, that is, the devil*" ; "*they overcame him by the Blood of the Lamb, and by the word of their testimony, and they loved not their lives even unto death.*" Begin, then, with your texts, and use them until your spirit is free and rejoicing in victory, and you shall see the glorious conquest of Christ over the foe.

Perhaps you have been under depression, and have thought it physical ! You thought you were "very tired" you said you had "no message" ! You became dull when you met needy souls, you had nothing to say to them. Then you thought you must have grieved the Lord. Someone came to you in trouble, and you could not impart any comfort ! Or others came with gossip—"Ah ! do you know what so-and-so did ?" "Oh yes !" and so the day runs on, and you have no power to resist it, and swing away by a word of light and power the tattling spirit with

you see at work. Then, too, there are the private meetings of the children of God, when they pass from one to another the spirit of depression and the spirit of darkness that has come upon them, which they do not recognise and refuse admittance to, because they do not discern the working of "the power of the air."

Have you yet learned to understand how to throw off the cloud of the enemy and keep your spirit in victory? Then you can dwell in the darkest place, and yet live in the light of the Sun of Righteousness. There is a sphere above the sphere of darkness, and *that is the rightful place* of every "born again" child of God.* Pember says that the words "power of the air" mean "thick and misty air," showing that the realm around our planet consists of "thick and misty air" under the control of "the prince of the power of the air." Above that sphere is the sunlight, where the ascended Son of God sits waiting for His enemies to be made the footstool of His feet. When you pray, "Oh that Thou wouldst rend the heavens and come down," you are asking God to break through this thick and misty air. God wants a link below. He *can* rend the heavens, this thick and misty air occupied by the "power of the air," in answer to our prayers, and come down in melting power among His people.

The Conquered Foe.

When your spirit gets down into a mist, you may know that you have been drawn down into the lower realm of the enemy. "Behold I give unto you *power to tread* on serpents and scorpions, and *over* all the power of the enemy" (Luke x. 19). You are bound to be "over" anything you tread upon, and it is well if you recognise that you are "under," for then you can put your feet down and say, "I will be under no longer, I take my place in Christ, *over* all the power of the enemy," and God will "bruise Satan under your feet." It is a position in Christ, the Victor. We do not have to fight for this victory, we have to *take the victory which is already accomplished*. But we must do it at every point, persistently, with watching and vigilance. Then your spirit will be kept in unbroken communion with Christ, and you will *know* what He wants you to do, as His Spirit moves out through you for the deliverance of others.

Let us now take a brief look at the only aggressive portion of this passage. Verse 18 is the climax of the whole, the aggressive action of the warrior. "*With all prayer and supplication, praying at all seasons in the spirit.*" It does not say "on your knees," it does not say "aloud," it does not say "alone." It **DOES** say "in the spirit," and "always" — "at all seasons"—that is to say, ceaseless prayer *in your spirit*. Ceaseless prayer "in the spirit" will keep the enemy at bay. Let the aggressive prayer-stream stop, and you will find the enemy press upon you. In this conflict there should always be going up from you a stream of prayer, proceeding from your spirit, wherein the Holy Spirit dwells, to lead and guide the prayer life of those who trust Him to do so (Rom. viii. 26).

This is not ordinary prayer, for military terms are used to describe it. The meaning of the word "watch" is the watching of sleepless vigilance, and the word "perseverance" means endurance, and is only used in this one place in the N.T. A word-picture is given of the Prayer Warrior in Col. iv. 12: Epaphras "*striving for you in prayer.*" The Greek word used means to contend with an adversary,

*Ephes. i. 20-21; ii. 6.

and the prayer of Epaphras is, that they "might stand fully assured in all the *will of God.*" That is what the fight was over!

And for whom should you pray? "*For all saints.*" Then the Apostle adds, "and for me, that utterance may be given unto me, that I may open my mouth boldly," and "speak as I ought to speak." Oh Paul! I thought you had had a baptism of the Holy Ghost! You cannot require prayer for the opening of your mouth boldly! Ah! Paul understood the conflict. **NO MAN SHALL PREACH THE GOSPEL IF THE DEVIL CAN STOP HIM!** Yet you left that Minister in the pulpit without your prayers. You have let the enemy deceive him and lead him to preach a gospel that is not a "gospel." You have blamed the *man*, and have not understood that the power which has blinded his eyes and drawn him aside was "in the air." He did not know the power of God enough to enable him to resist the forces of "the power of the air," and the devil attacked his mind, and put into it all kinds of things that, in his heart, he would not wish to say if he knew what he was doing.

"And for me, that utterance may be given unto me." Pray for God's messengers; pray for the men who stand in the pulpits; pray that they may live in the light of Calvary. Take to prayer, children of God, but take to the prayer of victory, the prayer that receives what it asks; take to the prayer that can "bind the strong man" and deliver souls from his power. May God take us into it, and from henceforth let us "be strong in the Lord, and in the power of His might," to stand unshaken in this evil day, against the forces of darkness as they contest every step of the Church's advance to the place of victory in her Ascended Lord.

"Romans vi. 11."

WHAT is the difference between "*I have been crucified with Christ*" (standing on Rom. vi. 11) and putting some newly discovered sin to the Cross (*making to die the doings of the body*)?

Col. iii. 3-9, is the *experimental side* of Romans vi. 6, 11, in regard to sin, as 2 Cor. iv. 10-12 is the experimental side in regard to the manifestation of the life of Jesus, and blessing to others.

By faith you "reckon" that you have died with Christ, and as you thus "reckon" the Holy Spirit applies that death to you, as you obey the ever-increasing light He throws on your life and actions. The "objective" and "subjective" must be kept in balance. Take Romans vi. as *absolute in experience* as well as in judicial position, without other Scriptures to interpret and supplement it, and you will be in danger of not calling sin—SIN; and you will close the door of your mind to the Holy Spirit's light upon deeper knowledge of yourself and God. You would be shut up to the simple maintaining of a "position," with no vista open of deeper experimental knowledge of Calvary, and what Gal. ii. 20 means. You "*have been crucified with Christ*"—yes—but every part of your whole being must be made "conformable to His death"—this includes the "soulish" as well as "sin." This will take the whole of the lifetime, and the work will not be completed *subjectively* until even the body of our humiliation is "conformed to the body of His glory" (Phil. iii. 21), or, in other words—the objective fact of "died with Christ" is complete, but the *subjective application* from centre to circumference ends only with the final redemption of the body, when He shall come to be admired in all them that believe (2 Thes. i. 10).

Gal. ii. 20 is the *outcome of the faith position* of Rom. vi. We "reckon" God's fact, and then declare "I have been crucified," whilst in detail we are day by day *made conformable* in experience, and obey Rom. vi. 13 in practice.

J.P.-L.

Man's Holiness—God's Purpose.

By the late Rev. W. D. Moffatt.

"Even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love."—Ephes. i. 4, R.V.

IT is inconceivable that we should have been thus on God's heart from all eternity unless He had meant us to occupy some very exalted and glorious place in His universe. It is still more inconceivable that God should have redeemed us at such infinite cost, if He had not meant for us a great destiny in the eternal ages. In his letter to the Colossians, we listen with awe and wonder to the Apostle's declaration that our Lord Jesus Christ is "the Head of the Body, the Church, Who is the beginning, the Firstborn from the dead; that in all things He might have the pre-eminence." But our wonder is intensified when we find that we are identified with Him in this transcendent glory; and that, *in Him*, a redeemed humanity is to stand, finally, at the apex of all glory, honour, and immortality.

Let this be clear to us, and we can more readily apprehend *man as God's thought* from all eternity. In Him—the eternal Son, God, long before the world was made, did of set purpose choose us to this transcendent destiny.

The joy of it only now and again seems to break in upon our sin-darkened minds. Dimly do we grasp the majesty of the conception, and it needs the illumination of the Holy Spirit before we can realise what it thus means to be in Him, and what an unutterable woe and failure it must mean, for all eternity, not to be in Him.

But destiny is reached only through stages and processes of being and living. I may be destined by my teachers for a high place in business, or politics, or learning; but meantime there must be obedience, and discipline, and separateness, and arduous toil, and devotion, before the goal is reached. So is it with God's plan. Our destiny is in God's plan, but the means of reaching the destiny are in God's plan also. "He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love."

"*That we should be holy!*" Is that in God's plan? Then it is inevitable. It is not a matter of choice, but of necessity. If I am "in Christ" at all I must be holy. If I am to abide in Him, I must be holy. If I am to reach my eternal destiny in Him, I must be holy. There is no option. This is God's plan for me. I must either yield to it or lose my destiny. May God make us clear about this. Holiness whatever it may mean, is not a spiritual luxury, to be taken up or laid down at pleasure or convenience. It is an imperative necessity. "Without holiness no man shall see the Lord" is the imperial edict. We cannot stay to show why this must needs be, although one might think the Divine injunction, "Be ye holy, for I am holy," ought to suffice every reasonable mind. But we turn to the practical aspect of the subject to answer the question, What is holiness? For some reason or another, this word has been enveloped in a cloud of vague, indefinite, mystical, and mysterious teaching that has obscured its meaning to thousands, and made its attainment—and we use the word *attainment* deliberately—seem to be the vainest of all vain dreams.

And yet no word in Scripture has a clearer meaning. There is neither mysticism nor mystery in it. From Genesis to Revelation it has only one radical and primary

meaning, and that is SEPARATION. That this is so can easily be tested by using the word "separate" instead of the word "holy," in passages where it is used. Suppose we try "Be ye holy, for I am holy." "Be ye separate, for I am separate"—then instantly, the further question springs up: separate from what? And in the Word of God the answer comes as clear as the day, separate from *sin*, from *the devil*, from *the world*, from *the flesh*.

Now, as a matter of fact, every regenerate man knows that this separation is a necessity of his spiritual life. He cannot come into living touch with the Cross, he cannot know the baptism and indwelling of the Holy Spirit without instantly realising that there and then he is *not* to be separated from all these antagonistic beings and forces. Holiness, therefore, is not an adornment of the Christian character—a mere super-added ornament; but its very essence; that, without which, there is no such thing as Christian life at all. The Cross instantly *separates* us.

Nor does separation from sin, Satan, the world, the self-life, exhaust the Scriptural meaning of the word. There is separation *UNTO* as well as *FROM*. And I only reach the full Scriptural meaning of the word when I see that I am to be separated *from* all these in order that I may be separated *unto* God in Christ by the Holy Spirit.

Then the meaning and glory of my separation become plain. I am God's property, God's possession in Christ through the Spirit. I belong now to a new kingdom, a new order, a new life, a new destiny, a new environment, a new King! "Old things have passed away, behold all things are become new." I am holy, and in the confidence of the Cross I can claim to be so, now and for ever.

But not even yet have we filled up the meaning of this word in the singular passage, "Be ye separate, for I am separate," since we must ask, in what sense is it true that God is separate, or holy? What does God mean when He says that He is separate? Separate from sin? Yes, absolutely, infinitely so. From Satan? Yes, as heaven is from hell. From the world? Yes, as a spirit of antagonism to Him must be, although not separate from it as Creator, Sustainer, Redeemer. From the self-life? Yes, there is no selfishness in God. He is the absolutely unselfish One.

And is this all? Nay, God is, as we are, separated *unto* as well as *from*. And now comes in the ineffable joy of this holy life! God separates Himself *to us* unreservedly, freely, for ever, and thus there is the union of separate ones. We, separated unto Him "in full and glad surrender" He separated unto us with Divine abandonment; and the soul now understands, in the bliss of this fellowship, the meaning of the words, "My Beloved is *mine*, and I am *His*." It is easy now to sing:

His for ever, only His
Who the Lord and me shall part?
Ah, with what a rest of bliss,
Christ can fill the loving heart!
Heaven and earth may fade and flee,
Firstborn light in gloom decline;
But, while God and I shall be,
I am His, and He is mine."

"*Holy and without blemish.*" Are these two things not the same? No. It is not enough that the lamb for the

offering should be separated from the flock and set apart to God ; it must be "without blemish" also. It must be fit for the Divine service. In the Christian life, holiness may, therefore, be regarded as the *inward separateness of the soul to God*, and blamelessness as the *expression of that separateness* in outward walk and service. And let us not miss the force of the words, "before Me." Ah, we are anxious, God forgive us, often to be deemed holy before men. What struggles, sacrifices, yea even strifes we face to have our claim to holiness and blamelessness established before others ! God forgive us ! Never is a child of God in a more dangerous case than when he makes holiness a shibboleth, or a rod wherewith to smite his brother, or a screen to hide his real self from himself, or an advertisement of his superiority among his fellows. Oh, the horror of all this to honest souls !

It is with a great sigh of relief that we hear God saying in words that have in them the touch of Divine sternness, "Holy before Me ; blameless before Me" ! As we stand in His presence, do not the poor, miserable, blind ambitions that have swayed us, even as Christians, vanish like the dull miasma of the plains, and we can lend ourselves to

God's great purpose in carrying out our great destiny, by venturing, with perfect honesty, to say : "Behold Thou desirest truth in the inward parts, and in the hidden part Thou shalt make me to know wisdom."

"Search me O God, and know my heart ; try me, and know my thoughts ; and see if there be any wicked way in me, and lead me in the way everlasting."

No doubt it is a great thing to be holy and blameless before men, but it is greater to be so *and not know it* ; and it is greater still to be holy and blameless before God, and greatest of all to be so, *and not to be proud of it* ; but to go down into the place of death always at the feet of God to cry, "Unto me who am less than the least of all saints has this grace been given."

"Not unto us, O Lord, not unto us, but unto Thy Name be all the praise for Thy mercy and for Thy truth's sake."

Then shall we comprehend the force of the Apostle's words, "before Him *in love*." Humility seeks God, humility finds God, and God is love, and His love is the soul's heaven—a heaven so near that man's praise cannot uplift us, and man's hate cannot depress us. "Our life is hid with Christ in God," and we are lost in love.

Soul or Spirit

Soul or Spirit, which ?

By Dr. F. B. Meyer.*

THE great need of the present day is, that the Church and Christian experience should get back to the higher levels of life "in the Spirit." That is one thing I think should be very carefully taught, and I really am giving the last part of my life to the constant reiteration of this general theme.

You remember the words of the Apostle, "The weapons of our warfare are *not carnal*, but mighty through God to the pulling down of strongholds." The word *carnal*, which is often used as though it applied to the body and its passions, really means, the level of the soul-life, the *ego*. A very remarkable definition is given to us in Romans vii., in the extraordinary revelation Paul had of the conflict in his own nature. He says "in me, that is, in my flesh, dwelleth no good thing." The "I," the *ego*, in you and me, is the difficulty. If you take away the "h" and spell "flesh" backwards, you just get the word SELF, and I think you will find that is the key to understand the Apostle's use of the word "carnal," which is the Latin word for *flesh*. When Paul speaks of the flesh it is not necessarily the appetites of our nature, but the *ego*, the *self-life*.

Now we shall never understand the conflict of Rom. vii. until we realise the three divisions of our own nature, for just as God Almighty is Trinity in Unity, so everyone of us is a trinity in unity, and Paul recognises it in I Thess. v. 23, "I pray that your whole *spirit*, and *soul* and *body* . . ."

The "soul" makes you *what you are*. The level of the soul is the distinctive characteristic of the personality, which begins with conscience, and extends through the intellectual aims, the imagination, the business faculty, natural affection—everything that makes you a living soul. When your body was formed, God prepared a soul, which is your personality, to enter it, and therefore you are a "living soul" and there is *only one* like you yourself. A soul sent out to solve the great problem of your life, as it has to be solved, by you alone.

There are two "staircases" from the soul. By one it

*Notes of an address at the "Overcomer" Conference, December, 1928.

climbs up into the spirit, and by the other it climbs down to the body, and to contact with the material world which is passing away. And the soul is always *choosing* on which level it will live, the level of the world and its appetites, or the level of the Spirit, which derives from God the whole force of His own Spirit. You and I are put between the reality which is invisible, and the unreality which is visible. Most people are taken by the mirage and live for the reflection, yielding to the soul's impulses to go down through the body to the world. But we have been taught to turn our soul up toward the spirit, and the spirit communes with God.

Are you living upon the level of your soul—thinking how to do this and that, trying to imitate Christ ? or have you risen above the imitation of Christ, into the life in the spirit, where you assimilate Christ (John vi. 57), and He lives out through you ? Supposing something happens in your home, some unexpected difficulty. What is your attitude to it ? Is it not the habit of many to run to consult someone else ? Or write to someone like myself for advice ? If you do that, it seems to me you are living upon the *soul level*, and as a child of God, are doing nothing better than the crowd in the world. But if you are living in the spirit, your spirit at once ascends quietly up to God and says, "Father, *You* have thought this thing out, *You* have let this thing come into my life—what is the meaning of it ? What am I to learn from it ? What art Thou going to do for me ?" So your spirit is drawing upon the Eternal Spirit of God, and God at once responds and says, "Child, I allowed this thing to come that you might turn from your own activities and from the help of man, to Myself." Then God will manage it all for you and *show you how to act*. You wait quietly upon Him, and look into the very heart of God, and then go down to the things around you wrapped in the peace of God which passeth all understanding. You do not know *how* it comes, it passeth understanding, but people who come in to pity and sympathise, say "I never saw anyone so absolutely at rest" ! "My soul,

wait thou only upon God . . . He only is my Rock and my Salvation, He is my defence, I shall not be greatly moved." If you are quiet and do not rush to and fro, you will find God will *do something*! So many shut God out of their lives by their fussiness. "Martha, Martha, thou art careful and troubled about many things, but one thing is needful . . ."—to sit at the feet of Jesus and let *Him* unravel the tangled skeins.

And so in antagonizing the enemy, the whole fight of the present day, with Modernism, etc., is on the *soul level*. I do not *worry* very much about it, but I do want to ascend to the spirit level where I can talk to God about it. You may argue to no purpose, but if the Church of God would only get back into the power of Pentecost, that would solve every question. Wesley would not have worried much about certain men, he would have said "Let us have a *revival of true religion*!" Directly you touch that high spiritual level, the Modernist is "out of it"; he does not know where you are, when you invoke the power of the Spirit of God. You can only "overcome" by touching the eternal Spring of our nature—*GOD*. The only way to deal with Modernism is to seek such a burst of the life of God in revival power, as will overflow it and drown it.

Oh the inner fight to "be good"! Men and women, I have been through it myself. But the only way is, to walk after the spirit, with the Spirit of God. I do not say when you have once touched that level you never slip back, but I do say that you will always *know* when you come short of it. And you get back—"He restoreth my soul."

Now in Rom. vii., where Paul finds himself contending with his *ego*—and cannot manage it, for he says "the good that I would I do not"—he goes on to say that there is no condemnation to those who are "*in Christ Jesus*." There is no self-condemnation, that constant sense of being wrong, to those who walk, not after the flesh, the *ego*, but after the spirit; who live, not by *trying to be good*, but by *BEING MOVED BY THE SPIRIT OF GOD*. "The law of the Spirit of *Life in Christ Jesus* hath made me free from the law of sin and death." This is the true life of the believer.

I love, when I am crossing the Atlantic, to watch the sea gulls, lovely birds they are, keeping in the track of the boat. Flight would be impossible if it were left to be settled by the law of gravitation. The bird would fall helplessly into the water. But there is the spirit of life in the bird, a little heart vibrating with life, and that tiny heart keeps the wings in motion. And they not only strike downward, but move forward, so that it advances through the air and does not merely keep up in the air. The spirit of life in the bird raises it *above* the law of gravitation. So—"the law of the Spirit of Life in Christ Jesus" raises us *above* the law of sin and death. The life of Christ on earth was more than a match for the devil, and the life of Christ Jesus within us is more than a match for Satan now, and so we are "*more than conquerors*" in and through Him. If only I can somehow get the life of my living Saviour to be *within me*, that life that conquered in the wilderness, that life that conquered in the Garden, and on the Cross, will *make me free from the down-pull of my own old nature*, the law of gravitation.

So we need the "law of the Spirit of Life," which is the Spirit of Christ, but it is not given to you unless you are *living in the spirit*. He does not come into the *self-life*, or into the mind, but when you are walking in the spirit, dwelling with God from morning to night, looking into God's face at every moment for every bit of work you have to do, then the Holy Spirit, the Spirit of Christ, brings the life of

Jesus into your life, and makes you free from the down-pull of worry and fuss, and of all merely *moral* action.

I do want to leave with you, as the deepest thing in my own life—this constant *contact with God*, the constant living with God, standing out of God's way and letting Him work. That does not mean you are to be passive. He may need your co-operation, but when *God tells us* to do a thing we know that He tells us. Often God does things *for me*, though at other times He does them *through me*. Very often you just "stand still and see the salvation of God." If the whole Church of God could only be induced to live on the level of the spirit, in contact with God, they would find that the weapons of their warfare are not carnal, but that they are indeed "mighty through God to the pulling down of strongholds."

Spiritual Warfare, Counterfeit

"Counterfeit Spirituality."

"Arouse, thou that sleepest, and rise up from among the dead, and the Christ shall shine upon thee. Take heed therefore how accurately ye walk, not as unwise, but as wise, ransoming the time, because the days are evil. On this account be not foolish, but understanding what the will of the Lord is . . ." Eph. v. 14-16 (Eng. Greek Test).

THIS admonition is strikingly appropriate for us to-day. Those of us who have lately visited other places while on holiday, have we not been stirred at the increasing apostasy now prevailing in the land? Do we not see the churches and places of worship being literally captured by Satan to bring about his own ends, at this time? Can we not say with certainty that we appear to be in the very over-shadowing of the Antichrist spoken of by Paul in 2 Thess. ii.? The present apostasy, which is developing more and more rapidly, is preparing the way, without doubt, for the "man of sin," who "opposes himself and exalts himself against all that is called God, and against all worship; even to seat himself in the temple of God, and openly declare himself a god" (2 Thess. ii. 4-5, *Conybeare*). Then, the Apostle continues (ver. 9), "but the appearance of that lawless one shall be in the strength of Satan's working, with all the *might and signs and wonders of falsehood*."

Satan from the beginning has craved for worship. His fall was occasioned by his audacious attempt to seat himself in the place of God (Isa. xiv. 12-14). We find, moreover, that when Antichrist is revealed, he "deceiveth all them that dwell on the earth, by means of those *miracles which he had power to do*" (Rev. xiii. 14). We read also of "unclean spirits like frogs," which came out of the mouth of the dragon (Rev. xvi. 13-14). These were declared to be "the spirits of demons *working miracles*." From the days of the magicians in Egypt, Satan has used the miraculous to gain his own ends, and "miracles" alone are not necessarily a sign of Divine power. The exceeding subtlety of the enemy is being put forth to a very grave extent in these days, and the souls in the greatest danger from his "wiles" are those who have never known the "dividing" of soul and spirit (Heb. iv. 12), and are thus easily swayed and led by their soulish emotions. Evil spirits can only gain entrance into the being of man by his own consent, and this he obtains through the exercise of the most subtle wiles and deceptions.

Satan is making the most of the opportunities given him to-day. On account of the worldliness and Modernism pervading the churches, many of God's true children are being driven out of them, to seek spiritual help and fellowship elsewhere. Such an one, with a real soul-hunger for the deeper things of God and for full consecration, was invited into a meeting where the real Gospel was proclaimed, and

Eph. 5:14-16

conversions were taking place. An atmosphere of love and sanctity prevailed the meetings, and there she yielded to the invitation to surrender herself to God without reserve, that she might receive the "Pentecostal Baptism." But in order to receive this blessing, it was insisted that she must literally "drop herself," *let go her will and self-control*, that she might be governed and swayed entirely and only by the "Spirit,"* with this result. Suddenly she was violently shaken by an unseen power, which she was assured was the Holy Spirit. This shaking of the limbs continued at intervals, especially during the night. Then the fingers began to move, apart from her own volition, pointing to certain verses of Scripture in her open Bible, which she accepted as indicating God's will for her. Before long, her whole body was swayed and controlled by this unseen power, utterly apart from her own will or control, and she became strangely excited and unnatural. A "spirit" had indeed taken possession of her, *but what spirit?* Thank God, at last this child of God discovered that she had opened herself to a deceiving spirit, and through receiving the message of deliverance through the victory of Christ at Calvary, she has been set free, but this is only one instance among many brought to one's notice, and in some cases there has been a complete breakdown, both physically and mentally.

In the Appendix of her book "*Soul and Spirit*," Mrs. Penn-Lewis writes that there is in the world to-day "a flood-tide of psychical force, and the demons are riding in on it to carry out their own plans and purposes." We give the following extracts from the section on "Soul Force":—

"In connection with the seeking of 'manifestations' as an evidence of a believer having received the 'Baptism of the Spirit,' there have been used methods to bring these about, *that synchronize with the methods of mesmerism*, and thus counterfeits have broken into the true Church of Christ. In other cases believers have had a true influx of the Holy Spirit into their human spirit, and then, through ignorance, they have developed the psychic power latent in the human frame, and brought about *mixture* in their own life and service for God; e.g., if a chorus is sung over and over again, it can bring a meeting into a psychic condition, when those present become incapable of intelligent thinking, or of any decisive action of the will . . . In the huge movements of to-day there is a great amount of psychic power."

If this was so six years ago, when this was written, the danger is increased to-day an hundred-fold on every hand. In the same book we read:—

"Soul-force, as soul-force, has its origin in the soul. More correctly, it rises from the body or animal life—this the Bible calls 'flesh.' There are great discoveries at the present time of powers in the 'soul' such as our fathers never dreamed of. These forces have their origin in 'flesh' and not 'spirit,' even though they do not appear so, for the 'soul' is under the power of the flesh, until the regenerated spirit rules by the power of the Holy Spirit dwelling within. For instance, either the *mind*—one of the faculties of the soul—is energised and animated by soul-force, or it is renewed by the Holy Spirit, and energised by Him through the human spirit. The danger to-day is the *counterfeit in the soul-realm of everything in the spiritual realm*. Through ignorance there has been a developing and using of these psychic forces, thinking them to be spiritual. But the word spoken by Christ is the test. He said 'It is the Spirit that quickeneth.' *Only that which comes from the Holy Spirit through your spirit, has its origin in God.* The latent powers of the soul are not Divine . . ."

"The only safety for the child of God is an *experimental knowledge of the life in union with Christ*, wherein he dwells with Christ in God . . . The Blood of Christ for cleansing; the Cross of Christ for identification in death; the power of the Risen Ascended Lord by the Holy Ghost . . . laid hold of and wielded, will alone bring the members of the Body through in victory to join the Ascended Head," (from "*Soul and Spirit*.")

* "*The powers of darkness would make a man a machine, a tool, an automaton; the God of holiness and love desires to make him a free, intelligent sovereign in his own sphere—a thinking rational, renewed creation, created after His own image (Eph. iv. 24).*" "*War on the Saints*," p. 71.

Satan is posing everywhere as an angel of light. The description of him before his fall, in Ezekiel xxviii. 12, is remarkable. "Full of wisdom, perfect in beauty." He has still the power, as in Eden, to fascinate and enthrall his victims. We need to hear the words of Christ Himself, "Take heed that ye be not deceived." Servants of God who have travelled in Central Europe bear witness to the fact that in many centres these counterfeits are still more blatant. There Satan throws off his disguises and comes out in his true colours. The strong soulish emotions of the nations of Central and Eastern Europe form an effective camping ground for the enemy, resulting in many falling a prey to the worst forms of demon possession, through "waiting meetings" for a so-called "Pentecostal" baptism. One speaks here from personal observation. Anything approaching the miraculous is always attractive, especially when it seems to offer physical recovery of cases that have defied the skill of physicians.

Are we not, then, to seek for healing to-day? Is not the power of God the same as ever? Assuredly so. All of us can recall times when we ourselves, or others known to us, have been raised up from sickness in answer to the prayer of faith. But the Apostle Paul shows us a more excellent way of bodily health, which results from the power of the indwelling "Spirit of Life." "Yea, if the Spirit of Him Who raised Jesus from the dead be dwelling in you, He Who raised Christ from the dead shall *endow with life your dying bodies*, by His Spirit which dwells within you" (Rom. viii. 11, *Conybeare*). "If you live after the Flesh," says the Apostle, "you are doomed to die, but if by the Spirit you destroy (mortify, put to death) the deeds of the body, in their death you will attain to life" (ver. 13). That is if, reckoning moment by moment on your death with Christ to sin, you give over continually to death your "earthward inclinations" (Col. iii. 5, *Rotherham*), the result will be LIFE in your dying body, for your whole being will be animated by the life of God within your spirit. See Paul's own experience, in 2 Cor. iv. 7-11. "This treasure" he says, "is lodged in a body of fragile clay, that the surpassing might that accomplishes the work should be God's, and not my own. I am hard pressed, yet not crushed; perplexed, yet not despairing; persecuted, yet not forsaken; struck down, yet not destroyed"—"My body is no better than a corpse; yet a corpse which shares the *life-giving power* of Christ's resurrection," is *Conybeare's* paraphrase of verse 10.

Let us therefore "give over to death the mind of the flesh," and take by faith the renewing of our minds by the Holy Spirit, that "by an unerring test" we may "discern the will of God" (Rom. xii. 2, *Conybeare*). "This I pray," says the Apostle, "that your love may abound yet more and more in true knowledge, and in all understanding; teaching you to distinguish good from evil, that you may be pure, and may walk without stumbling until the Day of Christ." Be sure of this, God has made every provision for all our need, both physical and spiritual, while here in the body. May we be "quick of scent in the fear of the Lord" in these dark and treacherous days.

E. M. Leathes.

*I dare not be defeated
Just at the set of sun,
When Jesus waits to whisper
"Well done, beloved, well done!"
Oh Lord, bend from the glory
On me Thy Spirit cast,
Make me an overcomer,
A victor to the last.*

Spiritual Perils of To-day.

Some light on "Taking the Protection of the Blood of Christ."*

By Mrs. Penn-Lewis.

THE great aim of Satan and his emissaries has always been to counterfeit God, and receive the worship due to God alone. All the "phenomena" of Spiritism is but a means to an end. The ultimate toward which Satan has been working all down the Ages, and which is the climax of his ambition, is to seat himself "in the temple of God, setting himself forth as God" (2 Thess. ii. 4).

A Greek scholar points out that in the original there are two different Greek words rendered into the English as "temple." One means the outer temple, consisting of the temple buildings, and courts (John ii. 15-16); the second is *naos*, the inner temple, the dwelling place of God. This latter word is used by Christ about the temple of His body, and by Paul about the members of Christ being the temple of God. It is very significant that it is the word "*naos*" which is used by the Apostle in 2 Thess. ii., showing that the "temple" in which the "man of sin" will endeavour to seat himself is the "temple" of the body of the believer—for no unregenerate man can be called the "temple of God." The Hour just before the parousia of the Lord is therefore the most perilous for the members of His mystical Body. Upon them is centred all the subtlety of Satan. To gain admittance to the "temple of God," he will work with all "power and signs and wonders," "setting himself forth as God." He must therefore beguile the believer into believing him to be "God." In no other way could he persuade him to give him worship. . . .

It is only after Satan, working spiritually as the *mystical* "man of sin" (verse 3), has thus beguiled and gained worship from many who are truly children of God, and who form the "temple of God," that the incarnate "Man of Sin" (verse 8)—the Anti-Christ, who is also a person, is revealed, to be consumed by the Manifested Presence of the Lord (2 Thes. ii. 8-10).

It is because of the increased dangers of the hour, and the Lord's own forewarning in Matt. xxiv. 24, of the devil's purpose to "deceive the very elect," that all God's children should most keenly "Watch and pray." All who come in contact with supernatural manifestations of any kind, either in meetings, or occurring suddenly in private devotions, need to be on their guard against Satan working as an angel of light, "displaying himself as God" to obtain the worship which belongs to God alone. They should "believe not every spirit," but "try" the spirits, in all that appears to be of God—not only all that appears to be of the evil one.

The meaning of "the Blood."

Here comes in the question—How? 1 John iv. 1-4 shows the way when the "spirit" speaking through a person is to be challenged: many have thought that the placing of everything and everybody "under the Blood," was sufficient for protection, but not so. The word "Blood" is no different to any other word, unless it expresses *faith in some spiritual fact* which lies behind the using of the word. It is the same about the word "Cross."

*The question was asked at "Swanwick" this year, What is meant by "taking the protection of the Blood"? This extract from the pamphlet "*Spiritual Perils*" shows the danger of relying upon the use of the expression apart from a definite and intelligent laying hold of the FACT of the *finished work of Christ*, to which it refers. Further light upon this subject is given in the booklet "*The Cross and the Blood*" (see Booklist).

Both are valueless if the speaker is relying upon the words "Blood" or "Cross" apart from the *finished work of Calvary*.

The spiritual fact which the word "Blood" and the word "Cross" expresses, is the atoning work of our Lord Jesus Christ at Calvary. Protection from any evil spirit working behind supernatural manifestation lies in reliance upon all that the *Cross of Calvary* means. (e.g., 1 Pet. ii. 24; Rom. vi. 6; Col. ii. 15.) Many examples might be given. Here is one.

A believer present in some meetings where "manifestations" were taking place in their fullest power, prayed steadily, "Lord, I take nothing of all that is going on here, but that which comes to me *via* the Atoning Cross of Christ." Day after day in all the meetings for some period, this believer prayed thus; and though she earnestly longed for all that she could have "of God," neither "trances" or "tongues" came to her! *Why?*

"The Blood" does not protect the "flesh."

But why is the appeal to the "Blood" not always effective? For this reason. The "Blood of Christ" shed at Calvary is *never applied by the Holy Ghost to "protect" the "flesh,"* which was condemned to be CRUCIFIED at Calvary. THE "BLOOD" PROTECTS ONLY WHEN THE BELIEVER IS STANDING ON THE GROUND OF THE OLD CREATION CRUCIFIED WITH CHRIST. This puts the "flesh"—upon which Satan works—out of action on the Cross. Even the holding to Romans vi. 6, as a *past* experience may not avail. It must be Rom. vi. 6 as effective at the moment of need, e.g., "I account that I am *crucified now*, and standing on the basis of the Cross I trust God to apply the Blood of Sprinkling to cleanse and protect me . . ."; or "Standing on all that the atonement of Christ means, I *refuse all* from the invisible realm that does not come to me *via* Calvary."

"The Blood" does not counteract "soul-force."

But it is not always the "supernatural" which has to be guarded against. There are *other forces at work* which open the door to the spirits, and these forces are not affected by *spiritual weapons*. Many of the methods employed for the obtaining of manifestations are those used in (1) Spiritist seances, or (2) by magnetizers or hypnotists. Since God is a God of law, and does not break His own laws, He does not "protect" from the results of fulfilling certain laws. It is impossible to ignore the fact that the obeying of these laws has caused occult phenomena to take place in many who have ignorantly yielded to them; whilst in others it has been proved that demons have entered the nervous system, and played havoc with the bodies of some of the most earnest children of God. . . .

"We are not IGNORANT of [Satan's] devices" said the Apostle Paul. In view of the increased peril to-day caused by the advance of Spiritism, it is solemnly necessary, that responsible workers . . . should not be ignorant of the peril to innocent believers, when methods are employed for the obtaining of "supernatural" results, which cannot be distinguished from those employed by enemies of the Cross of Christ. They should know that there are latent powers in every human being, which are drawn forth by the using of these methods; powers which *evil spirits require for their use in counterfeiting the working of God*, and powers which, on the contrary, need to be kept dormant for the true working of the Holy Spirit in a believer.

Watching and Praying.

Warfare Notes for Young Christians.

THE armoured believer of Eph. vi. 13-17 is, generally speaking, the centre of attraction as we approach the thought of coming to grips with the great enemy of souls. In our efforts to interpret the various sections of the armour we are prone to overlook the great purpose for which he is thus covered—viz., that of praying and watching in the Spirit (verse 18).

The believer's greatest work is that of intercession. In this he will assuredly "draw" enemy fire as in no other occupation; therefore he must be adequately equipped for his arduous task. As our Lord Himself entered upon the last and greatest phase of His earthly struggle with the devil, He exhorted His weary disciples to "watch and pray" as if on that hung the issue of the day both for Himself and for them, when they, following His steps, should themselves enter into close conflict in the behalf of other souls who were in the grip of the enemy.

The Warrior's Equipment.

Taking up the whole armour of God, the warrior is equipped against—

(1)—Doubts as to the rightness of his cause, by a *girdle* of Holy Ghost conviction of the Truth, and he can therefore stand loyal to his Master.

(2)—Doubts as to his personal fitness for, or adjustment to, his task, by a *righteousness* not his own, so that he need not be at all concerned about himself.

(3)—Unrest in his spirit, for being *shod with peace*—peace with God (Rom. v. 1); the peace of a Victor (John xiv. 27); and the peace of Sovereignty (Phil. iv. 7)—he can stand still, a vital factor in watching.

(4)—Doubts as to the ability of his Commander, by a *shield* the Master Himself has proved to be effective. No shaft of mistrust can find a billet in his trust.

(5)—Thoughts from outside his own mind, which would cause inattention to his great task, and leave his mind open to the subtlety of the enemy, by a complete *head covering*.

(6)—Sudden assaults on his person, by a *Sword* which he has learned to use, and which has been thoroughly tested and tempered before being issued to him. He need not fear being overcome by these sudden "rushes," so common in enemy tactics.

The Warrior's Post.

Yet all this armour is but personal; in it there seems no suggestion of intercession for any outside himself. But thus equipped, he is prepared to take up the greater work of watching and praying. This is of supreme importance in warfare. It is a high calling, as the safety of many others depends often on a single watchman; it is hard to perform, for in warfare it comes more often after a hard day of fighting and marching, when soul and body are simply fagged out; it is lonely, for its duties are mostly in the stillness of the night; it is dangerous, for if his position is known to the enemy he is at once a target; it calls for grit, for the tired watcher must—and especially in modern warfare—remain perfectly still as he watches, the least movement being detected by an ever watchful foe; and severe penalties follow failure to maintain an effective watch; if he ever becomes occupied with the thought of his own safety or loneliness in his task, he is no more a safe watcher, for in this, above all tasks in warfare, no thought of self must ever be allowed to intrude and spoil efficiency.

The watcher stands on the forefront of the territory occupied by his Commander. Behind him are His forces, before him is the arena of the next day's operations. His first and foremost duty is to acquaint himself with every portion of this arena, so that no movement can take place within it unseen. Let the would-be intercessor stand on a high hill, with an expanse of country before him. See, in this landscape, such things as folds of ground, walls, buildings, hedgerows, ditches, etc., etc., all of which form a possible hiding place for a crawling foe who seeks to gain a point of vantage for a sudden and surprise attack.

As these *possibilities* are realised, so is the need for ceaseless vigilance in the arena of the spiritual battle understood, for the enemy seeks to establish himself in some quiet, unsuspected spot, and there muster his forces for surprise attacks on the work of the Lord's forces. They may come in a thousand and one ways—a coldness between two members of an assembly; disputes concerning authority in the Church; desire for the things of the world amongst young people, etc., etc. As the watcher sees the enemy movement, he brings his prayer forces to bear directly upon it, and a well-aimed shot is usually enough to prevent a muster, in sufficient strength to be effective, in attack upon Christian work.

Such a picture is found in Ex. xvii., where Moses stands as a watcher on the mountain top, and as he sees the swaying motion of the battle, or the concentration of forces unseen by those in the plain, he holds out towards it the rod, which God gave him as a weapon, to disperse such as were against Israel's advance.

Another wonderful picture of a watcher is found in 2 Kings vi., where Elisha, in touch with God and with spiritual things, is constantly aware of every enemy intention, and saves Israel, "not once nor twice" from surprise and perhaps defeat. The enemy's hatred of him will certainly be the lot of every watcher, but the Lord's care of him in the provision of a "mountain full of horses and chariots of fire round about" will be none the less certain.

It is essential in this kind of warfare that observation posts should be known one to the other, for with a large force they are established on a defined line, the extent of which is perhaps not known to the watcher. He must make himself acquainted with the position of other observers on his right and left, and as in a watch of this kind there must of necessity be a slight overlapping, to prevent any portion being missed, the watch must be carried out in the *spirit of co-operation*. This is, alas, not common in the field of the Lord's work, for the spirit of petty jealousy works amongst God's people, and cripples effectiveness in work. How necessary it is that the "flesh" be crucified, in order that we may be effective in such vital work as that of intercession.

Doubtless many instances could be given by the Lord's watchmen of attacks warded off and foes dispersed; but it is not proposed here to quote them. Sufficient for us to grasp something of the principle of standing on watch, upon the high tower (Hab. ii. 1), and we shall be more effective in dealing with Satan's attempts to break up the solidity of the Church's frontal attack upon his kingdom. May the Lord enable every reader to become an intercessor.

—Allan Cooper.

The Spiritual "Clinic." Gleanings on the life "after the spirit."

By Mrs. Penn-Lewis.

"Be filled in spirit."

Ephes. v. 18, R.V., m.

THIS is the marginal reading of a verse much quoted in connection with the emphasizing of the need of the believer's infilling with the Holy Spirit, and generally it is taken to mean that Paul urged the Ephesians to "drink deeply of God's Spirit" (Weymouth), or to be "Filled with the Spirit," but little is said about the *place* of the Holy Spirit's indwelling, so that much ignorance prevails as to the conditions of the Holy Spirit's "Filling," and the way of the believer's co-operation with Him, so that He is able to lead the soul on into spiritual maturity and knowledge of God.

It is not generally known by ordinary readers of the Bible, that in the Greek Manuscripts, from which our English text is taken, there are no capital letters employed, and that what we would call a small "s" is used both for the Spirit of God, and man's own spirit. Hence, in the margin of Eph. v. 18, an *alternative* reading is given. The text can mean "Be filled with the Spirit," *i.e.*, with the Spirit of God, or "Be filled *in spirit*," *i.e.*, the place which the Holy Spirit fills and indwells.

In contrast with the first part of the verse, the latter reading is very suggestive. The Apostle says, "Be not drunken with wine," *i.e.*, which fills the body, but "be filled *in spirit*," *i.e.*, so that your body is dominated, and controlled by the law of the Spirit of life in Christ Jesus. "Filled *in spirit*," and (not in body) the believer will find utterance *from the spirit* in "psalms and hymns and spiritual songs," with a spirit of thankfulness, and easy yielding to others, when it can be done "in the fear of God."

The spirit of man (*i.e.*, "my spirit" 1 Cor. v. 3-4; ii. 11), is the organism, so to speak, or capacity in man, which is renewed by the new birth (John iii. 6; Ex. xi. 19), and brought into communication with God; and is capable of being made the residence of the Holy Spirit of God. It is the inner shrine where God dwells, and which can be expanded in capacity for an ever-increasing "filling" of the Holy Ghost. It is by His Spirit in the "inward man" *i.e.*, the regenerate human spirit (*Moule*), that the believer is strengthened to apprehend the vastness of the love of God, and be "filled" unto "all the fulness of God" (Eph. iii. 18-19).

To be thus "filled *in spirit*" by the Holy Spirit, the spirit of the man must be "divided" from the entanglements of the "soul" (Heb. iv. 12), the work being done by the Word of God "piercing to the joints and marrow," and revealing the mental thoughts, and conceptions, which come from the "soul," and do not belong to the spirit and supernatural sphere. The spirit cannot expand in capacity, and be open to the Spirit of God for specific infillings for special need, unless it is thus liberated from the soul bonds. But when it is gradually freed by surrender to the knife work of the Word of God, the believer becomes "strong in spirit" (Luke i. 80), and walking "after the spirit" (Rom. viii. 4)—note the small "s," indicating the spirit of the man, brought into the *ruling position over soul and body*—he learns to *read his spirit*, as Paul did, and by its being "pressed" (Acts xviii. 5) or "bound" (Acts xx. 22), or enlarged with

a specific influx of the Holy Spirit for authority over the powers of darkness (Acts xiii. 9, 10), he knows the mind of God, and how to co-operate in spirit with the Holy Spirit.

The aggressive prayer warfare with the powers of darkness can only be understood and entered upon by those who are "spiritual," *i.e.*, who "walk after the spirit," and not "after the soul"; for it is distinctly a *spirit* warfare against *spirit* foes. The mental apprehension of the "warfare" is not enough for *spirit*-authority over the powers of darkness. "The *spirits* are subject to you," said the Lord, when He said, "I give you authority to tread upon serpents" (Luke x. 19). Real actual "command" over the *spirit* foes of Christ, and His Church, is only possible "*in the spirit*." To "be filled *in spirit*" by the Spirit of God is, therefore, a necessity for the real apprehension, and experimental proving of the truths . . . exemplified in the life of Christ and His Apostles, in their aggressive authority over the powers of darkness (Luke x. 17).

Discerning between soul and spirit.

Heb. iv. 12.

When the spirit is open to God, free and dominant, it becomes God's channel for the Holy Spirit. "Revival" is simply the result of the human spirit becoming loosed from the entangling of soul and body, and thus open to God to work through it as a channel.

In the early days of the Christian life, the conflict is between spirit and flesh, but when you learn the meaning of the Cross, and have "crucified the flesh," the "flesh" side of things ceases to dominate the life. Then comes a much more subtle conflict—a conflict between spirit and soul; *i.e.*, the "*mental*" life *seeks to dominate the spirit*. The soul-life—the intellectual, and emotional life—is always seeking to get above the spirit, when in God's order, the spirit should be ruling and controlling the intellect, emotions, and all that makes up the "soul."

Note that the "soul-life" is not to be killed, nor quenched, but to be *subservient to the spirit*. Your personality—which is practically the "soul" in its human organism—is not to be annihilated. It is the "old Adam" life which would manifest itself through your personality, which is to be taken to the Cross (Gal. v. 24), leaving "yourself" as a person, to be governed by the Holy Spirit in your spirit, through which God expresses Himself in your life.

Counterfeits of the spirit-life.

One clear strong principle for meeting all the supernatural manifestations of to-day is: *Not to accept anything supernatural until sure of its source.*

How little many believers understand what is "spirit" and how many live in the soul (*sensuous*) realm and call it "spirit." There are experiences in the soul-life which *appear* to be spiritual, but are sensuous, and wholly in the realm of the body. When the Lord said that "virtue had gone out of Him" He felt it in His *spirit*, for He lived a true spirit life. He "perceived in His *spirit*" (Luke viii. 46); He "rejoiced in *spirit*," He "groaned in *spirit*." He felt and knew all things in His spirit.

The counterfeits of to-day are generally wrought upon the soulish—or sense-life—of believers who have not

learnt to distinguish between soul and spirit. The Church is not only "carnal" (fleshly), but is calling the "soulish," *spiritual*. The deceiving spirits work upon this ignorance, and only through bitter tears are the eyes of many of God's children being opened to deceptions in the *highest altitudes of the Christian life*, and coming to understand the true "life after the spirit" set forth in Paul's Epistles.*

Nothing supernatural should be *felt by the senses*, but by the spirit. Let the Lord's children ask Him to teach them to know what is spirit, and what is soul, in their inner lives (Heb. iv. 12), then they will understand.

The "soul-life" expressed in speech.
Gal. v. 25.

In prayer, refuse to have a sense of "lack of time." Choose to pray slowly, deliberately, with the force of your spirit in it. There can be the manifestation of the "soul-life" in prayer. You may begin to pray in the spirit, and then get down into the "soul" by a rush of words from the up-rising of the natural life.

There is also a "talking" of the natural life that ought to go to the Cross—a perpetual out-flow of "talk" impossible to follow, for it confuses the mind and *quenches the spirit*. Watch this, and do not put volubility down to your "upbringing" or temperament, for neither of these should check the Holy Spirit. Whatever your temperament may be, you should ask God to make you deliberate in speech. Even in the commonest words, let there be intelligent deliberate *thought* at the back of them. "Let your speech be *always with grace*." This will do more for your spiritual life than you imagine. Evil spirits can take hold of the tongue and set it going like a talking machine, and if you have much *spiritual knowledge*, which you try to make use of at such times, the consequences are much worse.

Keeping the mind free for the Spirit.

There are laws of the mind which we need to know, e.g., when it is working easily there is no strain, and directly it is strained it ceases its easy working. The Holy Spirit in your spirit gives light to your mind. When the enemy drives the mind, or it becomes strained, or forced in action, it ceases to have the capacity of receiving light from the Holy Spirit. The demoniacal powers know this, and do all they can to push you to strain your mind. It can be strained by dwelling on one theme until it cannot see anything else clearly, or by worry, or anxiety, or even excessive "thinking" as to what is the will of God. The *mind* is the channel for light, given through the spirit, by the Spirit of God.

In co-working with others we need to understand how not to break into the trend of the other's "thinking" and thus cause strain on the mind. No one can do consecutive thinking, or *spiritual* thinking, if the laws governing the action of the mind under the teaching of the Holy Spirit are broken. In business, if an employer is dealing with some very important matter requiring unbroken action of his mind, his clerk does not come right in upon him and

*It cannot be too strongly emphasized that there is also a grave danger of the *human spirit* acting apart from, or out of co-operation with, the Spirit of God, thus giving ground to the enemy to give counterfeit spiritual experiences, or counterfeit "guidance." The believer needs to know that, *because* he is spiritual, his spirit is open to two forces of the spiritual realm, in a way not possible to those who "walk after the flesh," or the carnal life of nature. If he mistakenly believes that only the Holy Spirit can influence him, he will be misled, for that would make him *infallible*. He needs to pray for keen discernment. "Prove your own selves" (2 Cor. xiii. 5). See also "The Overcomer," January, 1928, p. 10.

say, "Excuse me, I must ask you so-and-so." But in the Lord's work, the mind of one worker is disturbed, and kept from quiet calm action by the thoughtless dealing of one worker with another. You go to speak to another, and do not attempt to find out before you speak what is the trend of that one's mind at the moment. In helping souls, too, you should first find out the point they are at *mentally*, meet them there, and then lead them right on, to intelligently apprehend truth, *spiritually*.

There are many who are suffering from over-strain, not from real work, mental or spiritual, but from the ignorant breaking of God's laws for the mind.

Moreover, when you are working with another, and you do not see "eye to eye" mentally, you can still be of *one spirit* if you walk after the spirit. Understand this, and you will delight in discovering all the different points of view God gives His children. God is the only One with an infinite mind. If you remember that you have only a *finite* mind, you will not want everyone to see eye to eye with you in everything.

Victory in Conflict.

It does not matter how "spiritual" you are, nor how fully God dwells in your spirit, nor how carefully you "walk after the spirit," you still have to meet a spirit foe, and the attacks of that foe are mainly *against the spirit* in the spiritual man. At one stage of the Christian life the attack may be on the mind, driving it into over-activity or dullness; or on the body in various ways; but the truly spiritual believer will find phases of conflict unknown in the earlier stages of the Christian life.

When you come into circumstances which the powers of darkness are using to attack you, the danger is, not to be on guard concerning the *effect* this is having on *your spirit*. It may be, a sense of "disappointment," of "opposition," of "pain," of "bondage," coming into the spirit. You are "down," and "pressed," and disturbed, because the *spirit* is being attacked, through the enemy using circumstances or people against you. At such a time the first thing is, not to oppose anything in the people, or in the atmosphere, but to keep your spirit untouched and free, holding *your union with Christ, abiding in Him by faith*; secondly, refuse the attack of the enemy on your spirit, and then claim the full victory of the Cross over all the powers of darkness in the atmosphere around you. Learn to be still and calm *in God*; hold the victory of faith, and you will come out victoriously. Then, when you are in victory, God will teach you how to take the aggressive against the enemy, in the specific way in which they have come against you.

Your spirit will not be fully at the disposal of God, if it is crushed, or bound, or in personal conflict. You must have a free spirit, therefore watch to get, and keep it so. Then as you are disengaged in spirit, God will find in you a right instrument for His work. Many are out of tune with God, because *they are not up-to-date* in prayer, and in obedience to the Holy Spirit, and in all that keeps the spirit free for God. We know the need of getting the "emotions" of the soul stilled so that as to watch the Spirit-leading of God,—what men of God in centuries past used to know when they spoke of "quietness of soul." Why? To *get the soul-life* still so that the spirit could ascend and rule.

"**BLESSED** be the Lord my rock, which teacheth my hands to war, and my fingers to fight: my loving-kindness and my fortress; my high tower, and my deliverer; my shield, and He in Whom I trust: Who subdueth my people under me... ." (Psa. cxlvi. 1, 2, R. V.)

Helps for Teachers.

(From Mrs. Penn-Lewis' Bible.)

"Rightly dividing the Word of Truth."

2 Tim. ii. 15.

IN CHRIST.

- I.—IN His death :
"Baptised into (eis)† His death," Rom. vi. 3 ("a person appointed to a place in order to enter into it, expresses the full meaning of eis.")
- II.—IN His life :
"Living unto God IN* Jesus Christ," Rom. vi. 11, C.H.
- III.—IN Him, circumcised :
"IN* Him you were circumcised . . . (circum-cision, lit. a cutting all round) even the off-casting of the whole body of the flesh" (i.e., carnal nature), Col. ii. 11, C.H.
- IV.—IN Christ, no condemnation :
"No condemnation to them which are IN* Christ Jesus," Rom. viii. 1.
- V.—IN Christ, freedom :
"The law of . . . life IN* Christ Jesus hath made me free . . ." Rom. viii. 2.
- VI.—IN Christ, a new creation :
"IN* Christ Jesus" nothing avails but "a renewed nature" (Weymouth), Gal. vi. 15. "If any man be IN* Christ, he is a new creature," 2 Cor. v. 17.
- VII.—IN Christ, all are one :
"Neither Jew nor Greek . . . bond nor free . . . male nor female . . . all one IN* Christ Jesus," Gal. iii. 28.
- VIII.—IN Christ—clothed with Christ :
"As many of you as have been baptised into (eis)† Christ have put on Christ," Gal. iii. 27. J. P.-L.

Christ, Body of

THE BODY OF CHRIST.

- I.—What the "Body of Christ" is :
"The Church . . . the Fulness of Him Who fills all things everywhere with Himself" (Eph. i. 23, C.H.).
Conybeare's Note :—In Col. ii. 9-10, St. Paul . . . asserts that . . . Christ Himself is the true Fulness of the Godhead ; and here that the Church is the fulness of Christ, that is, the full manifestation of His being, BECAUSE PENETRATED BY HIS LIFE, and living only in Him . . .
- II.—How it is described :
"The Mystery," hence known by revelation, by the Indwelling Spirit of God, Eph. iii. 3-5.
- III.—Who are members of the "Body" ?
Jews and Gentiles—all who receive and partake of the "promise in Christ by the Gospel" are "members of the same Body . . . by means of the Glad Tidings," Eph. iii. 6 (C.H.).
- IV.—How are they united ?
By the Cross : "That . . . out of both (Jew and Gentile) He might create in (en*) Himself one new man ; and that by His Cross, He might reconcile both, in one body, unto God . . ." Eph. ii. 16-17 (C.H.).
- V.—The external barriers :
"The enacted ordinances," Eph. ii. 15 (C.H.) ; i.e., the massive detail of Mosaic Law, "the law of commandments in decrees having annulled" (Eng. Greek Test, ver. 14). No exterior "circumcision" to come between the members of the Body. Nothing of necessity except LOVE. Only one command now : see Rom. xiii. 8. Rom. xiv. explains some details.
- VI.—A "New Man" :
"That the two He might create in* Himself into (eis)† one new man . . ." Eph. ii. 15 (Eng. Gk. Test.)
- VII.—The Purpose in the Invisible Realm :
That "by the Church the manifold wisdom of God might be made known to the Principalities and Powers" in the heavens. Eph. iii. 10-11, C.H. Hence the warfare of Eph. vi. 10-20.

* Greek, en—permanent rest in, abiding in.

† ,, eis—conveys the idea of motion, going on into a place or thing.

VIII.—The secret of the "unity" :

"The unity of the *pneuma*" (Gk.), Eph. iv. 3-4, i.e., the spiritual unity effected by God in making us members of the Body of Christ. Scripture does not speak of the "unity of the Body," but of the Spirit. This unity is made by God ; we have to keep it, or guard it. The way to do so is seen in verse 2. As the human body is held together by one spirit in the man, so also is the Body of Christ, i.e., "joined to the Lord, one Spirit" (1 Cor. vi. 17).

IX.—The building-up of the "Body" :

- (1) The attitude of each to the other :
Lowliness, gentleness, long-suffering, forbearing, unity, peace, Eph. iv. 1-3.
- (2) The recognition of the "one-ness" :
One Body, one Spirit, vs. 4-6.
- (3) The varying measure to each :
"According to the measure," vs. 7-11.
- (4) The one aim of all :
"Perfecting . . . building," vs. 12.
- (5) The objective :
"All attain to 'unity of faith,'" vs. 13.
- (6) The special mark of "infancy" :
"Carried about with every wind of doctrine" ; lit. carried about by a nurse—any nurse ! vs. 14.
- (7) The progress :
"Growing into . . . vs. 15.
- (8) The dependence on the "Head" :
"From Whom the whole body . . . maketh increase," vs. 16.

X.—The spirit of sacrifice needed on the part of every member of the Body :

"Fill up . . . the afflictions of Christ . . . for His Body's sake." Col. i. 24.

XI.—The "Christ" revealed in all His members :

"Christ in you . . ." Col. i. 27.

J. P.-L.

THE WARFARE IN THE SPIRIT.

Ephes. vi. 10-18.

1. The spirit-position, "in the Lord" (see Ephes. i. 20 ; ii. 6). v. 10.
2. The spirit-power, "strength of His might" (see Luke i. 80, "waxed strong in spirit," and Rom. iv. 20). v. 10.
3. The spirit-attitude, "able to stand against the wiles . . ." v. 11.
4. The spirit-foes, "Principalities . . . Powers . . . World-rulers . . . wicked spirits." v. 12.
5. The spirit-conflict, "our wrestling . . . against . . ." (i.e., spirit against spirit). v. 12.
6. The spirit-equipment, "whole armour of God" (i.e., the armour which God uses against evil forces). v. 11, 13.
7. The spirit-action, "Take up . . ." (see "Put on," v. 11). v. 13.
8. The spirit-tactics of the foe, "Wiles" (v. 11) ; "withstand" implies onslaught. v. 13.
9. The spirit-triumph, "Having overcome . . . stand." v. 13. A.V. m.
10. The spirit-armour for protection of (1) mind ; (2) heart ; (3) feet. "Loins" girt with "truth." (see 1 Pet., 1-13) ; Breastplate ; shoes. vv. 14-15.
11. The spirit-armour for "evil day" of an onslaught. (1) Shield ; (2) Helmet ; (3) Sword. "Shield" for fiery darts, "Helmet" for the head (mind) ; "Sword" to cut the unseen foe. (N.B. the "warrior" does not cut himself. This sword is for the warrior to cut the foe). vv. 16-17.
12. The climatic point of the armour and the fight. "ALL Prayer . . . Watching "for (1) All Saints" (all in the battle, therefore all necessary for victory) and ALL messengers. For the messengers are the attacking forces, and all the other ranks form the supporting base "praying AGAINST" v. 12) the attacking foe. vv. 18-19. J. P.-L.

Truth must always be kept in its place in the circle of truth. Truth is fact in right proportion. Out of that, it begins to breed mis-statement and error.—S. D. Gordon.

On the Watch Tower for Prayer.

"The weapons of our warfare are not carnal, but mighty . . ."

THE great Commission Prayer League of America has for the last few years been sending out one trumpet call after another to prayer for revival. It has pointed out that there had never occurred in any of the 188 periods of 10 years to 1913 since our Lord's prophecy of Luke xxi. 10-11, all of God's four sore judgments—war, famine, pestilence, and earthquake. "Then came the 189—" decade, and with it the worst of each in human history. "All these," said Christ, "are the beginning of sorrows." What must be ahead but "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. xxiv. 21). So is the "Most High thundering at the conscience of mankind." "It is a mystery," says D. M. Pantton, "that the Church is not prostrate on her face before God, so acute is the crisis, so awful and imminent the danger." If these are but the preliminary travail-shudders, and they can be no more, what will the birth agonies be?

Oh, Church of Christ, when God so calls, wilt thou not answer? Must it be said of you, dear fellow-believer, and of the Church at large, as of Israel, "All day long I have stretched out my hands to a disobedient and gainsaying people?"

Truly, "these are days of peril to the Church second to none in all her history, days of immense peril to every believer." The greatest work of the Church is done at the Throne; all other work is mere detail. "Apart from Me ye can do nothing"—"All power is given unto Me in Heaven and in earth"—"Nothing shall be impossible unto you."

"What a trumpet-blast from the lips of the Son of God! Oh, beloved, pray! Pray intensely: at dawn with David, at noon with Daniel, at midnight with Silas; in sorrow, as Hannah; in sickness, as Job; in joy, as Christ; in childhood, like Samuel; in manhood, like Paul; in hoary hairs, like Simeon; in dying, like Stephen. 'As the hart panteth after the water brooks, so panteth my soul after Thee, oh God.' Our Lord wants us to overflow with joy over answers received" (D. M. Pantton).

Years ago Mrs. Penn-Lewis wrote: "The prayer-life must be deepened and extended, otherwise, a *fatal paralysis* will rest upon the motor nerves of the spirit-life, and Gospel witness will lack achievement."

What a prophecy of the present situation—an impotent Church, because apathetic to the danger and opportunity of these "crucial" "last days of her witness"!

We all know that prayer is God's own strategic plan for our co-operation with Him in the fulfilment of His purposes, and yet how little time we spent in preparing to qualify ourselves to be able to rise to the awful emergency of the hour, so long foretold. The perils cannot be exaggerated or denied, for we know what the Word warns concerning them. And we see Modernism in all its subtle disguises eating out the life of the Churches in all directions, worldliness entangling the Lord's own; others, eager for a deeper experience, being side-tracked and swept off their feet by false teachings regarding that Holy One of Whom our Lord said, "He shall not speak of Himself." Others, equally keen, allow themselves to be over-driven to the point of nervous breakdown, and become the prey of the enemy, who beats them down on the stumbling block of unanswered prayer and fills them with misery and despair.

And yet, if we really believe that the weapons of our warfare are not carnal, but *mighty through God*, to the pulling down of strongholds, why do we not claim their deliverance; while "God is looking for intercessors as a miner looks for gold?" "An intercessor is one who prays for another as if he were that other." How many of us pray like that?

The early Church fasted and prayed, and thousands flocked in to be saved, and witness in their turn, and pray others into like deliverance from all the power of the Evil One. Why not now? Because we do not prepare ourselves so to pray.

God's war is on now, and, as in military warfare, it is the secret service men who need the most careful training before they can be trusted with the hidden counsels of their chiefs; and they must be men who will obey at all costs. Are we such men and women? Then let us cry mightily "Lord, teach us how to pray." Andrew Murray says, "This, indeed, is the mystery of prayer, that a worm of the dust can become one of God's Privy Council, and the Holy One listens to such, and becomes the Executor of his plans and wishes—as infinite as God is, is prayer, too. Such honour have all His saints."

"Oh, to be gripped by this stupendous fact. The whole armour of God is at our disposal, therefore, though the hosts of hell are concentrating

their strategy upon the most spiritual members of His Body, the promise is that the shield of faith shall quench all the fiery darts of the wicked. But 'this kind goeth not out, but by prayer and fasting'" (Matt. xvii. 21.)

Are we ready for such prayer as this? Let us make the experiment, and unite to pray through, humbly confessing our failure, and asking for a new vision of our priestly office of *sacrifice* and intercession, given in the Great Commission, "As My Father hath sent Me, even so send I you" to seek and to save, to serve and to suffer, and in the Name of Our Great High Priest we also shall be able to share His ministry of delivering them that are bound or blind or deceived or distressed by the oppressions of the enemy. "Not by might nor by power, but by My Spirit saith the Lord of Hosts." (Zech. iv. 6). "Surely I come quickly." "Amen. Even so, come, Lord Jesus." M.E.S.

To the Lord's Intercessors.

The urgent need at the present time is, that prayer should be made for the deliverance of many earnest and true children of God who are being caught by the devil's counterfeitings of Divine realities, through a "mixed" experience, partly spiritual and partly in the realm of the flesh or soul-life. Many of these souls have given "ground" to evil spirits by a passive yielding to some "spiritual influence," which they thought to be the Holy Spirit of God; not recognising the fact that the power of God is not felt in the *senses*, either of the body or of the soul, but in the inner sanctuary of the human spirit, where He dwells by His Spirit—the "holy of holies" of our tripartite being.

Let special prayer be made:—

That the Lord's people may understand the necessity for the "dividing of soul and spirit," in accordance with His Word in Heb. iv. 12, so that the "soul life" may be dealt with at the Cross, and the believer learn to walk "after the spirit" continually, and not fulfil the laws by which these counterfeit experiences come into being.

That God will send upon His people the gift of *discernment* of spirits, that they may know "by an unerring test" what is of God and what is of the enemy—or merely the working of natural laws in the realm of the natural life.

That all believers who are in any way or degree ensnared by the enemy may be fully delivered, so that the whole Church of Christ may advance, in the power of His finished work at Calvary, to "celebrate His Victory" over the principalities and powers, "when by the Cross He triumphed over them" (Col. ii. 15, *Weymouth*).

A brother in another land writes:—

"It is baffling the skill of the best of us to 'come to the help' of our God in these perilous times. If Satan would *keep on his own ground* it would mean so much, but when he so skilfully gets to work in the house of God . . . then we feel the need to have our senses exercised, that we may be given keen discernment. We have had warning upon warning, but much praying with watching and great soberness is indeed needed. There seems to come upon us an increasing need of 'redeeming the time, because the days are evil' . . ."

Those who appreciate the urgent need of the spiritual Church of God at this time, for the truths given in this issue of "*The Overcomer*," will also understand the need of covering all with earnest prayer. *Pray the magazine out* into the hands of all who need it, and *pray the truth in* to their spiritual understanding, lest "the fowls of the air" snatch away the seed.

There comes from CHINA an S.O.S. for prayer against one of the latest devices of the enemy to gain worship, which is truly paving the way for Antichrist. A Missionary writes:

"It is now *compulsory*, in all so-called Christian Schools and colleges, to set apart one hour each Monday morning for what is really the worship of Sun Yat Sen. His photograph is hung in the centre of the place of meeting, and three minutes must be spent with closed eyes in front of this picture, and then the audience is requested to stand and reverently bow three times before the photograph of this dead man, and listen while some of his teachings are read or commented upon. *Reverence is strictly enjoined in this service*. In this Province, all Christian Schools and Colleges have consented to this service, rather than close their doors.

"Pray for all 'born again' children of God in China to *stand firm in this crisis*, that they may face even death rather than be disloyal to the Lord. The majority of Church members in this Province say that it is not 'idolatry' and not worship, and smilingly agree to all the Chinese Government demands!"

Let us therefore stand by faith in our position "IN Christ," far above all principalities and powers, remembering that "the weapons of our warfare are *not* of the flesh," even as the foe is *not* "flesh and blood." But the weapons God puts at our disposal are "mighty, through God, to the pulling down of strongholds" (2 Cor. x. 3-5), and as, in obedience to Him, we "stand" and "withstand" the unseen forces of darkness, in the mighty Name of Jesus enforcing the victory He has accomplished for us at Calvary, we shall find that we are indeed "MORE THAN CONQUERORS through Him that loveth us" (Rom. viii. 37).

From our Readers.

DOES IT WORK? Is the "victory of Calvary" indeed a working fact which can be appropriated and applied in the daily lives of God's people? Letters from our readers abundantly bear witness that this is so, and perhaps some brief gleanings from such testimonies may encourage others in their "fight of faith."

Standing "against"!

I am a young man of 23 years, saved five years ago . . . My purpose in writing is to give my testimony to the Victory of Calvary over the power of the enemy, in the prayer life.

This town where I live is a centre, and there is a very popular Sports Ground here. In 1927 the promoters of Greyhound Racing took it over . . . they went about to make big expensive alterations by pulling down the grand stand, etc. When this came to my knowledge my soul rose up against it, with a determination to pray against it. I did what I could by talking to men of influence, that they should speak against it, but it did not have much effect. So I focussed prayer, not against the human promoters, but against the spiritual forces of darkness, on the ground of Calvary's victory over them.

Then there was posted up outside the ground a notice that it would be opened early in 1928. I used to pass this poster every day on my way to work, but I stood in simple faith in Christ's victory over the works of the devil, and went on believing, though I used to hear a whisper saying "Well, with all your praying, it is going to be opened shortly." But prayer was kept focussed against the enemy, and passing one day in April (1928) I said, "Well, praise the Lord, *three months* have gone and it has not been opened yet!" Again in August, I said "Praise the Lord, *six months* have gone, and it is still un-opened!" And so I went on, prayerful and praiseful. Then the whole of 1928 was gone by, and I was still saying, "Praise the Lord, it is still closed."

So hindered has the enemy been in this work, that the men were stopped in the middle of their work . . . they tell me, concerning it, that they don't know what is the matter, they can't make head or tail of it. So "held up" is this big sports ground that they cannot hold horse-racing, etc., there, and they have gone out of the town altogether. Therefore I say with Paul, "And the hostile princes and rulers He shook off from Himself, and boldly displayed them as His conquest, when by the Cross He triumphed over them." A.C.

Calvary is Victory.

All authority is His in heaven and on earth, and we are more than conquerors in Him Who overcame the world, the flesh and the devil on Calvary. "Calvary is victory, is victory for me!" As the spiritual warfare becomes more real and presses in on every side, we know that the battle is not ours but the Lord's, and so we go on from strength to strength—not burdened and weighed down as we used to be, but looking up to the Author and Finisher of our Faith . . . I am deeply grateful for the loads lifted, the battles won, and the many prayers answered, through the help of "The Overcomer." A.H.C.

We receive numbers of letters regarding various "healing" movements, and many are troubled at the aftermath of failure and disappointment which so often follows apparently "successful" meetings for physical healing. The Lord does heal His children in answer to prayer, when in accordance with His knowledge of their eternal welfare, but the voice of God is "not in the whirlwind," nor in spectacular methods. The secret of physical, and spiritual, health is, the Life of God flowing into the spirit, quickening the "mortal body." "If Christ be in you, the body is dead (potentially) because of sin; but the Spirit is Life . . ." (Rom. 8, 10).

But His Life cannot live side by side with our "own" life and ways. All that is of the "own," the natural man, the "Old Adam" life, must be yielded up to Him, to be kept in the place of death (Gal. ii. 20). This quiet steady yielding of the old life of nature to the Cross, and the equally quiet steady inflow of His Divine Life into the human spirit as the inner sanctuary, and out through soul and body, strengthening and quickening both for the service of God, is strangely different from the excitement and self-advertisement of what are known as "Healing meetings."

Another reader asks for light upon guidance, having come in contact with ways of obtaining "guidance" which appear to be open to the interference of the enemy. We give the following quotation from "War on the Saints" in answer to this correspondent:

Counterfeit guidance:

The believer may be deceived by . . . "texts" which he thinks are from God. How to detect the source of texts supernaturally given:—

(1) Does the believer rely upon these "texts" apart from the use of his mind or reason? This indicates passivity.

(2) Are these texts a "prop" to him, (a) undermining his reliance upon God Himself; (b) weakening his power of decision, and right self-reliance?

(3) Do these texts influence him, and make him elated and puffed up as "specially guided by God"; or crush and condemn him . . . instead

of leading him to *sober dealing with God Himself* over the course of his life, with a keen and increasing *knowledge of right and wrong* obtained from the Written Word by the light of the Holy Spirit?

If these and other such like results are the fruit of the "texts" given, they may be rejected as from the Deceiver, or at least an attitude of neutrality be taken to them, until further proof of their source is given.

"War on the Saints," p. 140

Bookroom Notes.

The leaflet on "Satanic Fashions," of which 30,000 copies have been distributed since its issue in 1926, has been out of print for some months, but the requests for copies continue so insistent that another edition has been printed. This leaflet will continue to be issued free of cost, applicants sending any contribution they are able toward the supply asked for. (Will applicants please say the exact number they can use effectively).

The Bound Volume of "The Overcomer" for 1929 is now obtainable, Price 2/-, post free 2/2. Also the Motto Card for 1930 (from texts chosen and arranged by Mrs. Penn-Lewis). Price 1/-, post free 1/1.

THE GATE TO LIFE CHARTS.

Containing three diagrams with full explanations, for use in Bible Classes.

The Cross and the Sinner.

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"The Gospel for the Believer." A summary of addresses by Rev. R. B. Jones at the Swanwick Conference, 1927, on Romans 5, 6, 7 and 8. Price 6d., post free 6½d.

"The Significance of Modernism" (Marshall Bros., Ltd.). By Major L. Merson Davies, R.A., F.G.S. (Written at the request of Mrs. Penn-Lewis, who keenly desired that what he had to say as a Scientist and Bible Student regarding the significance of Modernism in the light of prophecy should be made as widely known as possible.)

From the Overcomer Book Room, Price 1/-, post free 1/1.

To Readers in the U.S.A. and Canada.

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 or Canadian 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 The Manager, "Overcomer" Bookroom. Money Orders (only) payable at Post Office, 233 Edgware Road, London.

N.B.: It will GREATLY HELP the Book Room if friends abroad will carefully note the Post Office at which Money Orders should be made payable.

Readers in U.S.A. have been told by their Postmasters that Money Orders can not be made payable to "a street number," but this is the correct appellation, and instructions have now been issued to that effect by the U.S. Post Office Dept.

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 its 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), 1/6 per 100, with postage extra.

We have no funds in hand at present for free grants of the Booklet Gifts for this purpose may be sent to the Secretary, Overcomer Book Room

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 Secretary, as above.

"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 Madame Brunel, Lavergne, Viane, Pierre-Segade, Tarn, France.

Miss Cope, 19 Dalmeny Crescent, Heath Road, Hounslow, Middlesex, acts as Treasurer for Mme Brunel. She will gladly send a copy 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 3/8; Stiff paper covers 2/- post free 2/2.
- The Warfare with Satan and the Way of Victory. Art vellum cloth 3/- net, post free 3/8; Stiff paper cover 2/- post free 2/2.
- Thy Hidden Ones. Union with Christ traced in the Song of Songs (Third Edition). Art vellum cloth 3/- net, post free 3/8; Stiff paper cover 1/6, post free 1/8.
- Soul and Spirit, and "Soul-Force" versus "Spirit-Force." A Glimpse into Bible Psychology (Third Edition, revised and enlarged). Art vellum cloth 2/6, post free 2/8. Stiff paper cover 1/6, post free 1/8.
- The Centrality of the Cross. Stiff paper cover 1/6, post free 1/8.
- Face to Face. The Inner Life of Moses the Man of God. Art cloth cover 1/6 net, post free 1/8. *New edition unabridged.*
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- Life in the Spirit. A Glimpse into the Heavenly Warfare (Third Edition). Stiff paper cover 1/- net, post free 1/1.
- Spiritual Perils of To-day as seen in the Pentecostal Movement. 6d. each, post free. (*Second Edition. Reduction for quantities.*)
- The Work of Delivering Souls. A Clinical Handbook for Christian Workers. 8d. each, post free 7d. (*out of print*).
- Abandonment to the Spirit; and Ministry to the Lord. Power for Service and Warfare. A Message and a Testimony. (id. each)
- The Pathway to Life in God. (*Enlarged new issue*). (7d. post free)
- Much Fruit. The story of a grain of wheat.
- Life Out of Death; and Characteristics of Divine Union.
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MOTTO CARD FOR 1930. (Arranged by Mrs. Penn-Lewis)
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Attention is also called to the following chapters of the book, published separately:

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The Free Distribution Fund.

A Swiss Missionary writes, respecting a package of "Overcomer" literature received: "We have received much blessing from your sending of booklets, etc., and I am anxious to pass on some more to my friends at home, and on every occasion possible that the Lord will give. I do not think any true Christian could remain cold at such a message . . . When I feel tired and am tempted to 'let down' in prayer, I simply read over again that which you sent. How we long to see the power of the Holy Ghost regenerating and giving 'life more abundant' to these benighted souls . . ."

Mr. Spencer Johnson, who has been visiting the Lord's work in Poland this Summer, took with him a parcel of the literature for use as need arose. He writes: "The literature is in demand, but the danger lies in . . . errors leading people astray. May the truth go out in all directions and expose the error . . . Pray that the Lord will raise up teachers who *know the Cross* and the Victory message. Among the Russian peasants there is a quiet work of real saving power going on, and they are *hungry for deeper truths* . . . Now is the time to send forth the truth and pray out witnesses all over Europe . . ."

Will our readers take this upon their hearts for prayer? And "pray out" the message of the Cross in its saving and delivering power, not only throughout Europe, but throughout the world.

At his own request, a large supply of "Overcomer literature" was sent to Mr. de Roos for use among Missionaries with whom he is in touch, and he writes:—"The literature came in time for the great National Convention, and every worker and missionary received a little packet of booklets. This was a blessing to all, and how they appreciated it . . . It left me without any more booklets—but this ministry is worth while . . . Many . . . have been *set free*. They are so happy and feel that they have found the way to victory . . ."

The Translation Work.

MEXICO.

On Aug. 5th we had the joy of forwarding nearly £2 from our readers for the publication of "*El Vencedor*," the little Spanish "Overcomer," and our brother writes on Aug. 24th:—

"Through a mistake the printer set up more copy for '*El Vencedor*' than I had money to pay for, so I told him to hold it up. That was three days ago. To-day your letter came and the enclosure of love gifts from His Own. I will tell the printer to go forward . . . Do you know that the little Spanish '*Overcomer*' is greatly used, and brings much blessing to some Indian tribes in Central America, and many out-of-the-way places. We are also happy to supply some copies to the Lepers in the Philippine Islands."

YIDDISH.

A worker on the staff of the Mildmay Mission to the Jews has undertaken the translation into Yiddish of the booklet "*The Cross and the Blood*." Much prayer is asked for this worker, that he may be given by the Holy Spirit, right words in this difficult, composite language, in which to "give the sense" of this message, which so clearly explains the basic truths of the Atonement, both God-ward and man-ward.

FRANCE.

Another issue of "*Le Vainqueur*" has been published since our last note, containing much "strong meat," and among other articles, the one by Mrs. Penn-Lewis on "*Conformity to the Cross*" from the "Overcomer" of April 1929, which has been very greatly used of God through our own pages. Madame Brunel says that she receives many letters telling how "*Le Vainqueur*" is prized, and that "it really meets a need, and gives food that other Christian papers do not give."

"Other literature in French obtainable from Mme. Brunel, includes: "War on the Saints," "The Cross of Calvary," "The Centrality of the Cross," and "Soul and Spirit," by Mrs. Penn-Lewis; "God's Plan of Redemption," by Mrs. McDonough; and several small booklets by Mrs. Penn-Lewis and the Rev. Gordon Watt.

From: Mme. Brunel, *Lavergne, Viane Pierre-Segade, Tarn, France.*

SOUTH AFRICA.

The booklet "*The Work of the Holy Spirit*," by Mrs. Penn-Lewis, was translated and issued in a Zulu dialect (*Xosa*) in 1926, and was eagerly received. A Missionary now writes: "It would have pleased Mrs. Penn-Lewis to hear that a new edition (of some 13,000 copies) of the Talks on the Holy Spirit in *Xosa* is to be brought out for free distribution. The R.T.S. has made a grant for this purpose to the Lovedale Mission Press. Pray for guidance over the distribution, and that the reception of these booklets may be greatly blessed to our native people."

Donations for this Literature Extension Work may be sent to the offices of "The Overcomer," marked "France," "Mexico," "Sweden," or "Free distribution," as the case may be. All remittances should be made payable to Manager, "Overcomer" Book Room, 25a Chapel Street, Edgware Road, London, N.W.1. (Money Orders ONLY payable at Post Office, 253 Edgware Road, London, W.)